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THE MILLENNIAL HARBINGER;

CONDUCTED BY

ALEXANDER CAMPBELL.

CO-EDITORS:

W. K. PENDLETON, A. W. CAMPBELL, ISAAC ERRETT.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——*John.*

Great is the Truth, and mighty above all things, and will prevail!

SERIES V.—VOLUME IV.

BETHANY, VA.:
PRINTED AND PUBLISHED BY A. CAMPBELL.

1861

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THE

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FIFTH SERIES.

VOL. IV] BETHANY, VA., *JANUARY*, 1861. [No. *I.*

PREFACE.

The preface to an unwritten volume is more or less drawing the bow at a venture. We cannot foresee the developments of to-morrow, much less the developments of one year in the future. "Blindness to the future, kindly given," is an oracle of one of the sweetest rhymers in English verse. It is not, however, true in an unlimited sense: for in the wisdom and goodness of our Heavenly Father, he has thrown much light on the future of humanity, and, indeed, on the future of the whole universe.

He has not dealt so with the whole family of man, nor with any portion of it in all its details But as he has wisely and benevolently given the sun and the moon and the stars to man in the aggregate, and not given eyes to the whole race to enjoy it, so, in his sovereign providence, he has not given to all mankind the Bible and its salutary institutions. It is everywhere manifest, in the whole universe, that God is an absolute sovereign, "doing whatsoever pleases him, both in the armies of the heavens, and amongst the inhabitants of the earth." Hence "he gave his testimonies to Jacob, and his statutes to Israel." He has not done so to any other people, and as for his judgments or oracles, whole empires have never heard nor known them.

His counsellors are neither angels nor men. "With whom took he counsel, or who has instructed him, or taught him knowledge?" There is but one supreme privy counsellor in the universe, and thanks

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to Jehovah, he is our *kinsman!* His name has been called "*Wonderful*, Counsellor, the Mighty God, the Everlasting Father," or the Father of an everlasting age, "the Prince of Peace. Of the increase of his government" (or subjects) "there shall be no end: upon the throne of David and upon his kingdom to order it, and to establish it, with judgment and with justice, from henceforth even forever." And to guaranty this, he adds—"The zeal of the Lord of hosts for his own glory and his peoples' good," will perform this.

Christianity is an institution of superlative, of paramount, of transcendental excellency, grandeur and glory, compared with any other, or all other institutions in the entire area of human conception or imagination.

Its commencement was the most splendid and glorious inscribed upon the pages of time. Its consummation, at the close of the final judgment, will, therefore, unquestionably be the grandest and most magnificent display of all the attributes and glories of Jehovah, that the tenantries of Heaven, Earth, or Hades ever witnessed.

As Paul said with all authority—"Eye has not seen, ear has not heard, human heart has not conceived, the glorious realities which Jehovah Elohim has in store for them that love him, adore him and glorify him.

That day of rewards and honors will be the grandest, the most august, the most awful, the most memorable, the most transcendentally glorious of all the days of time. To witness it, to approve it, to enjoy it, to rejoice in it, will be the consummation of every hope, of every joy, of every aspiration, conceived or conceivable, on the part of angel or of man.

Who, on first seeing a printed alphabet, could of himself imagine that it was a picturesque representative of all the vowel and consonant sounds of the human voice! Without an interpreter of these symbols, who could, by his unassisted reason, apprehend and comprehend them in all their significance and currency?

Such were and would be the visions of Daniel and of John, without a key or an interpreter. Hence partial interpretations were occasionally interspersed in the prophetic oracles, adapted, however, only to those who, with a spiritual taste and discernment, devoutly sought to know what the Holy Spirit said to those whom he addressed, or whom he employed as his amanuenses in addressing prophets, apostles, and ministers extraordinary.

But the study of fulfilled prophecy is prefatory; and therefore indispensable to the study of that yet unfulfilled. Hence the history of prophecy, in its entire area, comprehends all the prophetic oracles extant in Holy Writ. Patience, perseverance, concentration, and

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consecration of all our powers and instrumentalities, are essential to a satisfactory success in ascertaining the destinies of humanity, as pictured out by the pencil of the Holy Spirit acting under the agency of the Lord Jesus Christ, to whom God the Father committed all authority in the whole universe.

To begin at the beginning, is especially necessary and important to a satisfactory apprehension of the entire area occupied by the Spirit of all Divine revelation. In harmony, too, with the conviction and consent of the most enlightened portion of Protestant christendom, we conclude that a leading spirit of high rank and dignity, envied man, crowned as he at first was with glory and honor, as lord of the earth and all its tenantries. He meditated an incarnation of himself in order to approach man in what he conceived to be the most successful attitude. Of all the creatures within his entire horizon, one there was nearest to man in rank and dignity. He was afterwards called the *serpent*, and had that name at the time Moses wrote his history of creation. In his original state, for sagacity and subtilty next to man, he stood chief of animated nature.

How long he envied Adam before he meditated his subversion, we are not informed. But certainly he envied him, and machinated his overthrow. He possessed, or manifested, a power of language superior to any other creature within the area of Adam's knowledge. Indeed he seems to have been chief of animated beings.

His policy was to create a doubt in the mind of Adam as to the character and mind and purpose of God in the reservation of one tree, most attractive, most alluring, whose fruit possessed a charm and fascination paramount to any other fruit in paradise.

Religion thus began. Earth was its theater—man was its object and its subject. There is, therefore, no religion in heaven. There is no religion in hell. All in heaven are reconciled. All in gehenna, vulgarly called hell,* are irreconcilable.

The restoration of a pure speech; the proper and distinctive elements of the Patriarchal, the Jewish and the Christian Institutions; the passing events of the living world; the anticipated events looming up in our horizon; the tottering attitude of antiquated institutions; the things that are yet wanting in many churches, are in our bill of fare for 1861.

* The Church of England and its representatives in this new world, are wont to say that Jesus, after his death, "descended into hell." Ought not such eccentricities to be laid aside!

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THE WELFARE OF THE WORLD BOUND UP IN THE DESTINY OF ISRAEL.

OBLIGATIONS THUS INCURRED.

II.

Present condition of Israel and his Land, contrasted with their former and their future condition—Their Restoration, resumption, nationalization and ennoblement as chief of nations.

Of all the countries upon "this great globe on which we dwell," there is not one that will compare with that land given by the Most High when he divided the nations their inheritance, to his "Friend" Abraham and his seed for "an everlasting possession"—whether reference be had to its geographical position, its chorographic advantages, the exuberance, variety and rarity of its productions, its entire adaptedness to the full development of man, or whatever else renders a place of residence desirable; and especially that remarkable district lying between the snowy heights of Lebanon and the torrid depths of the asphaltic valley, so renowned for its flora and sylva, where not only might all the productions of the earth be had in a single day's ride, but some no where else to be found.

And that this is not too high an estimate of its character and capacities, may well be conceded when it is remembered that it was specially selected by the "Maker and Possessor of heaven and of earth" himself, for his chosen people, who also pronounced it "a pleasant land," "an exceeding good land," "a land which the Lord thy God careth for," "whose eyes are upon it from the beginning of the year to the end of the year," "a land wherein thou shalt eat bread without scarceness," "thou shalt not lack anything," "a delightsome land, saith the Lord of hosts," "a land that I had spied out for them, flowing with milk and honey," "Which is the glory of all lands." We can therefore well credit the accounts of its exuberant fertility and teeming population, as recorded by Herodotus, Josephus, the chroniclers of Judah, and other ancient historians. Some idea of its capability of sustaining a large population may be formed, when we remember that one of its smallest cantons (the Lot of Benjamin—by no means the most fertile), only twenty or thirty miles in length by half that breadth, must have contained at least one million of inhabitants, as we may confidently infer from an incidental remark by one of the Jewish chroniclers. (11. 14 : 18.)

Altogether commensurate with the excellency of the land was the magnificence of its world-renowned metropolis—a city of

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" ——— Palaces, bulwarks and piles stupendous,
Whose very ruins are tremendous"—

'beautiful for situation, the joy of the whole earth," "the perfection 'of beauty;" and crowned by a temple that was "exceeding magnifical, of fame and joy throughout all countries." No wonder that the exulting psalmist invites the chronicler to count the towers thereof, and mark well her bulwarks, in order to tell it to generations following.

Nor were the people less remarkable for their high origin, their noble destination, and all their pre-eminent endowments, mentally, morally, and physically, than the land was for its fecundity and the city for its magnificence;—great, mighty and populous, "a kingdom of Priests," "a peculiar treasure to the Lord above all people,"—courtiers, philosophers and potentates came from distant realms to do honor to their sovereigns, philosophers and seers.

Such was the Holy Land when it was deeded by its Sovereign Proprietor, the Governor amongst the nations, "to Abraham and his seed" in perpetuity—such its capital and such its privileged inhabitants.—But alas! how changed their present condition. Few things wear a more unpromising aspect than the "land of promise now does, and has done for the last decade and a half of centuries—few cities so down-trodden, and few people so degraded! Where is now that "glory" for which this *holy* land was so renowned in the palmy days of its prosperity? where that delightsomeness which characterized it when possessed by the children of Israel? Where now those brooks of water, of fountains and depths that once sprung out of the valleys and hills? Where the latter rain? where the dense population?—Where all that prosperity and magnificence that made Jerusalem, Judea and the Jews, at once the admiration and envy of the world?

Most literally and fearfully has the curse denounced by the great law giver of Israel, as the inevitable penalty of disobedience, been visited upon this heaven-smitten land and its devoted inhabitants.—For twelve long centuries has it groaned beneath the oppressive yoke of Apollyon, the great destroyer—to say nothing of the oft-repeated incursions of Romans, Persians, Egyptians, Syrians, and other oppressors. The latter rain being divinely withheld, not only have many fountains and streams disappeared, but the climate has been so deteriorated that all animated nature is made to suffer, and the whole face of nature seems clad in sack-cloth and ashes. Instead of being, at this time, as it was once pronounced, "a land where thou shalt lack no good thing," it now lacks almost every good thing. In lieu of its pristine delightsomeness, desolation reigns supreme; and instead of its native prosperity and glory, i-c-h-a-b-o-d is everywhere inscri-

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ood upon its mouldering ruins and parched-up soil. Instead of yielding food for millions, a few hundred thousands of miserable inhabitants barely find a scanty subsistence.*

And the city—"the city of the Great King!"—"how doth the city sit solitary that was full of people!" "She that was great among the nations and princess amongst the provinces, how is she become tributary!" "All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, 'is this the city that men call the perfection of beauty, the joy of the whole earth!"

"Where now thy pomp, which kings with envy viewed?
Where now thy might, which all those kings subdued?
No martial myriads muster in thy gate:
No suppliant nations in thy temple wait;
No prophet bards, thy glittering courts among,
Wake the full lyre, and swell the tide of song."

Trodden under foot of the gentiles, as she has been for so many centuries, the poor daughter of Zion is the very personification of degradation and wretchedness!

And if such is the sad condition of the land and the metropolis, how much more deplorable is that of the people! Driven into captivity—Judah eighteen and Israel twenty-five centuries ago—and still "scattered and peeled, meted out and trodden down, a hissing, a byword, a taunt, a proverb, a curse and a derision"—disfranchised by every nation under the sun save *one*—how pitiable is their condition. Was ever sorrow like theirs? But thus it was written and thus it must be—however astonishing. The same sure word of prophecy, however, assures us that Jerusalem, Judea and the Jews, are not always to remain thus down-trodden, blighted, despised and despoiled; for that same word of prophecy which has been so literally verified in their present depressed and degraded condition, assures us of a glorious destiny yet awaiting them:—that Jerusalem shall be rebuilt, enlarged, and adorned as never yet was city adorned; that it shall become the grand metropolis of the world, over which, enthroned in the impending celestial city, the Lord of Hosts, assisted by the risen saints, shall reign gloriously before his ancients, and whence the Law of the Lord shall go forth in a far higher sense than it ever yet has done. And not only shall the Holy City be thus renovated, beautified and blessed, but according to a covenant divinely ordered in all things and sure, every portion of the Holy Land, at least, (if not of all the earth) shall be so far regenerated and delivered from the curse under which the whole creation groaneth and travaileth, that it shall yield its in-

* "Yet in it shall be a tenth" (Is. 13) The British commissioners report that only a tenth part of the land resources is developed.

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crease as it never yet has done since Adam and Eve first sinned: not only so; but even ravenous beasts and noxious reptiles themselves (according to the covenant which the Lord has condescended to make with the brute creation) shall become as gentle and innocuous as they were originally in the garden of Eden! But if such are the blessings vouchsafed to the city, the land, and the brutes of the field, how much greater those that are held in reservation for that peculiar people whom the Lord hath chosen out of all the nations of the earth to show forth his praise, in that day when he shall "remember the land"—even when he remembers his covenant with Jacob, with Isaac, and with Abraham, (Lev. 27: 42.) and shall be jealous for his land, and pity his people. Joel 2: 18.

But it may be well, after this brief sketch of Israel and his heritage in the past, the present and the future, to cite a few passages of Scripture in proof of the promised restoration, resumption, re-enfranchisement and ennoblement of this most illustrious of all races—the more immediate object of the present number.

That Israel was designed to remain isolated, and never to amalgamate with the gentiles and lose their distinctive nationality, is very evident from the declaration of the son of Bethor, as he "beheld them from the mountains of Moab, (who, however perverse, certainly spoke under the divine afflatus at that time) "Lo, the people shall dwell alone, and shall not be reckoned amongst the nations." (Num. 23: 9.) Their continued preservation as a separate people is also shown by Jeremiah, (46: 27,) "for I will make a full end of all nations whither I have driven thee, saith the Lord; but I will not make a full end of thee, but correct thee in measure." And again in these words, (31: 36, 37,) "If these ordinances, [of the sun, moon and stars] depart from before me saith the Lord, then the seed of Israel shall also cease from being a nation before me forever. If heaven above can be measured, and the foundations of the earth searched out beneath, I shall also cast of all the seed of Israel for all that they have done." (See also 33: 25, 26.) To the same effect is the declaration of Hosea, (3: 4, 5), "The children of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return and seek the Lord God and David their king; and shall fear the Lord and his goodness in the latter days."

That the children of Israel are predestined to be restored to their Fatherland, is sufficiently obvious from scores of passages—far too numerous for insertion in this brief essay: let it suffice, therefore, to cite only a few comprehensive ones—such as will best meet the ob-

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jections alleged against a literal restoration: i. e., that all such passages either refer to the restoration from Babylon, or must be construed *spiritually*. In order to economize room, they are cited without note or comment, farther than that indicated by italicizing, or by an occasional bracketed remark:

I. Ezek. 37: 21–28—"Thus saith the Lord God, behold I will take the children of Israel from among the heathen whither they be gone; and will gather them on *every* side, [*not from Babylon only*] and bring them into their own land: and I will make them *one nation* in the land, upon the mountains of Israel: and *one king* shall be king to them all; and they shall be no more two nations; neither shall they be *divided into two kingdoms* any more at all; neither shall they *defile themselves any more* with their idols, nor with their detestable things, nor with *any of their transgressions*; but I will save them out of *all* their dwelling-places wherein they have sinned, and *will cleanse them*: [*certainly this is yet future*] so shall they be my people, and I *will be their God*, and David, [i. e. Messiah—the Beloved] my servant, shall be king over them; and they all shall have *one shepherd*: they shall also walk in *my judgments* and observe *my statutes*, *to do them*: and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children *for ever*; and my servant David shall be my Prince *for ever*. Moreover, I will make a *covenant of peace* with them: it shall be an *everlasting covenant* with them; and I will place them and multiply them, and will set *my sanctuary* in the midst of them *for ever more*. My tabernacle also shall be with them; yea, I will *be their God, and they shall be my people*: and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the *midst of them for ever more*."

II. Is. 11: 11–12.—"And it shall come to pass *in that day*, that the Lord shall set his hand *again* the second time [*this of course cannot be the restoration from Babylon, which was the first,*] to recover the remnant of his people which shall be left, from Assyria, and from *Egypt*, and from *Pathros*, and from *Cush*, and from *Elam*, and from *Shinar*, and from *Hamath*, and from *the Isles of the sea*—[*it will be remembered that the* JEWS—*to whom, by the way, the first restoration was almost entirely restricted, were only held captive in Babylon.*] And he shall set up an *ensign for the nations*, and shall assemble the *outcasts of Israel*, and gather together the *dispersed of Judah*, from the *four corners of the earth*."

III. Jer. 31: 27–34 & 38–40.—"Behold the days come, saith the Lord, that I will sow the House of Israel and the House of Judah, with the seed of man and with the seed of beast. And it shall

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come to pass, that *like as* I have watched over them, to *pluck up* and to *break down*, and to *throw down* and to *destroy* and to *afflict*, *so* will I watch over them to *build and to plant*, saith the Lord—[was the one literal? so shall the other be—just as literal: if their dispersion was literal, so will be their restoration.] In those days they shall say no more, 'the fathers have eaten a sour grape, and the children's teeth are set on edge; but every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge. Behold the days come, saith the Lord, that I will make a new covenant with the *House of Israel and with the House of Judah*: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, (which my covenant they brake, although I was an husband unto them, saith the Lord:) but *this* shall be the covenant that I will make with the House of Israel;—after those days, saith the Lord, I will put my law *in their inward parts*, and write it *in their hearts*; and will be *their God, and they shall be my people* [*will any one undertake to say that this is now the case?*] And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all *know me, from the least of them to the greatest of them, saith the Lord*; [*can this be said of them with truth as yet?*] for I will forgive their iniquity, and their sin will I *remember no more*." (Is this the case yet?)

* * "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner; and the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath; [*greatly enlarging its present limits*] and the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Cedron, unto the corner of the horse-gate toward the East, shall be holy unto the Lord; [which it certainly is not now] it shall not be *plucked up* nor *thrown down any more forever*." [This, of course, is not the extension made by Agrippa, for that was utterly destroyed by Titus.]

IV. Jer 32: 37–42.—"Behold I will gather them out of *all countries* wither I have driven them in mine anger and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: [this of course is yet future] and they *shall be my people*, and I will be their God; and I will give them one heart and one way, that they may fear *me forever*, for the good of them and their children after them; and I will make an everlasting covenant with them that I *will not turn away from them to do them good*; but I will *put my fear into their hearts*, that they shall *not depart from me*: [surely this is not the case yet!] Yea, I will *rejoice over them to do them good*; and I will plant them in this land *assuredly*, with

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my whole heart, and with my whole soul: for thus saith the Lord, *like as* I have brought all *this great evil* upon this people, *so* will I bring upon them all *the good* that I have promised them"—[just as literally.]

V. Jer. 33: 7–9.—"And I will cause the captivity of Judah and of Israel to return; and I will build them as *at the first*. And I will *cleanse them* from all *their iniquity* whereby they have sinned against me; and *I will pardon* all their iniquity whereby they have sinned and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear of all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."

VI. Ez. 36: 11.—"And I will *settle you after your old estates*, [which was not done in the first restoration] and I will do better unto you than at your beginnings; and ye *shall know* that I am the Lord."

VII. Amos 9: 11–15.—'In *that day*, [a phrase always applied to the period immediately introductory of the millennium] will I raise up the tabernacle of David, which is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the *remnant of Edom*, and of *all the heathen* which are called by my name, saith the Lord that doeth this. [Not yet accomplished, certainly; and hence "that day" is yet future.] Behold the days come, saith the Lord, that the plowman shall overtake the reaper; and the treader of grapes him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt. And I will *bring again the captivity* of my people of Israel; and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof: they shall also make gardens and eat the fruit of them. And I will plant them upon their land; and they shall *no more be pulled up* out of their land which I have given them, saith the Lord thy God." [This certainly is not a spiritual restoration; and that it is yet future is most obvious.]

Many passages might be quoted, showing miraculous interposition in accomplishing the closing stages of the restoration. Now, no miraculous power having been called into requisition at the first restoration (that from Babylon) all such passages must of course refer to a restoration yet future. The same may be said also of such as mention the permanent emancipation of Israel, and the subjugation of their enemies, in connexion with the restoration; and of such passages also as couple their return with the advent of Christ, the millennium, or a state of sinlessness. But why multiply proof of that which is already self evident! for if a yet future restoration is not

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unmistakably taught in these various passages, what language could possibly be used that would convey the idea!

It is most obvious from the Scriptures that there are two phases or stages of the [redacted]tion—the one partial and initiatory, consisting of the House of Ju[redacted]mainly, the other full and complete, consisting exclusively (almost) of the House of Israel—the former effected by human instrumentality, without any special act of divine interposition—the latter accompanied by tremendous displays of divine power. It is of course with the former alone that we have any concern.

That Israel, thus territorially re-instated, is to be also politically re established and completely re-enfranchised, is sufficiently obvious from the declarations of the Lord, already cited—"I will settle you after your old estates, and do better unto you than at your beginning," and "I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all." (Ezek. 37: 22.)—To the same effect is the prophecy of Isaiah, (1: 26) "I will restore thy judges as at the first, and thy counsellors as at the beginning."—But the fact is still more obviously indicated by Zechariah, in the twelfth and fourteenth chapters of his prophecy; who there shows them to be regularly organized as a nation, under governors of their own, when the confederated nations invest the city. With equal explicitness is the same fact shown by Ezekiel, (chs. 38 & 39) in describing the same invasion.

Never, in all the annals of revolutions, have such social changes occurred as will ensue on the full resumption of Israel into the divine favor; for the Lord has assigned to Israel absolute supremacy over the nations. It is abundantly evident from the following Scriptures, and others that might be cited, that when the year of recompenses for the controversy of Zion shall have arrived, not only shall Israel receive homage and exact tribute from all nations, as the descendants of the "heir of the world," but rule over them with supreme authority, under the "King of kings"—Jerusalem being the grand metropolis of earth.

"Thou shalt also suck the milk of the gentiles, and shalt suck the breast of kings," says Jehovah, addressing Israel, personified in Jerusalem. (Is. 60: 16.) "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls; and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee." (Is. 60: 9, 10.) "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee

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shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." (Is. 60: 14.)

"And strangers shall stand and feed your flocks; and the sons of the alien shall be your plowmen and your vine-dressers." (Is. 61: 5.) "For the Lord will have mercy on Jacob, and will yet choose Israel and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the House of Jacob: and the people shall take them and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and hand maids; and they shall take them captive whose captives they were; and shall rule over their oppressors." (Is. 14: 1, 2.) "For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted." (Is. 60: 12.) J. T. B.

REPENTANCE AND FAITH? FAITH AND REPENTANCE?

Repentance and faith is orthodoxy with some, and faith and repentance heterodoxy. With others, faith and repentance is orthodoxy; and repentance and faith heterodoxy! When doctors differ, what shall the people do? We answer, believe neither the one nor the other; but examine, and think, and decide for themselves. This is our course. We shall hear both sides, weigh all their arguments, one by one, and then decide. To the law and to the testimony we make our appeal.

In all such cases we make our first appeal to the original text—to the language which the Holy Spirit himself employed to reveal to us the will of God. We first view the whole currency or use of the words in debate, found in the Greek Scriptures. In doing this we note every passage in which they are found, and ponder upon the context to ascertain the precise meaning or significance of the words in their whole currency or use in the Christian Scriptures. This, self-respect and honesty to the public alike solemnly demand.

We state as prefatory another fact: we find two words in the Greek New Testament, both translated by one English word. This unquestionably was and is unjustifiable on the part of King James and his translators. Whenever and wherever the inspired evangelists and apostles use two words in their own language, we should employ two words to represent them in our language, and in every language into which they are translated. And should we not have two such words in our language, we should in that case transfer them, and leave the decision of their sense to the reader himself. This is neither more nor less than honesty. But, in this case, we have two words in our lan-

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guage, the meaning of each of which can be clearly and satisfactorily ascertained from their contextual currency. These words are *metamelomai* and *metanoeoo*. These both are verbs. The former occurs only in the *verbal form*, and in all only *six times*; the latter occurs in the verbal form *thirty-four times*, and in the substantive form twenty-four times; in all, *fifty-eight times*. And, strange to tell, in the King James version they are, without exception, both rendered by the same family words, *repent* and *repentance!* In our opinion this is manifest injustice to the English reader. When the inspired ambassadors of the Lord Messiah used *two words of diverse meaning*, why, to the eye and ear of conscience, should we present only one, which cannot represent both! Judas *repented* and hung himself. There is joy in heaven over one sinner that *reforms*, but not over one who merely *repents*, or who repents and hangs himself. There is, therefore, a repentance unto death, and there is a reformation unto life. Or, there is a repentance ever to be regretted, and a repentance never to be regretted. But how much more apposite to say there is a reformation unto life, and a repentance unto death; the former of pure grace, the latter of incensed justice.

Speech and faith alike come by hearing. Writing comes by seeing. Sounds address the ear. Pictures, or letters, address the eye. Both are vehicles of knowledge. The deaf are always mutes, yet they learn by seeing, and find their way to God. Much given much required, less given less required, are in consonance with the oracles of God. All are responsible for what they have. All are irresponsible for what they have not, and cannot have. The ways of God are equal or equitable. The ways of man, as he now is, are inequitable, and, therefore, condemnable.

But to the question—"*Does repentance precede faith, or faith repentance?*" This yet is, and long has been, a mooted question amongst ecclesiastic metaphysicians, and one of the most uncalled for in the category which Paul commanded his son Timothy to avoid. See his 2d letter to Timothy, 2d chap., 23d v., and to Titus 3. 9.

That any man could be called to repent of a sin against a God in whom he did not believe, or against a Christ of whom he had not heard, and, consequently, knew not his claims upon the faith of man, is, to my mind, one of the mysteries of mystic Babylon itself.

When Peter preached repentance to the Jews on Pentecost, it was after and not before they believed the testimony he had laid before them. They believed all that he preached to them before they exclaimed—"Men and brethren what shall we do?" He did not command one of them to *believe*, for in truth they had confessed their faith in all that he had said of God and of his Christ in the very propound-

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ing of the question;—conceding your premises, admitting all that you have testified concerning Jesus of Nazareth, tell us, Peter, what we ought to do to escape the impending consequences!

He, therefore, conceded their faith, and commanded them to *repent*, and to be every one of them immersed for the remission of the sins which they had committed, and confessed in propounding to him the question—Men and brethren, believing or conceding all that you have charged against us—on these premises, *what shall we do?* Did he say to them *believe!* He was not such a simpleton. He was not so discourteous. They had already believed, or admitted every sin he had charged upon them—and, therefore, he did not treat them as unbelievers or infidels—by preaching to them the faith which they had confessed in propounding the question.

Repent, rather *reform*, and be every one of you immersed *epi toe onomati Ieesou Christou, eis aphesin amartioon &c.*—"*upon the name* (or authority) *of the Lord Jesus Christ, for the remission of your sins*, and you shall receive the gift of the Holy Spirit." Here, then we have faith, repentance, and immersion apostolically propounded, in terms the most precise and unambiguous which the most definite language ever spoken on earth could afford; and in an order or arrangement perfectly consentaneous with the immutable necessities and relations of things.

We must *see* an object before we can desire it, love it, hate, it, choose it, or refuse it. "Faith comes by hearing," and hearing by some one speaking. If a person speak to us, we must hear him before we respond, yea or nay. Hence the oracle of Paul—"Faith comes by"—regeneration? No! Paul declares that "faith comes by hearing;" and whence comes hearing? From some one speaking. In this case God speaks. We hear and then believe.

Believing before hearing is quite as preposterous as seeing before light. And repenting Godward before we have believed his oracles, is quite as irreconcilable to reason and Scripture as believing without testimony, hearing without ears, or repenting without conviction of sin or wrong.

To produce repentance without conviction of sin, is as impossible as to sin without law, or to violate a precept which never existed. A testifier without testimony, or testimony without a testifier, is quite as conceivable as conviction of sin against a God or a Lord of whom we never heard. Sin without law, faith without testimony, hope without promise, and love without the recognition of the beautiful and the good, are equally beyond the pale of reason and of revelation.

The Universe owes its origin to a speech. Who made that speech! To submit the question in Anglican style, Was it God the Father,

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God the Son, or God the Holy Spirit? Rather a startling question! Reflecting reader, what think you? what say you? You respond, God the Father! Why, then says Paul "that all things were created *by* Jesus Christ, and *for* him?" And again, "God created all things by Jesus Christ." (Eph. 3. 9.) And, again, he says to the Colossians, "By him were all things created, both in heaven and on earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist. And he is *the head* of the body, the church: who is *the beginning*, the first born from the dead; that *among* all things*, (or in all respects) he may have *the preeminence.*" He, indeed, is the "Alpha and the Omega, the Beginning and the End, the First and the Last."

There is, despite of the Jewish and the Christian Scriptures, a dumb and blind skepticism, now and then peering out through the crevices of the ragged tents and tabernacles of an empty and a deceitful philosophy.

We live not under a Jewish Theocracy, but under the blood-stained banner of a genuine Christocracy. We have not a Theology only, but a Christology, on which, and in which, concentrate all the glories of the absolute Jehovah Elohim. Every attribute of Divinity concentrates in it, and radiates from it, culminating in Emmanuel, and in his ransomed heritage.

But we must allude to the sectarisms and their infelicitous speculations, which so enervate the gospel and its life-giving powers and hallowing influences when cherished in good and honest hearts.

The life-giving principle in the Christian Institution, is not faith in God absolute, but faith in the Lord Jesus—the Christ. Repentance is the *first fruit* of this faith. It has not God, *as absolute* JEHOVAH, for its object, but "God manifest in the flesh." According to Paul, the mystery or secret of godliness is—"God manifest in human flesh, justified" or sustained by the Holy Spirit dwelling in him, in all the fulness of the Lord Jehovah; waited upon by hosts of angels, announced to all nations, cordially received by multitudes of them, and gloriously translated into the heaven of heavens.

His plenipotentiary ambassador is the Holy Spirit, who inspired the twelve apostles, stood by them and dwelt in them in all their ministrations, down to the last words of the beloved John; to whom, and through whom to the church and to the world, he gave prospectively the fortunes of his Kingdom in all coming time till his return.

The plurality of personalities in the Θεοτης, (*Theiotees*) or *Godhead*, (a word but twice found in the Christian Scriptures—used only by

* "Among all things."—Bernard.

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Paul to the Romans, chapt. 1st 20., translated *Godhead*; and in the adjective form, *Theios*, three times—Acts 17. 29., 2 Pet. 1. 3, 4—translated *Divine* twice, and *Godhead* once,) is clearly indicated by John, chap. 5. 7. There are three Divine and heavenly witnesses of this transcendent fact—"the Father, the Word, and the Holy Spirit."—And there are three monumental institutions in perpetual attestation of the sacrificial death, the burial, and the resurrection of the Lord Jesus Christ—the grandest *official* personage in the universe. For us, indeed, a child was born, a son, a dearly beloved son, was given, on whose shoulders the government of the entire universe rests.—His name, indeed, is "*Wonderful*, Counsellor, the Mighty God, the Everlasting Father, (or the Father of the future age) the Prince of Peace—of the increase of his government and peace shall be no end. He shall rule upon the Throne of David, and over his kingdom—to arrange and establish it with judgment and justice henceforth and forever. The zeal of Jehovah of hosts will do this." Boothroyd and Bernard. From such a faith, repentance will follow as a necessary fruit; but from no repentance could such a faith as this germinate or follow. God will give grace, and he will give glory, each in its proper place—not glory first and grace afterward. A. C.

PROPHECY.—NO. 4.

In Bible and in common literature, we find the noun *prophecy* and the verb *prophesy*. The former is indicative of a prediction, or a foretelling, a "declaration of something to come." The verb *prophesy*, in its New Testament currency, indicates to *foretell*, to *preach*, to *interpret*, or to *explain Scripture* in harmony with its context.

Prophecy, and not prophesy, is our present theme. The gift of prophesying, or of foretelling future events, is a very special Divine gift. Inasmuch as the future destiny of an individual man, or of any association of men, such as that of a family, a tribe, a nation, or an empire, is beyond the ken, or beyond the horizon and knowledge, of uninspired men. Prophecy is placed in the category of Spiritual or Divine gifts. The future of any thing, indeed the entire future of every thing, is hid from mortal man. Known to God alone is the future destiny of the entire universe, and of every atom of it. To him alone the past, the present and the future of every creature is as fully known as any present object ever is, or was, or can hereafter be, to us. Foreknown to God alone, and to him whom he inspires, is the future condition of any person or thing, within the entire area of creation.

To God alone the past, the present, and the future of every atom o

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creation is always equally present; because he "inhabits eternity," and fills the immensity of all creation. There is no person, no object, no event—past, present or future—unseen, unknown, or unheeded by him.

Such knowledge is entirely beyond our ken. But most assuredly "he that made the eye of man can see; he that made the ear of man can hear; he that made the spirit of man can know" its every motive, its every motion, its every action, its every purpose and intent. Omnipotence, omnipresence, omniscience, indicate all this. With the sweet bard of Israel, we therefore exclaim:—

"O Jehovah! thou searchest and provest me.
Thou knowest my down sitting and uprising:
Thou understandest my thoughts from afar.
Thou sittest my path and my lying down,
And art acquainted with all my ways.
For there is not a word on my tongue,
But thou, Jehovah, perfectly knowest it.
Thou enclosest me behind and before,
And layest thy hand upon me.
Thy knowledge is beyond my understanding;
It is so high that I cannot attain to it.
"Whither can I go from thy Spirit?
Whither can I flee from thy presence?
If I ascend the heavens, thou art there!
Or make my bed in hades; lo, thou art there!
If I take the wings of the morning,
And dwell in the remotest parts of the sea,
Yet there thy hand would lead me,
And thy right hand uphold me.
"If I say, surely darkness shall cover me,
And the night be as a shroud about me;
Yet darkness cannot hide from thee:
For, *as to thee*, the night shineth as the day;
The darkness and the light are alike.
"Thou didst form my reins;
Thou coveredst me in my mother's womb.
I will praise thee; for I am wonderfully made:
Marvelous are thy works, Jehovah!
Which my soul readily acknowledgeth.
My substance was not hidden from thee,
When I was formed in the concealed place,
Curiously wrought in the lowest parts of
The earth.
"Thine eyes saw my embryo members,
And in thy book were all of them written;
They were fashioned daily, and none of them wanting.
How precious to me are thy thoughts, O God!

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How exceedingly great is the sum of them!
Should I count them, they exceed in number the sand:
When I awake, still I *meditate* on thee.
"Surely thou wilt slay the wicked, O God!
Bloody men thou wilt remove from me,
Who wickedly rebel against thee;
Thine enemies, that take thy name in vain.
Do not I hate those, Jehovah, who hate thee?
And abhor those who rise up against thee?
I hate them with a perfect hatred;
I count them for mine enemies.
"Search me, O God, and prove my heart:
Try me, and prove my thoughts,
And see, if in me be any way of provocation;
And lead me in the way of eternity."

PSALM 139.—Dr. Boothroyd's Version.

This beautiful ode, so happily translated, is one of the best introductions to the study of prophecy which I now have at command.—Omniscience, omnipotence, omnipresence, are essential elements, or attributes, of the original author of all true and veritable prophecy.

It is expedient, in an introduction to this most attractive and interesting study, that we premise a little farther, and emphasize on the fact, that in the Divine oracles we have two distinct forms of prophecy. These are usually called the *literal* and the *symbolic*.

But there may be, perchance, a third—such as a *promised* event, or a *threatened* calamity. However indicative or suggestive of future events, good or evil, such intimations may be, they are not, indeed, in the common currency of our language, regarded as prophecies.

In Sacred Scripture, *prophets* were, at an early day, called "*seers*." In latter times, from the Hebrew *Nibba*, to foretell, they were called "foretellers."

Indeed, in some sections of humanity, there is yet, and in some former sections there seems to have been, a class of such aspirants, if not pretenders, to a superhuman or to a supernatural intimacy with some superior spirit, of large horizon, and of transcendent intimacy and familiarity with some of the far-seeing, profoundly penetrating spiritual genii of some inner circle of the innermost and loftiest sphere of angelic principalities and powers.

But we belong to another class of students of prophecy, whose distinctive and most peculiar differential characteristic is, that its stereotyped motto and maxim is, *In all inquiries and researches into literature, science, and religion, begin at the beginning of each and every department, and then pursue the subject of inquiry causatively and chronologically, from its Alpha to its Omega.* This is the conclusion forced upon us from an analysis and synthesis of the failures of the methods

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and manners of a considerable class of writers and teachers that have come within the area of our observation and investigation.

We put to sea from *Port Look-out*, and intend to sail by sun, moon, and stars, to Port Look-in. We have got aboard on a sound and well-built ship, of Live-oak bottom; well ballasted and canvassed. We have aboard a splendid and a gallant crew of Apostles, Prophets, and Evangelists. Our voyage stores are also abundant and adequate to a long voyage.

Figure apart, we shall take our latitude and departure from the first prophetic promise to the Father of human kind.

In his primeval rectitude and integrity he personally intercommunicated with his never begotten father and his God. He was the first and the last man infant that ever walked this earth. His God, his Creator and his Father, in one and the same personality, freely and familiarly talked with him on all the objects within the horizon of his splendid paradise.

As yet there was no need of *religion*. There is indeed, no *religion* in heaven. There was no religion in paradise, while God and Adam were communing together in and on all the works of his hands. There was not a discordant note in all the tenantries of earth. *Reconciliation* there could not be where *alienation* never had been.

We have very faint and imperfect conceptions of the Paradisiacal state. In fact our speculative and theoretic orthodoxies and heterodoxies have been a perfect incubus on the understanding; and consequently, an alienation of heart and life from the spiritual and consolatory influences; the joys and the pleasures of an enlightened understanding, of that peace of mind and joy of heart which the gospel affords to all who do really appreciate and cordially embrace it, in its original simplicity; and feed and feast upon its exceeding great and precious promises, designed to make us partakers of a Divine nature, such as Adam enjoyed, so long as he walked with God in that sweet Paradise of bliss which God himself honored with his presence.

What clouds and darkness and bewilderment has sectarianized christendom, superinduced through its vain and insolent attempts to accommodate the gospel to its factitious notions of what is honorable to God and beatific to fallen and ruined man.

But let us bow our wills, sacrifice our prejudices, and with a ready mind, and an obadient heart, begin at the beginning; and slowly, calmly, devoutly, candidly, and earnestly, enter upon a thorough examination and study of each and every special prophecy connected with, and appertaining to Him who is called "THE ALPHA AND THE OMEGA, THE BEGINNING AND THE ENDING, THE FIRST AND THE LAST."

Indeed the roots of the prophetic tree reach back to Genesis and its

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branches extend to the end of the twentieth verse of the 22nd chapter of the Revelation of John.

We shall therefore commence with the first germ, and convert into prophecy much of that usually called promises and threatenings, for good and relevant reasons, which the sequel will, we doubt not, amply justify and sustain. We claim no infallibility, but are now, and have been for some time past, deeply penetrated with the conviction that such a work is wanting, and has long been wanting; and that it is our duty to make the contribution contemplated, to our contemporaries, and to leave it with them for their use and disposal.

The root and the reason of all prophecy is found, Gen. 3. 15., "God Jehovah said to the serpent (that beguiled mother Eve,)" because thou hast done this, accursed shalt thou be above all cattle, and above every other animal of the field; upon thy belly thou shalt go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thee on the head, and thou shalt bruise him on the heel." Bernard's version. Virtually, though not formally, this is a beatific prophetic intimation of a future person, who, in after ages, far distant, was to arise, and from a descendent of Eve, in or by which person God said that the serpent's head should be bruised, and consequently his life and power destroyed.

But we should emphatically note that this promised personage is declared to be the avenger of that evil spirit, afterwards named THE DEVIL, because of his wiles; and SATAN, because the *Adversary* of God—of holy Angels, and of mankind.

So the drama of humanity commences. The war was opened first in heaven. It ended there by the eternal expulsion of the devil and his angels. Hence this earth has ever since been the theater of a transferred war of transcendent importance to the whole universe.

In the fullness of time it became the necessary occasion of an incarnation of Divinity in humanity; to meet and to destroy an incarnation of a celestial spirit in a terrestrial animal.

To appreciate God and heaven, angels and men, and to be for ever exalted and ennobled with a citizenship in the whole universe, is the contemplated consummation of the incarnation, interposition, and sacrifice of Emmanuel. And one day being with the Lord of the universe as a thousand years, and a thousand years being as one day, we may on all our premises anticipate a glorious consummation of the present campaign in some *one hundred and forty years hence.*

But as to the internal and the external movements—the involutions and the evolutions of the latter part of the present millennium—the one hundred and forty years yet to run, we have to learn from the in-

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vestigation of Daniel and John, in their connections with the minor prophets of the Jewish Dispensation.

This field of prophecy is yet to be cultivated by the aid of the fulfilled propheeies in their proper place. This will prepare the way for a more clear and satisfactory development of all that the Lord our King has judged necessary to the full completion of a revelation adequate to all the legitimate cravings of our nature in its present condition and circumstances.

But we must not too hastly dispose of any one of the specific prophecies concerning Messiah and his Kingdom in whatever form it may be presented;—whether in symbol, type, parable or verbal annunciation.

It is, indeed, very explicitly propounded, in connection with the expulsion of our first parents from the paradise in which our Creator had placed them.

How long they continued in that delightful paradise, is not, for some good reasons, explicitly enunciated. It was, however, but a very short time. "Man being in honor, abideth not," said David, in his 49th Psalm. Some Rabbis have said, "Man being in honor, abideth not" indicates that man in paradise continued not; rather, say they, "he nighted not."

This, however, is but an opinion, and not a very plausible one. On the contrary, he seems to have been there so long as to be able to give names—appropriate names—to all the cattle, and to all the fowls of the air, and to every beast of the field; and yet he had not a wife to name, nor had he one for some time. He had graduated in the Hebrew language, and so well had he been educated in the science of onomatology, that he could find a terminology adequate to give a name, an appropriate name, to all cattle, fowls and wild beasts in and around his paradisiacal hermitage.

He was the most splendid naturalist that ever lived, and graduated with the first honors in the most splendid school of Natural Science —in a school most liberally endowed by the God of the Universe.— His wife was the most accomplished lady in the whole world. She never had a rival. No one ever disputed her claims to universal admiration. She was the best educated lady in the most richly endowed seminary on which the sun ever shone. Her wardrobe was so ample that she could afford a new dress for every day in the year. No Asiatic princess ever had such a variety of apparel as Queen Eve.

But being envied by a fallen seraph, she was beguiled and fatally ensnared. She seduced her husband into a participation with her in violating all their chartered rights, privileges and honors. They were consequently both expelled from paradise, specially inhibited from the Tree of Life, and driven out from the Divine presence.

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This catastrophe was mitigated by a malediction pronounced upon the serpent, the *incarnated Satan*, and more especially by a promise that there should be another incarnation of transcendent glory—an incarnation of the Supreme Divinity, in the second personality of *Jehovah Elohim*, and a transcendent charter given to all who placed themselves under the auspicious shield of his almighty protection.

This is the first prophecy, properly so-called, in the living oracles of the living and the true God. It is a concentration of all the riches, dignity, power and glory of the Godhead, in constituting fallen and degraded humanity joint heirs with God's only begotten and dearly beloved son, Immanuel.

All after promises, however numerous, however various, gracious, and glorious, are but offshoots and branches—forever blooming, and forever bearing the fruits of love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness and temperance; against which there neither is, there never was, there never can be rational, moral, or religious demur, on the part of heaven, earth, or hades.

The compass and comprehension, the riches and the glory of this oracle, is commensurate, and even more than commensurate, with all our present aspirations after glory, honor, and immortality.

Oh! that we could realize the exceeding great, and gracious, and precious, and glorious promises of the true gospel of the true grace of God—secured and graciously tendered to us by and through the Lord Messiah—the Prince of peace and the Prince of life everlating!

A. C.

A PLEA FOR REFORMATION.—NO. 1.

There exists, in the popular mind, a presumption, as well as a prejudice, against changes in religion. There is an element of conservatism in human nature, which puts us on our guard the moment that established customs and cherished convictions are assailed:—a needful safeguard against headlong impulses and rash changes. There is also a sacredness of association in the forms, rituals, and theological technics with which our earliest and purest memories are linked, as well as in the traditionary treasures of the household, the church, the sect in which we have been reared. There is, too, a love of ease when the soul is comfortably ensconced in a time honored and popular faith, which leads us to protest against the rude and destructive invasions of a bold thinker, who, with pitiless logic, or impetuous earnestness of denunciation, runs the plowshare of reformation in a straight line through the very center of our theological paradise, and tears up every root and fiber of our principles! Like the Israelites, when to the me-

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notony of their slave-life succeeded the struggles and birth-throes of their redemption; and like the demons, when the voice of the Son of God routed them from their usurped dominion, we are disposed to cry out, "*Let us alone; what have we to do with thee?*"* Moreover, the secret pride of the heart is touched at every tender point, by a plea which says, or at least implies, "*You are wrong, Sir; your party is wrong: you are ignorant; there are some very simple truths which you have never yet learned; they have been hidden from you and revealed to babes.*" Often, this testy pride is so deeply hidden, or so darkly veiled, that the possessor is unconscious of its existence. In a delirium of passion, he imagines himself to be animated by fervent piety and a most righteous zeal; so that he could even plunge a dagger in the heart of his opponent, and while slaking his thirst for blood, comfort himself with the thought that he is doing God service!—Beyond all this, there is a very reasonable dread of innovation, growing out of the many failures and disgraces and mad extremes that have disfigured and paralyzed reformatory movements. The alarmed spectator mistakes blind fanaticism for the spirit of reformation; or occupies himself with the narrow view of the desolations in the hurricane's path—forgetful of the clear sky under which he stands, the pure atmosphere he breathes, and the wide-extended bloom and beauty and vigorous life, compared with which the path of desolation is almost an invisible line—a bloom and beauty and vigor, which, but for the sweeping hurricane, never could have been.

Still, in spite of these resistances, there is, ever and anon, a great upheaving of society, mighty agitations and marked revolutions: "the sea and the waves running; men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Whether men are willing or not to admit the necessity of reformation *now*, there will be found none, not even among the greatest foes of change, who does not point to some *past* reformation as glorious and worthy of immortal fame: forgetting that when *that* reformation was in progress, there were just such croakers as himself, indulging in the most doleful vaticinations!

The true reformer will not be disturbed by these oppositions. He has, in the first place, a deep laid conviction of the truth of his principles; and secondly, a sublime faith in the God of Truth, that whatever the present vicissitudes of his plea, it will in due time prevail; and he has therefore long patience, waiting for the early and the latter rain. He can ever sympathize, in their honestly cherished fears, with good men that oppose him, while dissecting and exposing their

* Ex. 14: 12; Mark 1: 24.

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errors; and while they denounce him as a ruthless iconoclast, he patiently and bravely works on until their curses are turned to blessings, as they lift their eyes from the pavement, strewn with the fragments of the idol-error which he smote, to the peerless divinity of Truth, which he has re-enshrined in the temple. Every true reformation will in time vindicate itself. Wisdom is justified of her children. Meanwhile, discussion and agitation must proceed. Truth and error have a quarrel which no voice of prudent conservatism can long stifle. The man who has deep and earnest convictions of truth, which, like a fire in his bones, roar all the day long, must and will speak; he is constrained to lift up his voice like a trumpet, "to show Israel his transgressions, and the people their sins."

Sailors, coming over the ocean, drink, it is said, the first half of the voyage, to *friends astern*; the latter half, they change the toast, and drink to *friends ahead*. Thus, with affectionate reminiscences, many look back even on the errors they have abandoned; but as the prosperous gales of reformation waft them along, the sorrows of the past are swallowed up in the glories of the future: some land of promise, looming up to view, engages their souls with intense interest, and they learn to pray for stronger gales and swifter speed. But the true reformer had fastened his eye of faith on the distant future before he cut loose from his moorings; and, in the spirit of Columbus, through numerous disappointments and heavy discouragements, and the mutinies of faithless co-operants, he steadily sails in the true direction, and watches at the mast-head for the vindication and reward of his faith.

The reformation which we plead has so far succeeded as to have silenced the evil predictions of its enemies, and conquered the fears of its friends. Many who sat in the poop of the vessel, lugubriously gazing on the shores from which the winds of heaven were bearing them away, sighing over the rupture of ecclesiastical ties, and tearfully toasting *friends astern*, are now spreading the sails to the breeze, or climbing the masts and crying joyfully, *Land ahead!* Many who went aboard old-line vessels, fearing the capacity of this new craft, now look wondering on as they see her gaily mounting the waves, or skipping joyfully from billow to billow, while they, in worn-out hulks, are helplessly rolling in some trough of the sea! Some are even hoisting signals of distress, and praying to come aboard, as they fear they cannot outride the storms where they are. Still others, unwilling to condemn themselves, are nevertheless constrained to admit that the new vessel is a splendid sailer; but they insist that her builders and managers have, in some secret harbor, taken her to pieces and remodeled her; and that now she is not so much different from the prim

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old vessels of orthodoxy, that sail the seas by *jure divino!*

Glorious old ship Zion! How little they know of thee yet! Little reck they

"What master laid thy keel,
What workmen wrought thy ribs of steel;
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat,
Were shaped the anchors of thy hope!"

They know not how bravely thou hast struggled against the currents and tempests of eighteen hundred years; how thou hast been attacked and boarded by many a piratical craft; or, on thy deck, how many immortal conflicts have been waged; how, when the high seas were filled with pirates, and storms of wrath were sweeping over, and the Babylonish Leviathan, "king over all the children of pride," came foaming and thundering down, "making the deep to boil as a pot," and despising "the sword, the spear, the dart and the habergeon," thou hast lain obscured for "time, times and a half," in roads and harbors not often visited, and thy faithful crew could do nought else but keep the vessel in trim, guard the divine chart and compass, and patiently wait the dawning of a more prosperous era! And now, when mighty gales of reformation, which stir the sea into foam and rage, bear thee gloriously on in a career of unusual triumph, they think thee a modern invention—a thing of yesterday! But they will learn thy history yet. We will show them the old Jerusalem banner, with the Sun and twelve stars and the Spirit-Dove emblazoned on its blood-sprinkled folds, which, though it has sometimes been trailed in in the dust by unworthy standard bearers, and sometimes has been captured by the foe, has been recovered and washed from its defilement, and nailed to the mast-head once again! They shall see in thy sacred keeping, the ark of the new covenant and the pentecostal flame, and they shall hear echoing yet through all thy apartments, the voices of apostles declaring the law that went forth from Zion—the word of the law first published in Jerusalem. They shall see every Jonah of creed or human tradition that ever raised a trumpet to threaten thy safety, thrown overboard. And in the calm that succeeds, many a tongue that has moved in scorn against thee, will say with us

"Our hearts, our hopes are all with thee:
Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant o'er our fears,
Are all with thee—are all with thee."

But there is much to be done to complete this enterprise; much controversy and agitation yet needed, before all that the movement

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proposes can be looked on as secured. In this view we write the present essay, to vindicate the plea for reformation.

It is not our intention to notice the *ad captandum* arguments and appeals against reformation which men of narrow mind or of evil spirit can plausibly urge against the holiest utterances of truth We purpose rather to deal with a prejudice, plausible and popular, which honest and reasonable men cherish, and in which they intrench themselves against all our approaches.

They say to us—"We admit the plausibility of your plea: we admit the almost overwhelming force with which you urge it; we will even confess our inability to dispose of many of your statements of fact, your Scripture proofs, and your arguments. But still we feel that there is an insuperable objection lying against you in the *modernness of your movement.* It implies that the good and wise and learned of past times have all been mistaken; that men who, on bended knee, have made the Bible a life-long study, have utterly failed to learn its doctrine; and that God has vouchsafed to a handful of people, amid the western hills of the western continent, if not a new revelation, such superior views of the old revelation as make it for all practical purposes, new to the religious world. This sweeping implication of ignorance and error against all the past, cannot be true. It is far more probable that you are mistaken now, than that all the eminent and godly men who have guided our minds for centuries past should have been so deeply immersed in error."

We think we have stated this objection in all its force—that we will not be charged with unfairness or unfaithfulness to the objector, in presenting his argument. We desire to have it before us in all its strength, and to give it fair and candid treatment. We are willing to admit that, as stated, it has an appearance of strength, and is entitled to careful consideration. Nay, we will go so far as to say that *if the statements involved in the objection are correct*—if the present plea for reformation does legitimately imply such ignorance and error in the whole protestant world, and such new discoveries of truth on the part of the Reformers as to involve all who have gone before them in a sweeping and hopeless condemnation—*then the plea must be false.*—We freely grant that there can be nothing new in religion; that when any thing is shown to be new, it must, *for that very reason*, be rejected. Since the rising of the Sun of Righteousness, no star of night can presume to improve on its brightness. And he is worse than a simpleton, who, holding up his little torch of reformation, lighted at some strange fire, undertakes the task of helping the sun to shine, or of calling the world away from the sun's noontide glories to the flickering flambeau of some modern philosophy or revelation! Our plea

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has ever been for the divine perfection of the christian religion, as it came from its author, and as it was expounded by the apostles, and received by the primitive church. Our motto was and is: "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."*

But before we impugn the statements put forth in this objection, we must be allowed to express our suprise that enlightened protestants need to be told, when they urge this presumption against us, that if it is at all legitimate, *it lies with equal force against every protestant movement*, and involves in equal condemnation all preceding attempts at reformation. Are they unaware that they are only borrowing, to hurl at us, the very thunderbolts which the Papal Vulcan forged for *their* destruction? Have they forgotten the *popish* taunt—"*Where was your religion before Luther's time?*" Is the memory of the orthodox protestant world, when they urge this objection with so triumphant an air, oblivious of the historical facts touching the modernness of the whole protestant movement—the adolescence, if not infancy, of every protestant church? Have they not been constantly reminded by their common foe, that if they are right, the learning and faith and piety of the Roman Catholic Church are, by their plea, impudently ignored? nay, *that the gates of hell have prevailed against the Church of Christ?* "You are of yesterday," says the Roman Catholic, to the oldest of the protestant sects; "you cannot be the Church of Christ, else the gates of hell have prevailed against the church, contrary to the Savior's express promise. Our church alone has antiquity in her claim; she alone can point to a past hoary with the frosts of ages, beautiful in her catholicity, grand with her victories—extending her triumphs every succeeding age, lengthening her cords and strengthening her stakes, and preserving an unbroken succession of officers, and an unbroken unity of doctrine, worship and fellowship, throughout all ages and among all peoples!" And then he exclaims, with a confidence, methinks, which the oldest protestant sects can but feebly imitate:—"Oh! the impudent conceit, the vast presumption of these babes of yesterday, to ignore the learning and piety and legitimacy of the 'mother and mistress of all churches,' and, amidst childish and heretical babblings, scoff at the antiquity and catholicity of the Church of Rome!"

It may be well to place on record here the claims of the Roman Catholic Church, that we protestants may all be reminded of the venerable presence in which we stand, when we are disposed to moot the question of *priority*.

* Jer. 6: 16.

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The Catechism of the Council of Trent gives four marks of the true church: 1. *Unity* in faith and worship. 2. *Holiness.* 3. *Catholicity.* 4. Apostolicity.*

Bellarmine has increased the number to fifteen: Catholicity—Antiquity—Duration—Amplitude, or multitude and variety of believers—Succession of Bishops—Agreement in doctrine with the primitive church—Union—Sanctity of doctrine—Efficacy of the doctrine—Holiness of Life—Miracles—Prophecy—Confession of adversaries—Unhappy end of enemies—Temporal felicity.†

Gother's Papist Misrepresented, furnishes the following picture of the Roman Catholic Church: "She alone has an uninterrupted succession of her pastors from the apostles of Christ. She alone has always been one, by all her members professing one faith, in one communion, under one chief pastor, succeeding St. Peter, to whom Christ committed the charge of his whole flock, and the keys of heaven.—She alone has been always holy, and teaching all holiness, by inviting all to holiness, by affording all helps and means of holiness, and by having, in all ages, innumerable holy ones in her communion.—She alone is catholic or universal, by subsisting in all ages, by teaching all nations, and by maintaining all truths. She alone is apostolical, by deriving her doctrine, her communion, her orders and missions, from the apostles of Christ. She alone has converted infidel nations, with their kings, to the faith of Christ; and to this day sends her priests and missionaries into all parts of the world, to propagate the kingdom of Christ. She alone has been in all ages illustrated by innumerable miracles, and by the wonderful lives and deaths of innumerable saints. All other sects began by separating from her; their first teachers went out from her, and had before acknowledged her authority; they were all censured by her at their first appearance; but she never departed or separated from any more ancient church, or was ever censured by any lawful authority."‡

"It is certainly a very animating circumstance to view the immensity and long duration of our church; to see it stretching out its empire through every climate; consoling by its benefits and enlightening by its doctrines the remotest corners of the universe; to see it existing through the long lapse of so many ages, unmoved, while the strongest empires sink to ruin, and unshaken while all things fall in decay around it. It is animating to remark it triumphant over all the powers of darkness, and the exertions of human malice; combating often, it is true, with the storms of persecution and the artifices of heresy: yet combating, always, to come off with victory; riding

* Catechism, pp. 97–102. † Bellarmine, de Eccles. Militante. ‡ p. 85.

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through the tempest, and exalted by the very means which had been leveled at its depression."*

"Rome, changeless amid change,—Rome, free among the dead, unaffected by earthly revolutions, by earthly conquests unsubdued."†

Now we respectfully suggest to our protestant brethren, who affect to speak disparagingly of us as *born too late* to lay in important claims, that they have the same difficulty laid at their own doors; and if they can honestly rid themselves of it, they may perhaps find that they have also disposed of it for us.

How, then, does the protestant, simply as a protestant, meet the objection brought by the Roman Catholic against the modern date of protestantism? We will consider this question in our next. I. E.

SHORT SERMONS FOR BUSINESS MEN.—NO. 9.

I have been speaking to the public for more than fifty years. I partially memorized my first discourse—found myself cramped. It was a matter of memory. I felt embarrassed as one corseted.

I made but a skeleton of my second discourse, and followed that out; interlarding it with some extemporaneous remarks. I felt that my memory was still, less or more, at work; and that it was a sort of patch work; extemporaneous remarks, preceded or followed by memorized passages, reminded me of a new patch upon an old garment. It made the rent worse.

I then resolved to *think* the whole subject and the whole object of my discourse over, until I had a full conception of both. Then I made a few topics and thought them all over in their proper relations; not writing one sentence with the intention of repeating it verbatim.

Still I was not satisfied. There was to much of effort and too much attention to style. I then proposed to myself never to speak without some specific object or objects; and to excite my own feelings to a due regard for the importance of these specific objects, I placed them before me in all their conceivable bearings.

I then felt more freedom of thought, and consequently more freedom of speech. Still I desired to feel a greater interest in the salvation of those whom I addressed. and less concerned about my own reputation with the multitude. This feeling I cultivated more and more as I thought upon the Divine philanthropy, the unspeakable love of God, and the unspeakable gift vouchsafed to ruined man, in the mission and sacrifice of his only begotten and dearly beloved Son.

This, indeed, touched the heart and awakened a greater sympathy with God and man.

* Fletcher, Sermons, vol. 2, p. 198. †Bishop Purcell, Deb. p. 104.

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This word sympathy may not be duly appreciated by all our readers—there is the sympathy of joy as well as the sympathy of sorrow. "To rejoice with them that do rejoice" is quite as pure sympathy as "to weep with them that weep." It is simply to feel in harmony with those with whom we associate, or intercommunicate, in all their feelings and emotions—whether joyful or sorrowful. This is the true and full-orbed conception of christian sympathy.

An unsympathizing man is a monster in the form of humanity.—He is more of a brute than of a man. Such a one is, indeed, transcendently selfish. His own glory is the god whom he worships. We must and should feel as a sinful man, not only when we approach man, but when we approach our heavenly Father, through the mediation of his only begotten son, full of grace and truth. We must think of the price of man's redemption before we can realize the interest God takes in him. And these thoughts, if cherished, will prompt us to a zeal, to an interest, to an effort to glorify our redeemer, to honor our Heavenly Father, and to save, as far as our instrumentality can extend, all who come within the area of our access and our influence.

No man can enter a pulpit with any sincere hope of success who does not endeavor to consecrate his whole energies—his conscience, his heart, his whole benevolence and every tender sympathy of his nature on perishing humanity. He must feel as a humane friend would feel on seeing his neighbor's house on fire.

He must cry aloud "*fire! fire,!*" and not with all the courtesy of a sycophant say, "I am sorry to disturb you, my dear sir, at this unseasonable hour of midnight; but I feel it to be my duty politely to inform you that your house is on fire and that there is a strong probability that the roof may fall in before yourself and family can be dressed. I hope, then, sir, you will excuse me for the liberty that I now take."

We have heard some sermons close with apologies quite as unseasonable and as inappropriate as the case we have presented.

Such was not the Great Teacher, nor such were his commissioned ambassadors. Earnestness characterized their every effort. They warned, they entreated, they besought their auditories to flee from the impending wrath, and to accept the stretched-out arm of extended mercy—to flee from the impending vengeance and to seize the proffered boon of eternal life.

They were instant, urgent, in season and out of season. They besought, they exhorted, they entreated their hearers to place themselves under the guidance and the guardianship of him who alone could redeem them from sin, and death, and ruin; and who could raise them

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from the power of sin, of death, and of the grave, and give to them eternal life and an inheritance commensurate with the area of the universe of God.

Why, then, should we not go and do likewise? Why should not the preachers of the original gospel, who have taken their stand on the apostolic platform, preach the same gospel, after the same beau ideal of the grace of God; and thus reprobate all speculations, true or false—which theories, ancient or modern, never saved man, woman or child.

How often need we repeat that three facts, according to Paul, (1 Cor. 15, 1, 2, 3.) present the whole evangelical and spiritual power of the gospel.

By the grace of God, Jesus Christ died for our sins, is the first fact; that he was imprisoned in the grave, for at least 37 hours, is the second fact: and that on the third day from his burial, he rose from the dead, led captive the captivating grave, and opened wide the gates of paradise, which neither man nor Satan can ever close against any one who places himself in the arms and under the guidance of him who is the "FIRST BORN," "THE HEIR OF ALL THINGS" in all creation's area; and who is now "LORD OF ALL" in heaven and on earth and under the earth—the sovereign Lord proprietor of all the riches, titles and honors of, to us, the topless, the bottomless, the boundless universe of God. Truly, in conclusion, we may say, that if we are Christ's we are God's heirs of all creatures, riches, honors, glories in the widest circle of creation's area. Neither, then, death nor life, things present nor things to come, can ever separate us from the love of God displayed in Jesus Christ our Lord. A. C.

A HINT ON EDUCATION.

It has been found in England, upon the testimony of the most intelligent teachers, that they could not keep voluntary attention to study on the part of their pupils, beyond two hours in the morning and one hour in the afternoon. By force, even, they cannot get more than an additonal half-hour of real attention, and that half-hour proves in the end a mental mischief as well as a bodily injury. From these facts it would seem to follow, it is contended, that our school systems are a violation, in this respect, of the laws of physiology. Boys are enabled to repair the injury of undue mental work, to a certain extent, by their athletic games. Not so with girls. In boarding schools they are fastened to their sedentary occupations often eight hours a day, with but slight intervening relaxation or exercise.

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THE NEW-ENGLANDER ON MR. CAMPBELL.

The New-Englander is a sprightly, dignified, and somewhat learned Quarterly, edited and published by Wm. L. Kingsley, New Haven, Conn. It professes, we believe, a manly independence of all denominational dictation; but is intended to be orthodox in its tone, so far as its theological bearings are concerned. It claims peculiar merit for its very full and candid review of new books.

We give Mr. Kingsley the benefit of this announcement to our many thousands of readers—albeit he is indebted for it to a very unworthy piece of misrepresentation of what he is pleased to call "the Gospel according to Alexander Campbell." We trust he will not accept this as an encouragement to sin, "that grace may abound," but rather regard it as a pleasant display of "goodness," which should "lead him to repentance."

In the number for May, 1860, which we chanced to take up a few days ago, we found a review of a new book, called "*The Path which led a Protestant Lawyer to the Catholic Church.*—By Peter H. Burnett." According to the New-Englander's account of Mr. Burnett, he was bred a Baptist, at manhood found himself an infidel, at thirty-two was rescued by the Disciples from infidelity, and a few years afterwards found a resting-place in the bosom of the Roman Catholic Church:—a round of spiritual adventure of itself sufficiently indicative of an unstable soul, to save all necessity of searching farther for explanation. But as, in his voyagings, Mr. B. touched at the port called by the New-Englander "Campbellism," it gives the reviewer an opportunity for a thrust at what he knows to be, in his latitude, an unpopular heresy. He ventilates his orthodox indignation in the following paragraph:

"There is no great marvel in the fact that a simple-minded man, with no deeper grounding in the nature and evidences of Protestant Christianity than the Gospel according to Alexander Campbell would impart, should go through a process like this. Indeed, it would be easy to show that the Romish Church and Campbell teach a view of Christianity which is radically defective in two similar particulars. We refer to the view common to both, in respect to the nature of Faith as the condition of salvation—and in respect to the nature of the Sacraments as the channels of grace."*

Now we confess to some surprise at this. Had such a paragraph appeared in some of the low-toned hebdomadals, from some one of

* New-Englander, May, 1860, p. 503.

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the numerous penny-a-liners, whose highest ambition is to act as denominational scullions for their respective parties—we should have felt regret, but not surprise. We have not only become accustomed to their persistent misrepresentations, but have come to look on it as a part of their calling—a kind of necessity to which men of small minds and low principles, in the vocation of party hacks, are doomed. By this craft they live. Fair dealing with their opponents would soon end the controversy; and *therefore* they cannot afford to be just. But that a dignified and somewhat eminent Reviewer should gain his own consent to stoop so low as to write one such paragraph, is indeed matter both of surprise and mortification: especially as he ought to be aware that in New England, where he writes and circulates such statements, we are but little known, and have no means of access to the religious public, to remove the false impression.

In reading the paragraph, some curious questions arose in our mind; and as the blow has come from a Yankee, we may be allowed to throw ourselves on the Yankee privilege of asking questions:

1. Had Mr. B. gone from Presbyterianism, or Methodism, or Episcopalianism to Roman Catholicism, would there have been any effort to account for it from views "common to both?" Yet it would be "easy to show" such similarity—we venture to say, much more easy than the task which the New Englander makes so light of.

2. Why did not the reviewer, since he found it necessary to trench on theological peculiarities, seek to find something "radically defective" in Baptistism, which opened up an easy route for Mr. B. to the chilly regions of Infidelity? It surely is more worthy of an inquiry, how he could escape from the faith in which he was educated, than how he could break away from a church with which he had been but a few years connected—especially in a new country, where the influences of the church were scarcely realized. Are *Baptist* ideas of "the nature and evidences of Protestant Christianity" so shallow and worthless that one bred in them from infancy should open his eyes at manhood and find himself an infidel? Could not the New-Englander make out a case like this: "It would be easy to show that the Baptist church and Thomas Paine teach a view of things radically defective in two similar particulars. We refer to the view common to both, in respect to the inutility of infant baptism, and in respect to the advocacy of civil and religious liberty! No marvel that a simple-minded man should make his way from Baptist training to blank unbelief!"

3. Has the reviewer ever read Mr. Campbell's advocacy of "the nature and evidences of Protestant Christianity," in his debates with Owen and Purcell? If so, we would like to have him tell us where-

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in they are worthy of the contempt with which he affects to treat them. We had flattered ourselves that whatever might be the sentiments of orthodox men as to Mr. C.'s peculiar teachings—although we think that even these would do their orthodoxy no farther harm than to rob it of a few Babylonish trimmings, common to both Catholics and Protestants—they were willing to award a cheerful approval to his noble efforts to do justice to "the *nature* and *evidences* of Protestant Christianity," in his debates with the proud champions of Roman Catholicism and Infidelity. Mr. Kingsley will pardon us if we venture to express a doubt whether he has ever read them.

But we write mainly to call attention to this affirmation of "radical defects" which belong alike to the Romish church and to Mr. Campbell.

The first is, "The nature of Faith as the condition of salvation." The second—"The nature of the Sacraments as the channels of grace." Mr. K. writes as if he knew whereof he affirmed. "It would be easy to show," he says, that the Romish church and Mr. Campbell are similarly defective. Very well. We hold him to this statement of the case. We are not imposing on him a hard service, it seems. We therefore the more cheerfully invite him to the task. Any articles he may write, of reasonable length, to show this almost identity of Romish and Campbellistic heresy, will be published in the Harbinger. Let him perform the easy task as soon as possible.

Meanwhile, we will post our readers on the teachings of the Romish church, and the teachings of Mr. Campbell, on these two questions; and before we are done, perhaps Mr. K. will find some "similar particulars" to be examined nearer home!

"The nature of Faith as the condition of salvation." We do not desire to be hypercritical. But a Reviewer, especially when he assumes a haughty tone, such as breathes in this statement of the "gospel according to Alexander Campbell"—should be exact and perspicuous in his enunciation of the doctrines which he condemns. We think that any reader, not informed of the usual charges and insinuations against Mr. Campbell's orthodoxy, would be led by the sentence quoted above to suppose that both the Romish church and Mr. Campbell hold *Faith* as *the* condition of salvation, but have defective views of the *nature* of faith; or else, that they both deny faith to be *the* condition of salvation, and that this denial grows out of their erroneous conceptions of the inherent qualities of faith. We scarcely allow ourselves to think that either of these meanings was intended by the writer—yet the sentence is so dubious that we dare not say too positively what we think its meaning to be. Is the *nature* of faith any different, whether it be a condition of salvation, or a principle of action, or a

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means of spiritual enjoyment? Its *offices* are different, but is not its *nature* the same? Has it one nature, as a condition of salvation, and then does it put off that nature and put on another when the saved sinner "walks by faith" in his christian life? If the reviewer reads as carelessly as he writes, we are not so much surprised that he misunderstands Mr. Campbell.

We give here a short extract from Mr. Campbell's writings on Faith, that our readers may busy themselves in a search for its radical defects and its Romish affinities:

"Faith in Christ is the result of belief. Belief is the *cause;* and trust, confidence, or faith *in* Christ, the *effect.* "The faith" sometimes means *the truth* to be believed. Sometimes it means "*the belief of the truth;*" but here we speak of it metonymically, putting the effect for the cause, or calling the effect by the name of the cause. To believe what a person says, and to trust in him, are not always identical. True, indeed, they often are; for if a person speaks to us concerning himself, and states to us matters of great interest to ourselves, requiring confidence in him, to believe what he says, and to believe or trust in him, are in effect one and the same thing. Suppose a physician to present himself to one that is sick, stating his ability and willingness to heal him: to believe him is to trust in him, and to put ourselves under his guidance; provided only we love health rather than sickness, and life rather than death. * * * *Any belief, then, that does not terminate in our personal confidence in Jesus as the Christ, and induce trustful submission to him, is not faith unfeigned;* but a dead faith, and cannot save the soul."*

Does this smack of Romish corruption? Then what will be said of the following extract from the orthodox Chalmers?

In his lectures to his theological class he quotes from Hill's Lectures on Divinity—"The immediate effect of that influence is called in Scripture, faith—a word which, according to its etymology, πιστις, denotes a firm persuasion of truth, but which, in the Scripture sense of the word, comprehends all the sentiments and affections which naturally arise from a firm persuasion of the truth of Christianity."

On which Dr. Chalmers remarks to his class: "There is something, I suspect, metaphysically wrong in this. I would not make these sentiments and affections enter as constituents into the faith. I would rather make them the tests of its reality. I would take the assertion absolutely and without modification or restriction, that by faith we are saved, which may be verified without prejudice to the other saying, that wanting these sentiments and affections we cannot be saved: but that not because these sentiments and affections

* Christ. System, pp. 52, 53.

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form ingredients of the faith, and only because they are the necessary and natural fruits of that faith when genuine. And this observation I would not limit to the gratitude and the obedience, but extend it to the trust also. *In other words, I don't think that trusting in God or in Christ for your own salvation, makes a component part of faith:* but I think that faith really conceived in the overtures of the gospel, rightly understood, would lead to that trust. * * * *I am not fond of admitting in faith any thing more than the intellectual act of believing*, or of viewing it in any other light than as *a simple credence of the truths of revelation*, in as far as these truths are or may be known to us." *

This, observe, was that great man's instruction to his theological class. Would it be "no marvel" if the New-Englander was to hear of a general stampede from the Kirk of Scotland to Rome?

But let us hear what the Romish church says of Faith.

1. Father Paul says that at the Council of Trent, it was, after much disputing, agreed that faith is the belief of all things which God has revealed, *or the church has commanded to be believed.* — Does the New-Englander regard this as a view of faith "common to both?"

2. In the decree of the Council of Trent on Justification, Chapter VI, we read:—

"Men are disposed for this righteousness when, excited and aided by divine grace, and receiving faith by hearing, they are freely drawn to God, believing that those things are true which are divinely revealed and promised, and this chiefly, that God justifies the sinner by his grace, through the redemption which is in Christ Jesus: and when, perceiving that they are sinners, and moved by that fear of divine justice with which they are salutarily smitten, they are, by the consideration of God's mercy, encouraged to hope, trust that he will be propitious to them for Christ's sake, begin to love him as the fountain of all righteousness, and consequently regard sin with a certain hatred and abhorrence; that is, with that penitence which must necessarily exist before baptism; and finally when they resolve to receive baptism, to begin a new life, and to keep the commandments."

Now will the reviewer pronounce this "radically defective?" It is, we think rather prolix; and we fear that many a poor Catholic would forget, ere he reached the end, where or how he started.— We do not see, either, how, placing faith and penitence before baptism, this chapter can be reconciled with infant baptism. But Mr. Kingsley will not object to this, since his own orthodoxy involves a

* Chalmers' Posthumous Works, Vol. 9, pp. 209–10.

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"similar particular," and if it be a "radical defect," it is "common to both."

3. The Roman Catholic Authorized Version, in a note on Romans 3. 28, says:

"The faith to which the apostle here attributes man's justification, is not a presumptuous *assurance* of our being justified; but a firm and lively belief of all that God has revealed or promised; a faith working through charity in Jesus Christ; in short, a faith which takes in hope, love, repentance, and the use of the sacraments."

This, we take it, will not be seriously objected to, so far as the *nature* of faith is concerned. New England Orthodoxy would admit that faith "takes in hope, love, repentance"; and even if we should go one step further with the Romish doctors, and say "the use of the sacraments," (which, in the Roman Catholic sense, we assuredly do not) we cannot see that the New-Englander could push us very far away from good company!

8. But probably the ninth canon of the Council of Trent on Justification, more nearly approaches the radical defect:

"Whoever shall affirm that the ungodly is justified by faith only, so that it is to be understood that nothing else is to be required to cooperate therewith in order to obtain justification, and that it is on no account necessary that he should prepare and dispose himself by the effect of his own will: let him be accursed."

If it will make the Reviewer's task any easier, we will admit that Mr. Campbell, and the whole brotherhood of Disciples, are in agreement with this canon—all except the curse at the end of it, which we leave to Catholics, and to such Paidobaptist Protestants as are accustomed to that kind of logic. Does Mr. K. regard this canon as "radically defective?" If so, we take issue with him, and kindly invite him to fulfill his task. Yet we request him to notice, before he begins, that we are prepared to show—that in regard to the conditions of salvation, Mr. Campbell does not materially differ from the great Reformers, from Luther down; and that any "similar particulars" which may be objected to him, can as readily be found in the writings of the Reformers, and in the symbols of the Reformed Churches.

But while there is this incidental agreement with the Council of Trent, that faith—eliminating therefrom repentance and baptism—is not the only condition of salvation, let it be distinctly noticed that there is a very wide difference as to *what the other conditions are*—alike as to number, rank and order.

This we will more fully show in another number, when discussing the nature of the sacraments as "channels of grace."

For the present we content ourselves with placing in juxtaposition

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Mr. Campbell's summary of the causes of justification, and that of the Council of Trent:

Christian System, pp. 247–9.—"In examining the New Testament we find that man is said to be 'justified by faith,' Rom. 5. 1, Gal. 2. 16, and 3. 24; 'justified freely by his grace, Rom. 3. 24, Titus 3. 7; 'justified by his blood,' Rom. 5. 9; 'justified by works,' Jas. 2 21, 24, 25; 'justified in or by the name of the Lord Jesus, 1 Cor. 6. 11; 'justified by Christ,' Galatians 2. 16; 'justified by knowledge,' Isa. 53. 11; 'it is God that justifies,' Rom. 3. 33. * * * We have the grace of God for the *moving* cause, Jesus Christ for the *efficient* cause, his blood the *procuring* cause, knowledge the *disposing* cause, the name of the Lord the *immediate* cause, faith the *formal* cause, and works the *concurring* cause. * * * Saved by grace, the *moving* cause; by Jesus, the *efficient* cause; by his death, resurrection and life, the *procuring* cause; by the gospel, the *disposing* cause; by faith, the *formal* cause: by baptism, the *immediate* cause; and by enduring to the end, or persevering in the Lord, the *concurring* cause."

Council of Trent—Decree on Justification. Chap. VII.

"The causes of Justification are these: the *final* cause, the glory of God and of Christ, and life eternal: the *efficient* cause, the merciful God; the *meritorious* cause, his well-beloved and only-begotten Son, who, through his great love wherewith he loved us, even when we were enemies, merited justification for us by his most holy passion on the the cross, and made satisfaction for us to God the Father: the *instrumental* cause, the sacrament of baptism, which is the sacrament of faith, without which no one can ever obtain justification: lastly, the sole formal cause is the righteousness of God—not that by which he himself is righteous, but that by which he makes us righteous."

It is necessary to observe, with reference to the *formal* cause in the enumeration of the Council of Trent, called the "righteousness of God," that it is defined by the Council, by Bellarmine, and by the Rhomish Testament, to be "inherent righteousness," or "the whole reformation of our souls and our new creation in good works." It will be seen that where the Christian System makes *faith* the *formal* cause, the Council of Trent gives that place to "inherent righteousness. We quote once more from the Christian System, that there may be no mistake about this matter:

"A gentleman on the sea-shore descries the wreck of a vessel at some distance from land, driving out into the ocean, and covered with a miserable and perishing sea-drenched crew. Moved by pure philanthropy, he sends his son in a boat to save them. When the boat arrives at the wreck he invites them in, upon this condition, that they submit to his guidance. A number of the crew stretch out their arms, and seizing the boat with their hands, spring into it, take hold of the oars, and row to land, while some, from cowardice, and others, because of some difficulty in coming to the boat, wait the expectation of

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a second trip; but before it returned, the wreck went to pieces, and they all perished. The *moving* cause of their salvation who escaped was the good-will of the gentleman on the shore; the son, who took the boat, was the *efficient* cause; the boat itself the *procuring* cause, the knowledge of their perishing condition, and his invitation, the *disposing* cause, the seizing the boat with their hands and springing into it, the *immediate* cause, their consenting to his condition, the *formal* cause; and their rowing to shore, under the guidance of his son, was the *concurring* cause. Thus men are justified or saved by grace, by Christ, by his blood, by faith, by knowledge, by the name of the Lord, and by works. But of the *seven* causes, *three* of which are purely instrumental, why choose *one* of the instrumental and emphasize upon it as the justifying or saving cause, to the exclusion of, or in preference to, the others? Every one in its own place is essentially necessary."*

We leave our readers and Mr. Kingsley to search for the resemblance to or identity with Rome which the New-Englander declares it is "easy to show." I. E.

SIGNS OF THE TIMES.

Bro. Campbell.—The times look ominous. The political heavens are dark and portentous; but God rides upon the tempest.—Clouds and darkness are round about his throne. Jesus is now our only absolute and ruling Sovereign—Head over all things to the church. I have looked with much anxiety at the influence of the great crisis on the dominant parties around us. They will be held to a heavy responsibility for it, as they have set the example of schism and secession, by their unwarrantable and unscriptural attacks upon the peace, unity and prosperity of the States; and the division lines they have drawn between the churches, north and south. If the church had been one, in the true sense of that word, it would have anticipated the evils which threaten us, and would have presented them.

It is a suggestive and highly interesting fact, that, among the Disciples of Christ, in their past history and in their present condition among us, they are a unit. They stand upon the foundation of the apostles and prophets, Jesus Christ being the Chief Corner Stone, and there they will stand. Our mission is a glorious one, and we will not be unfaithful nor recreant to our Master. The church is an *imperium in imperio*. She is the same in Jerusalem as in Australia, in the Canadas and Great Britain as in the States, in South Carolina and Georgia as in Ohio and Illinois. Nothing shall sever us as the followers of

* Christian System, p. 248.

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Christ. We have pledged ourselves to Union. No matter how many stars may illuminate the flag of our country, (and may they never wane or grow less) the One Star—the Star of Bethlehem—will be our safe, as it is our only cynosure; and under it we will live and die; under it we will fight and conquer! Under it we will gather at night, as the tribes of Israel, under the radiant cloud. And when the times are most perilous and the political heavens most gloomy, we will catch its steady light through the opening racks above us—not one heart yielding to fear, no one Achan burying the golden wedge, not an Adab or Abihu offering strange fire, not one on whom the curse of Meroz shall rest in failing to come to the help of the Lord against the mighty. The divisions of Ephraim, the revolt of the ten tribes, the separate sticks of Ezekiel, shall not be ours. Let the sisters in their closets pray and weep over the threatened disasters of our country. Let the brethren be earnest and watchful, beseeching the Father of Spirits to preserve to us the peaceful and happy government under which we live. Let the Elders in Israel and preachers of the word, put on the whole armor of God—praying with all prayer and supplication in the Spirit; and God may yet avert the dangers we fear, and send us peace by all means, and deliverance from all that disturbs us.

UNITY OF THE FAITH.

THE BIBLE UNION.

In answer to many inquiries, and some complaints, as to the present operations of the American Bible Union, we feel it our duty to call attention to the following facts and comments. We do so in no spirit of willful opposition, but in the hope that we may be instrumental in exciting the Board of Managers to such a review and consideration of the expectations which have been excited in the minds of the friends and patrons of the Union, as will lead to the adoption of measures calculated to satisfy the present very general complaints of a large number of honest, intelligent, and liberal contributors to the work.

When this movement was first inaugurated, in the summer of 1850, the Disciples were among the first to welcome it. Many, we know, for a time, doubted whether the Catholic spirit necessary to such a work, really existed to such an extent as to sustain the movement—but when they saw the steady and successful resistance which the "Union" made against every attempt to sectarianize its organization and to restrict within narrow denominational bounds, the fellowship of learning and piety which were to be admitted to a participation in the labor and expense of the Revision, their prejudices gave way to a

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most hearty and liberal confidence and co-operation—and, almost to a man, they united in the enterprise.

For six years the work went on in the hands of "Preliminary Revisers." In the mean time, as was natural, a good deal of impatience was manifested as to the Committee of Final Revisers. With many, this was little more than the expression of an anxiety to see the work progressing more speedily to its completion. But with others, more deeply alive to the ultimate success of the enterprise, it was a conscientious concern as to the competency and impartiality of the scholarship that might be engaged to decide finally upon the revision which should be published and circulated under the auspices of the American Bible Union. The concern which we felt on this subject, was earnest and sincere, in proportion to the appreciation which each one had of the difficulty of the task, and his conscientious regard for the purity and sacredness of the *Word* to be translated.

But when, in October, 1856, the "Plan for the Final Revision of the English New Testament," was published, all fears seemed removed—and the liveliest hopes and most unreserved confidence every where prevailed. That the ground of this confidence may be fairly before us, we give in full the "Plan," as "adopted by the American Bible Union, Oct. 1st, 1856":

1. The Board shall proceed to appoint the Final Committee of Revisers, and fix their salaries, within three months from the present date, October 1st, 1856, to commence their labors as soon as they can be brought together.

2. The Committee shall consist of not less than five, nor more than seven, selected on account of their acknowledged qualifications.—And in the prosecution of their labors, should any one (or any two) of the number prove perseveringly unreasonable, so as to embarrass and hinder the work, and all the other members of the Committee so judge, he (or they) may be removed by the Board, and another (or others) appointed.

3. They shall prosecute their labors, so far as practicable, at the Bible Union Rooms, in the city of New York, and, from the time of their organization, they shall devote at least seven hours per day exclusively to the revision of the New Testament till it is completed, or during the pleasure of the Board.

4. Four scholars in Great Britain, of acknowledged qualifications, shall, if practicable, be engaged, one connected with each of the following Universities:

UNIVERSITY OF OXFORD, UNIVERSITY OF CAMBRIDGE,
UNIVERSITY OF EDINBURGH, UNIVERSITY OF LONDON.

Proofs of each chapter, as revised by the Committee, shall be sent

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to each of these scholars, to be examined and criticised, and returned to the Committee for re-examination before its completion and preparation for the press.

5. As soon as each book is completed, it shall be delivered to the Board to be copyrighted, and published in the *Bible Union Reporter*, under the editorial supervision of a competent scholar, who shall be chosen by the Board for that purpose, with the advice and consent of the Final Committee.

6. The Committee shall keep a record of its proceedings and report monthly to the Board, and, when they wish, the Board shall employ a Secretary, to record for it the deliberations and doings of the Committee, under their direction.

In making the revision, the Committee of Revisers shall be governed by the following General Rules and Special Instructions:

GENERAL RULES.

I.—The exact meaning of the Greek text, as expressed to those who understood the Scriptures in that tongue, when they were first written, must be translated by corresponding words, phrases, and sentences, so far as they can be found in the English language, with the least possible obscurity or indefiniteness.

II.—The revision shall be made from the received Greek text, critically edited, and published by Bagster and Sons, octavo edition of 1851, with known errors corrected. The test of known errors shall be *the general consent of the critical editors for the last hundred years.*

III.—The English version, as published by the American Bible Society, in their collated octavo edition of 1854, shall be the basis of the revision, and only such alterations from it shall be made, as the exact meaning and force of expression of the inspired text, and the present state of the English Language, require.

SPECIAL INSTRUCTIONS.

1. The Committee may commence with any book which has been already submitted for general criticism.

2. With reference to other books, which the Board has not previously ordered to be printed for criticism, the Committee shall select one revision respectively of each, and recommend it to the Board for printing.

3. When a book is under revision, every manuscript, or printed revision, or criticism, on any part of it, in the possession of the Union, shall be placed in the hands of the Committee; and these shall all be carefully examined in reference to every proposed improvement, and the parts referring to the improvement, including the authorities, shall be read aloud in the Committee, and duly considered, before any change is finally decided upon.

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4. The Committee shall not adopt any change which may have been made in the incipient revisions, unless they deem it an improvement upon the English version, and incapable of being further improved by them.

5. When the Committee have commenced the revision of any book, they shall not allow the revision of any other book to delay the completion of the first and its preparation for the press at the earliest period practicable. This rule, however, is not to be so interpreted as to interfere with the examination of parallel passages in the other books of the New Testament, nor with the earliest determination possible of the proper translation of any word or phrase in every passage in which it occurs.

6. When any alteration from the English version is made, the authorities for it shall be given in the form of notes, adapted as far as possible to the English readers, which notes, shall be published with the first edition of the work. It will also be distinctly understood that, where there is no change, no note is admissible, and that the sole object of every note shall be the philological and critical justification of the change to which it refers.

7. When controverted points arise, involving the use of words or phrases, it shall require a majority of the Committee to decide upon the adoption of any particular word or form of words. And, when required by the Committee, the minority shall furnish, in writing, their critical and philological objections to the decision of the majority, and the objections, so furnished, shall be the property of the American Bible Union, and may be published only by the Board or by their permission.

8. The Committee shall have authority to make rules and by-laws governing their hours of meeting and adjournment, the organization of their own body, and the division of their labors, and any other matters necessary to the thorough and expeditious accomplishment of the revision; provided, only, that they shall not set aside, nor infringe upon, any of these Rules."

This, we said at the time, is a plan worthy of the "Union," and satisfactory to the demands of enlightened scholarship and Christian veneration for the Sacred Oracles. We were filled with the fondest hopes for the future of the enterprise, and excited to an appreciation of the wisdom and comprehension of the "managers," who had devised and adopted the plan, which we confess we had not before so fully felt. In addition to this, it was announced that "The scholars in its employ, engaged in the revision of the English Scriptures, are ecclesiastically connected with the following denominations: Church of England, Old School Presbyterians, Disciples, or Reformers, Me-

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thodist Episcopal Church, Associate Reformed Presbyterians, Seventh-Day Baptists, American Protestant Episcopalians, Baptists, German Reformed Church."

In selecting the final revisers, the Board of Managers appointed a committee to recommend suitable scholars; but it was not until April, '57, that they were prepared to report; and then, it appears, they had been able to find but *four*—only *two* of whom the Board, according to their report made in June following, succeeded in engaging for the work. These were Prof. T. J. Conant, D. D., of the Rochester Theological Seminary, who was to give his whole time to the work after July, '57, and Prof. H. B. Hackett, D. D., of the Newton Theological Seminary, who was allowed still to continue in the labors of his Professorship. These scholars are both Baptists. But it is stated that the other *two* whom the Committee recommended, but with whom the Board had not concluded arrangements, were "ecclesiastically associated with the Pedobaptists."

At the Anniversary in Oct., 1857, the name of Dr. Rodiger, of Germany, was reported as a final Reviser—and *another* scholar was referred to, but as no final engagement had been concluded with him, his *name* was not given. At this meeting the promise was renewed that the committee should be completed as soon as practicable. At the anniversary of 1858, it was stated that "no addition had been made to the Final Committee since the last Annual Report." During the year, Dr. Hackett had been sent to Greece under the auspices of the Union, to make himself the better acquainted with the language of that country, as now spoken by the natives. Since this, no further arrangements have been concluded, as to the Final Committee.

We have given this brief review of the course pursued by the Board as to this Committee, that all may understand for themselves how to appreciate their management. The Final Committee, which was to have consisted, according to the second section of the plan, of not less than *five* nor more than *seven* Revisers, *four* of whom were to have been, according to sec. 4, scholars of acknowledged qualifications, connected with the *four* great universities of Great Britain, we discover, in the end, consists really of but *two English* scholars; and one of these is still engaged in carrying on his labors as Professor in the Newton Theological Seminary. Only Dr. Conant is working in accordance with the 3d section of the Plan.

Of the scholarship or reputation of these *two* Revisers, it is not our purpose to speak—nor, at this time, will we express any opinion of their success as translators. A good many paragraphs have been gathered on these particulars from the periodical press of the day, both secular and religious—all of which scholars value for what

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they are *worth*, and managers, I suppose, for what they will *bring*.—We feel for both Dr. Conant and Dr. Hackett the highest respect, and rate their fitness for the work at least as high as their previous contributions to the literature and learning of the age entitled them or their warmest friends to expect. As to the propriety of their being placed on the Committee of Final Revisers, we may say, we raise no question. On the contrary, we cordially concur in the selection. As to Dr. Rodiger, we have not the same assurance—not that we question his profound scholarship, for this is beyond dispute—but his remoteness from the main body of Revisers, and the fact that English is not his vernacular, are reasons, which strike every one, against his suitableness for the work of a Final Reviser of the *English* Scriptures. The value of his services, as an *assistant* in the criticism and interpretation of the original, cannot be too highly appreciated, and ought to be retained—but the great business of the Final Committee is to "translate the exact meaning of the Greek text by corresponding words, phrases and sentences, so far as they can be found in the English Language, with the least possible obscurity or indefiniteness," and to suppose that Dr. Rodiger, or any other German Doctor, is at all capable of this, is simply an absurdity. It is, indeed, a work for which there are but very few, even among our native born scholars, in any eminent degree fitted.

Practically, then, it must be conceded we have but two Final Revisers, only one of whom is wholly devoted to the work, and both of them belonging to one denomination of Christians. The purpose of filling up the committee with the number and character of scholars required by the "Plan," seems to have been entirely abandoned.—Mark, we are told, has passed through its Final Revision, and is ready for issue.

Now we ask, have we not reason to feel disappointed? Is there not here a mortifying lapse from the high ground which we had taken, as to the comprehension, character and authority of the scholarship which should be emyloyed to carry out the wishes of the age—of the Bible loving of all denominations—for a pure and faithful and reliable revision of the Sacred Oracles? If the common version, made by *forty-seven* of the choicest scholars of the age, and backed by all the authority of Royalty, could scarcely, and only after years, win its way into popular favor and general use, so as to supplant the Genevan version, of which, in fact it was only a Revision, how can we hope that a Revision, made as to its *final form*, purely by one or two Scholars of the Baptists, shall rise above sectarian opposition and, throughout our now divided Christendom, take the place, in the pulpits and upon the stands of pious worshipers, of the now universally received and justly admired version of King James!

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But for the present, we will not urge this objection any farther.—We make it in an earnest love of the noble work upon which we have been so long and so hopefully embarked, and because we feel deeply and sadly disappointed in the results which are now before us. Can there be no satisfactory adjustment, or are the powers too strong for the hope of advancement towards the original ground upon which we agreed to co-operate? W. K. P.

LETTER FROM BRO. R. RICHARDSON.

HARRODSBURG, Dec. 10, 1860.

BRO. CAMPBELL:—*Dear Sir*—Bro. Franklin has just held a very interesting meeting here, commencing on Friday evening, Nov. 23d, and closing last night. Two discourses were delivered every day by Bro. Franklin, except on the day appointed by the Governor for a public thanksgiving. For this occasion we adjourned our meeting, in order to hear a thanksgiving sermon from the Presbyterian preacher here, on whom the duty devolved in course, Bro. Milligan having officiated last year. Learning, however, just before the time of meeting, that the preacher (Mr. Logan, a Danville student recently installed) had stated to one of the committee of arrangement that he would not recognize any of our preachers as Christian ministers, many of the brethren declined to attend, as they judged it highly unbecoming that sectarian bigotry should be thus insultingly obtruded upon the public, and that an effort should be thus made to convert an occasion of general and national thanksgiving into a mere party demonstration. Our young and zealous advocate of Calvinism has yet to learn that the heart of a great people is not to be shut up in the narrow shell of Presbyterianism; and it is to be hoped that, though he may himself, as yet, find plenty of room therein, on account of the meager theology on which he has been fed, he will by and by come to his moulting-time, and by the aid of a Scriptural and more nutritious diet, be enabled, religiously speaking, to attain to somewhat better proportions.

This little incident did not interfere at all with the interest of our meeting, but rather promoted it; for the community in general were disgusted with such a specimen of clerical assumption, and the attendance on Bro. Franklin's administrations continued to increase. He delivered in all some 30 discourses, in which he most ably and affectionately presented the gospel to the people in its primitive simplicity; confuting, with characteristic readiness and skill, the various objections usually urged against it, exposing in striking contrast, yet without giving just cause of offense to any one, the weakness and insufficiency of the sectarian foundations, and urging with great power the claims of the Bible as the only ground of Christian union.

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The result has been a most happy one. Several who were formerly members were induced to return to the church; one from the Baptists united with us, and seventy three converts made the good confession, giving to the church an accession of more than 80 members. We had yesterday a most joyful time when upwards of 60 individuals were received into the church. I have not heretofore known of so large a number being *at one time* received into any of our churces. Many of them were pupils attending Daughter's College, and young men attending the University, who who have thus early in life given themselves to Christ. We trust they will honor the profession they have made, and render good service to the cause. During the last week, especially, Bro. Franklin had very large audiences, and has made a decided and excellent impression on this community. He is truly an earnest and effective preacher of the word of life, which, faithfully presented, will always accomplish the purpose for which God has sent it. May it have free course and be glorified.

Yours truly, R. RICHARDSON.

LETTER FROM BRO. R. GRAHAM.

FAYETTEVILLE, ARK, Dec 6 1860.

DEAR BRO. CAMPBELL.—I am on the eve of starting on a long southern tour, and I drop you a line before I leave home. Bro. J. J. Trott and myself will spend about six months in visiting, and in holding meetings with our principal congregations in Arkansas and Louisiana. I am now fully in the evangelical field, having so arranged my worldly affairs that I can devote all my time to the ministry of the word.

I have done this at the earnest solicitation of my brethren in the south. To meet, in part, the great demand for labor in this field, and to gratify the unanimous wish of the churches in the southwest, I parted from my noble brethren in the University at Harrodsburg, Ky.

We need more concert of action in this region, and one chief aim of our visiting the churches is to arouse them to a sense of duty on the all important matter of converting the world. As fast as we can raise funds, we will call to our aid some of our most able and efficient men. The people are prepared to hear, and a fine opening is presented for evangelical labor. Since my return from Kentucky, in July, I have labored mostly north of this place, in Missouri. I got home a few weeks ago from a two months' tour, during which nearly 100 were added to the congregations, making in all, since July, over 200 within the limits of our operations. Most of these have been

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reported in our papers. But we labor much for the perfection of the saints, and to remove prejudice from the minds of our fellow citizens.

Though our life is to be a hard one, and we shall be absent from home and its endearments more than two-thirds of our time, and often for six months at a time, we trust in God, and feel confident that he will bless our labors. We frequently think of the lamented J. T. Johnson, and shall imitate his zeal and untiring devotion. May God grant us a good measure of the success of that good man.

We will aim, as collateral to our grand design, to build up our College here; to scatter far and wide our publications: to secure patronage for our larger literary institutions: to aid the good cause of Bible-revision, and at no distant day publish an "organ" of this southern movement.

The cause here is onward. We have a fine, new meeting house, a credit to those who assemble in it, and an ornament to our City. Our Sunday school has been in operation since 1854, and has not ailed to meet once since; thanks to an efficient superintendent and af few disciples whose religion is not of the spasmodic type. As to our facilities for dispensing the gospel in this city, I need only say that we have the constant labors of Bro. Wm. Baxter, now Pres't. of Arkansas College: aided, as he is, by a few sterling brethren, and having a good College under our control, we hope to make this place famous for the religion of Jesus Christ.

We expect the hearty co-operation of all our dear brethren in the south-west who have the cause of the Master at heart, and with ardent zeal and untiring labor on our part, the benevolence and prayers of the faithful, with God's favor and blessing, we hope to do more than has yet been done to extend the kingdom of our blesed Savior in this land of sun shine and flowers. Respectfully yours,

ROBERT GRAHAM.

We congratulate our brethren in Arkansas, and that portion of the south, that our zealous and eloquent Bro. Graham is once more enlisted in building up the cause in their midst. His temporary connection with the Kentucky University greatly endeared him to the managers of that useful institution, and it was with the greatest reluctance that they consented to give him up. But his sense of duty, always with him paramount to any claims of personal ease or selfishness, constrained him to obey the call of the churches in the south-west, and to return again to the more arduous field of his former labors. He has a wide sphere of influence before him, and a work of arduous and self-sacrificing toil—but we know of what spirit he is, and rejoice to see him resolutely and trustfully buckling on the armor.

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He will labor for the general good of the cause, and direct his energies, 1st, To get up more concert of action among our people of the south-west, by visiting the congregations, and urging upon the Disciples the necessity of united action in the conversion of the world.—2nd. To enlarge and endow our college in Arkansas, founded by his efforts, so as to make it a more efficient auxiliary to the church, and a convenient means of preparation for those who may wish to enter higher institutions. 3d. To promote he circulation of our religious publications in the south. 4th. To secure patronage for our larger literary institutions; and 5th, With all, and through all, to preach the gospel.

This is truly a programme of noble Christian labor—and may we not hope that the brethren will as nobly sustain our brother in his efforts to carry it out. But few, of those who have had no experience of the trial, can form any estimate of the sacrifice and self-denial requisite for such a work as this. Brother Graham has before him the example of the heroic Johnson, and God grant that the zeal and perseverance and triumph of that martyr-spirit may animate, sustain and reward him. He has our fullest confidence and most constant prayers in these blessed labors for the honor of the Master.

Bro. Graham has our thanks for his proposition to aid in the circulation of the Harbinger, and the brethren will please receive him everywhere as our fully *authorized agent.* A. C.

MISSIONARY CORRESPONDENCE.

California Pa. Nov. 27 1860.

Dear Bro. Pendleton:—At the annual meeting of this co-operation, referred to below, a series of resolutions, in reference to Dr. Barclay, were passed; and I was directed to forward a copy of the same to Bro. Barclay. Herewith I transmit a copy of the correspondence, hoping that it may be of some interest to the readers of the "Harbinger." Fraternally, W. H. MARTIN.

Dear Bro. Barclay:—At the annual meeting of the co-operation composed of Christian congregations in Washington and Fayette counties Pa, held at Cookstown, Aug. last, for the current year, the following preamble and resolutions were moved by Bro. Pettigrew, of Richmond, Va., and unanimously adopted by the meeting, viz:

Whereas, we have learned through the public press, religious and secular, that the Christians of Syria, and Christian missionaries, especially, are exposed to imminent peril of life, and have, some of them, already laid down their lives a sacrifice to the fury of the fanatical Druses;—therefore,

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Resolved; 1st. That we highly appreciate the missionary zeal and Christian heroism of our beloved Bro. Barclay, our missionary to Jerusalem, who "jeopards his life and the lives of those that are dearer to him *than* his own life, "for the name of our Lord Jesus;"

2. That, we hereby tender him the assurance of our sincere sympathy, and of our fervent prayers for the protection and guardianship of the God of Abraham—his "shield and his exceeding great reward," and,

3. That, while, at this distance from the scenes of his toils or suffering, we would not even suggest the course which it becomes *him* to pursue—should he see fit to seek refuge in his native country, we assure him of our most cordial welcome and fraternal love."

In behalf of the brethren generally throughout this region, permit me to say, that the foregoing resolutions are but the echo of the sentiments and feelings of the brotherhood everywhere, and that the deepest sympathy prevails in behalf of yourself and of those who are so dear to you, in view of the great perils with which you are surrounded. And, my dear Brother, whilst songs of thanksgiving and fervent breathings of praise are ascending from the altar of grateful hearts, all over the land, for your past perseverance and success in planting *again* the standard of the Cross in the ancient Capital of Judea, where the original gospel in all its simplicity and power was *first* proclaimed by the apostles—fervent supplications, we trust, are ascending daily to the ears of the Most High for your protection and safe deliverance from the barbarity of the "fanatical Druses," with which you are threatened, and that you may have strength to endure any and all afflictions that may be heaped upon you for the sake of the cause of Jesus our Divine Savior. And Oh! my dear brother, should the terrible trial ever come, may you be able to say with one of old, "I am ready to be offered—the time of my departure is at hand," &c.

With kindest regards, I am, dear brother, your fellow-laborer in the cause of our common Lord and Redeemer. W. H. MARTIN.

RESPONSE.

JAFFA, SYRIA, OCT. 28, 1860.

MY DEAR BRO. MARTIN:—I feel a peculiar gratification in the receipt of your kind favor of Sept. 6th, containing the Resolutions passed at the annual meeting of the Co-operation of the Christian Churches of Washington and Fayette counties, assuring me of its sympathy and prayers.

Be pleased, my beloved brother, to express to the co-operation—should opportunity offer—and especially to that much endeared brother that moved the Resolutions, my very high appreciation of such a tes

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timonial of interest in myself personally, as well as the good cause which I trust is so dear to us all.

Tranquillity prevails throughout Palestine proper, at this time. but the Syrian troubles, I learn, are far from being quelled—or at leas *settled*.

The "Little horn" of the East is down in the dust at present; and I hope is doomed never more to "practice and prosper." Would that I could cheer your heart by informing you of numerous triumphs of the Truth. This is a privilege, however, that is denied me yet awhile. Still, I am permitted occasionally to rejoice in the additions of one or two noble souls to the ranksof the faithful. But they are almost as few and far between as angels' visits.

There is nothing of the slightest interest, or I would take pleasure in communicating it.

I send you the circular on which these lines are penciled, that you may see what the Friends of Israel propose doing for this much abused people.

Wishing you the largest possible measure of usefulness in our glorious Redeemer's service—(could I wish you a higher honor or greater happiness?—) believe, me, my dear Brother, most sincerely and affectionately yours in the patience and Kingdom of Emmanuel.

J. T. BARCLAY.

FACTIOUS MOVEMENT OF W. S. GRAY AND OTHERS.

DISCIPLES' CHURCH, ALLEGHENY CITY, Dec. 4, 1860.

BRO. CAMPBELL:—*Dear Sir.*—A new organization having been effected in the city of Pittsburg, and designated the "First Disciples' Church," and now presided over by W. S. Gray, who lately acted as Preacher in the congregation of Disciples in Allegheny city, we consider it due, both to ourselves and to the Brotherhood at large, to say how this organization is regarded by the church in Allegheny city.

The term for which W. S. Gray was engaged, expired on the first of July last, at which time he withdrew from our fellowship, and said he wished to be no longer connected with us. The action of the officers of the church not being in all things agreeable to him, he, in his farewell discourse, made statements calculated to leave the impression that he had been badly treated by them. As this was done during the time of public worship on the Lord's day, the officers did not deem it a fitting time to reply, and preferred letting the insinuation pass, in hopes that in a short time this excitement would subside: but finding that instead of this being the case, a new organization was being formed, with W. S. Gray as its leader, by some

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twelve or more persons, who sympathized with him in his disaffection, and that an effort was being made to make capital from the silence of the officers, a special meeting of the church in Allegheny city was called at their request, on the evening of October 22d last, to which W. S. Gray and those who meet with him were invited, but did not attend; where a detailed history of the case was given, and a written statement made by the officers, which was unanimously accepted and approved by the congregation, and a vote of thanks and confidence passed to them without a dissenting voice, for the manner in which they had acted throughout—and by a full vote it was decided to have the following published in the Millennial Harbinger and American Christian Review, viz:

Inasmuch as W. S. Gray and others have become disaffected towards some of the members of this church; and instead of seeking to have these matters reconciled and adjusted, have, contrary to the advice and without the consent of the church, formed an organization in the city of Pittsburg, which they call the "First Disciples' Church," and have done this even while professing to obtain our consent to such an organization; and as the parties who sought our consent had not among them persons qualified to form a church or conduct its services, and were, in the opinion of the church, acting from a feeling of disaffection in reference to W. S. Gray, and have chosen him to be their Pastor; and, as we believe, are united with him from a feeling of disaffection to this church or some of its members, and as their bond of union, as appears to us, is an undue attachment to a man, and a sympathy with him in his feeling of disaffection to this congregation or some of its members, and not from any difference of views on religious matters, or any principle involving the foundation of a Christian's hope: we therefore, in view of the facts and circumstances under which this organization has been effected,

Resolve, That we look upon this organization as a factious one, calculated to sow dissension among the Disciples in the cities of Allegheny and Pittsburg, to bring us into disrepute in the eyes of the world, and consequently weaken our influence, and in great measure destroy our efforts for good in this community.

And inasmuch as the increase in the members of the said organization has been mostly made up by persons similarly disaffected, and made so by one-sided statements and representations in reference to W. S. Gray, and that this course pursued can result in nothing but destruction to our cause in these cities; therefore

Resolved, That we do not regard or recognize this organization in the city of Pittsburg, called the "First Disciples' Church," as a sister church, but as a faction; and cannot, therefore grant letters of

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commendation to members who wish to leave us to join with it; nor to receive those who unite with it (after a knowledge of the action of this church) as members in good standing, in fellowship with the Disciples in Allegheny city; and that we will feel ourselves under the necessity of formally excluding from our fellowship any of our members who unite with the said "First Disciples' Church" in Pittsburg, who, after being duly admonished of the evil of their conduct in aiding and abetting a factious cause, still persist in doing so.

Done by order of the Church. ISAAC W. TENER, Elder.

H. A. COFFIN, Clerk.

BOOK NOTICES.

"ELEMENTS OF MORAL SCIENCE."—By P. R. Leatherman—published by James Challen & Son.—The object of this work is thus briefly expressed by the author: "I determined," says he in his preface, "to endeavor to produce a work which should be more in harmony with the precepts of the Sacred Scriptures than any now in use." This is an effort in the right direction. Most of our dissertations on Moral Science, whether in the form of theoretical discussions or mere didactic text books, are a confused jumble of the principles of prudence, morality and religion—not unfrequently still further perplexed and vitiated by the prejudices of politics. Instead of a basis of principles, or laws of divine authority, we have the fluctuating sand-wastes of private opinion—often but little better than partisan dogmatism.

Mr. Leatherman has undertaken a true and a needed work. He says he "has endeavored to make the Bible his standard of right"—that he "has not attempted to invent a system of morality," but "to arrange the principles of morality which are taught in the Scriptures, so as to form a book adapted to the use of schools, and interesting to the general reader." How well Mr. Leatherman has succeeded in this high aim, we will not undertake dogmatically to pronounce, farther than to say, that we deem his effort at any rate worthy of a practical test by our teachers. Should it be found defective in that peculiar didactic system and precision so requisite in a text-book, which we fear Mr. Leatherman's want of experience in the difficult art of teaching may not so fully have prepared him to attain, we doubt not it will yet prove a fulfillment of his hope as an interesting contribution to Moral Science, for the use and study of the general reader.

W. K. P.

Nothing can befall us but what is a proof of God's everlasting love.

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"THOU LEADEST THY PEOPLE LIKE A FLOCK."

Kind Shepherd, we follow
O'er mountain and glen;
In the depths of the hollow,
Where the wolf finds her den;
Through the green-sward, or sheltered beneath the cool rock,
Thou leadest us on, as a shepherd his flock.

We faint not, nor weary,
Though long is the way;
And the paths dark and dreary,
O'er which we now stray:
And we see the storm gathering, and feel now its shock—
Yet thou leadest thy people, as safe as a flock.

We see the dark river
That rolls on its tide;
And our hearts throb and quiver
As it looks deep and wide.
But all danger that threatens, our courage shall mock,
For thou art our Leader—the guide of thy flock. J. C.

CONTRIBUTIONS FOR KANSAS AND TEXAS.

Church at Bethany, Va.,	(For Texas and Kansas)	$28 83
Church at Rockport, Mo.,	" " "	6 00
Saml. Adams, Meigs Creek, Morgan co., O.,	(For Kansas)	6 00
Church at Antioch, Lake co., Ill.,	"	21 36
Mrs. Anna Pratt, Rutland, Vt.,	"	2 00
James Darsie, Connellsville, Pa., from sundries,	(for Texas & Kansas)	28 00

PROGRESS OF REFORM.

MISSOURI.—Bro. T. M. Allen, Liberty, Clay co., Dec. 3, 1860, writes: I bade my little family adieu on the 16th ult., and by a rapid travel by stage and Railroad, reached this place early on Saturday morning. Next morning, being the 3d Lord's day in Nov., I commenced meeting, and have continued it day and night, with but little exception, until to-night, when it closed with 21 additions—viz: 13 by obedience, 2 from the Baptists, and 6 by commendation.—Bro. A Proctor, who is now located in Independence, came over on Wednesday after the meeting commenced, and co-operated one week, with his usual ability. It is truly a pleasure to labor with one who is so agreeable and amiable as a man, and efficient as a Christian minister. Bro. Richard Morton, who resides and preaches regularly in the county, with much acceptance and usefulness, was with us all the time, but did not participate in speaking. The venerable and beloved F. R. Palmer was also present two days—still zealous, and doing good service in the Master's cause. Before Bro. Proctor came, and after he left, I had to do all the speaking, and although my labors were great, yet the kind Lord has mercifully blessed me with good health.

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The meeting continued 16 days, embracing three Lord's days. The additions embraced a large amount of personal, intellectual and moral worth. I knew it will rejoice your heart to know that among the number added, is your old, devoted, and long-tried friend, Col. A. W. Doniphan. I wish, Bro. Campbell, you could have been present, and participated in this interesting meeting. To the Lord be all the praise.

From Platte co., Dec. 10, Bro. Allen writes again: From Liberty I came to Salem meeting-house, which you will remember is near the residence of our Bro. O. C. Steele—at whose house I am now writing this letter.

Bro. Payne had been conducting a meeting here for several days, and on last Wednesday morning, Bro. B. H. Smith, of Brunswick, and myself, commenced our labors, with good congregations, and held on until Saturday evening—up to which time there were 3 additions. Yesterday, being Lord's day, it rained in torrents, and prevented our meeting—but I spent a very pleasant day with our good Bro. Steele and his amiable family, and Bro. and Sister Holliday, from Kansas Territory.

Bro. Allen again writes, Dec. 19, '60, from Savannah: On Wednesday, the 12th inst., I came from St. Joseph on the R. R., and late in the afternoon found myself in the house of our good and devoted Bro, P. L. Hudgens, of this city, where I was received and welcomed with the same generous hospitality and kindness that you and I have been greeted with—on two occasions—when we were making the tour of our State together.

That night I commenced meeting in Savannah, and have continued it twice a day since. It closed to-night, with 18 additions. I have done all the speaking during the meeting, and although Bro. Hudgens has been with me all the time, yet, being at home, he has urged me while my strength permitted, to do the preaching and exhorting. He has however been doing good service the last fall, having obtained about 150 additions in this county, at the different meetings he, with other preachers, has held during the last two or three months.

Our congregations have been large and attentive, and the meetings very interesting; and it gives me great pleasure to say, that the church in Savannah is once more in a healthy and prosperous state, and I hope that henceforth no root of bitterness will be permitted to spring up and trouble them, or disturb the peace, happiness, and prosperity of the same. They are a noble band of disciples here, and if they will only be humble, and faithful in the discharge of their relative, personal, and congregational duties, the good cause will abundantly prosper in Savannah and its vicinity. I have been a long time from home, and have given you, in previous communications, the result of our meetings in Liberty and Salem—and as winter is now commencing, with its horrors, I expect to start for Boone to-morrow—to seek once more the quietude of home, with my little family. The good Lord has blessed me with health and strength, and enabled me to endure the severe labor of this long and arduous campaign; during which I have preached about forty sermons, with many exhortations, and there have been 42 additions to the congregations.

Bro. C. P. Arbuckle, Elk Fork, Bates co., Dec. 7, '60, writes: I have been evangelizing in the south-western portion of Missouri, and a small portion of

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the time in Kansas Territory. I have received 250 additions—100 by confession and baptism, and the balance by commendation. This is a good missionary field; will the Missionary Society help us?

OHIO.—Bro. S. McBride, New Philadelphia, Dec. 12, '60, writes: I have the pleasure to report for the Harbinger the onward progress of Zion's cause.—Within the past few weeks there have been some 27 additions to the church.—Of these, 16 were at Hanover, at a meeting held by Bro. John Whitacre and myself; 7 at Salineville—meeting held by Bro. Teagarden and myself; 6 at Dundee—meeting held by Bro. J. H. Jones and myself.

Sectarianism is giving way at the point of the sword, and Truth is holding her ground by her own merits.

IOWA.—Bro. S. Knight, Farmington, Van Buren co., Dec. 7, '60, writes: You may report 100 additions for me to the army of the faithful, and one new congregation organized, consisting of 24 members, in this year. My labor has been performed in Lewis, Clark and Scotland counties, in Missouri; and Van Buren, Lee, Henry and Desmoines cos., Iowa.

ARKANSAS.—Bro. J. S. Robertson, Lewisville, Dec. 3, '60, writes: Within the last four months, in the bounds of our labors, there have been some 20 or 25 accessions to the cause we plead. In all, during our missionary year, we had about 80 additions, mostly by confession and obedience, and there is a good prospect for the future.

VIRGINIA.—Bro. Jno. G. Herndon, Nov. 17, reports the result of a protracted meeting held a few days since, by Brethren Creel and Coleman, in the new Disciples' church at Rochelle, Madison county, at which 16 valuable additions were made—mostly young persons.

KENTUCKY.—Bro. M. M. Cassidy, in a private letter, writes: Bro. W. Moore, of Frankfort, and Bro. P. B. Wiles, of Elizaville, have just closed a meeting at the latter place, with 60 additions to the army of the faithful.

OBITUARY NOTICES.

Died, in Winchester, Illinois, Sunday, December 2, 1860, Eld. Theophilus Sweet, aged 73 years, 4 months, and 18 days.

A frequent request of the deceased during health, was, that when his work should be done and he gathered to his fathers, I would remember him in the pages of the Harbinger. Eld. Sweet left New York and settled in Illinois in 1819—the year following its admission as a State. He was then a member of the Baptist church, having become connected with that organization in 1805.—After being for several years a preacher in the Baptist ranks, he commenced proclaiming the principles of the *Reformation*, and assisted in organizing the first church of Disciples in Sangamon county, over which he presided as Elder for 25 years. During this period of his life he was incessant in his labors as a proclaimer, and proved himself to be an acceptable minister, and a workman who "needeth not to be ashamed." Under his influences and direction, a great number of young men entered into the ministry, and became proclaimers of the Word—among the number his eldest son, Levi J. Sweet, now laboring in Texas. After his removal to this place, and after almost half a century of labors as a Disciple, local difficulties, growing out of questions of church government, induced him to re unite wih the Baptist church—though insisting that he main-

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tained the same opinions and held the same views as before severing his connection with the Disciples. Whether ill-advised or judicious, the step was regarded with most charity by those of the Disciples who best understood the points of discipline involved, and Father Sweet's reasons for the course taken.

But he is gone—a patriarch has fallen—a man of extensive acquaintance, of unblemished character, and of abiding Christian faith, has departed, and his loss is most felt where he was best known. A tranquil and easy death closed a long and useful life; for he literally "fell asleep"—*asleep* (I firmly trust) *in Jesus*. Blessed consummation! May we each live so that when the hour of death comes, we may fall not as the craven coward falls, but

"——As one who draws his cloak about him,
And lies down to pleasant dreams."

B.

FAYETTEVILLE, ARK., Dec. 5, 1860.

At the request of our afflicted Sister Saunders, of Marshall, Texas, I send you this short notice of the death of her husband, Bro. Alexander Saunders.—This sad event took place at his residence in Marshall, Texas, on Sunday, August 5, 1860. This is, indeed, a sore bereavement. He was one of my most devoted friends; a man in whom was no guile. I first became acquainted with him in 1856, on my first visit to Marshall. I found him to be a man of unblemished reputation in the community, sound in faith, and of a large, good heart. No one can tell how much our cause has lost in that region by the death of Bro. Saunders.

He was in the prime of life, about 35 years of age, ardently attached to the cause of reformation, and ready to do all in his power for its spread every where, but especially in the south. He was one of those to whose judgments I deferred in leaving the University and returning to the south. I must confess I feel sad at his departure. "God's ways are not our ways."

Only a few days before his death, he wrote me a long letter of encouragement, now before me. In this he rejoices in the prospects of our cause in the south-west. Ah! how little we know of the future. Little did we think his race was so nearly ended: little did we think we should never meet again on earth.

He was the chief mover in erecting a good meeting-house in Marshall, and at the time of his death he was laboring with untiring zeal to build up our cause there. Though he was not a public speaker, he got up a Sunday School, and met regularly with the Disciples on the Lord's day, and conducted their worship.

On the day of his death, he requested the brethren to celebrate the Saviour's death with him in his sick chamber. He was resigned, gave directions about his business, exhorted his dear wife and friends to meet him above, then calmly went home to rest. We feel sad; but his turmoils are now over. May God and the brethren cheer and comfort our dear sister, who is left to follow on.—May the hope of the gospel strengthen her heart to bear this affliction with resignation to the will of God.

ROBT. GRAHAM.

☞ "Gospel Advocate" please copy.

Died, at Fayetteville, Ark., on Saturday, Aug. 18, 1860, Bro. Wm. R. Quarles, aged 35 years, one of the deacons of our congregation in this city. Bro. Quarles was a native of Tennessee; came to this place about sixteen years ago, and became obedient to the faith in 1852; ever since he was ardently attached to the cause of Christ.

He was one of the kindest-hearted men I ever knew. You could ask no favor in his power to confer, that you did not receive. He was unostentatious in his profession, and rather shunned observation in conferring his benefactions.

This community showed their respect for his memory by the manner in which they attended his frail body to its final resting place. His was one of the largest funerals ever seen in this country. Every one felt he had lost a friend when Bro. Quarles died.

We visited him frequently during his long confinement, and were rejoiced to find that God was preparing him gradually for his solemn change. On the day

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of his interment, we spoke to a large and deeply interested audience present.

He has left a Christian wife and five small children, with a large circle of relatives and friends, to deplore his loss. But he is now at peace; our loss is his gain. Rest thee in hope, kind-hearted brother and friend. We will meet thee again, where no sorrowful partings are known. Thank God for the blessed hope of the Christian's resurrection! ROBT. GRAHAM.

☞ "Gospel Advocate" please copy.

Fell asleep in Jesus, Mrs. Maria Levan, wife of Elder C. Levan, of Marion, Olmsted co., Minn., on the 9th of November, 1860, after an illness of some seven weeks, which she bore with Christian resignation. For 33 years prior to her death she made a profession of Christianity, which she adorned by an exemplary life—as her great purpose in life was to comfort all that came within her reach who were in need, whether rich or poor: so much so that a large circle of her acquaintances honored her with the endearing appellation of Mother. She left behind her a husband, one son, and three affectionate daughters, who mourn her loss. About one year before her death she presented the following verses, in connection with her miniature, to her youngest daughter, Lucinda:

"Don't forget me: oh! when life
And its cherished joys have fled—
When my spirit breaks its fetters,
And my form sleeps with the dead—

Keep, oh! keep my memory sacred,
In your heart's most inner shrine;
And think not, because I'm absent,
That I am no longer thine.

I ask no monument sublime,
Of sculptured marble towr'ing high,
To rest above my lifeless form,
And fix the gaze of passers by.

I ask not that my praise should sound
From the silvery trump of fame;
But when in death you lay me low,
Raise a stone and carve my name.

Plant one flower above my grave;
Moisten with thy tears the sod;
And my soul shall thrill with rapture,
In its home on high with God.

I will leave my spirit mansion,
When I see you kneel in prayer—
And, with folded wings, will listen,
Then to Christ the message bear.

I will strike my harp at sunset,
When you watch the glowing west;
And you'll hear a faint, soft murmur,
And will think that I'm at rest.

Oh, to die and be forgotten!
'Flings a dread around the grave,
Makes me shun the thought of dying—
And my heart this boon will crave:

Friends, kind friends, oh don't forget me!
Love me then as now, the same;
And above my lifeless form
Raise a stone, and carve my name."

☞ Evangelist" please copy. C. LEVAN.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. IV] BETHANY, VA., *FEBRUARY*, 1861. [No. *II.*

THE WELFARE OF THE WORLD BOUND UP IN THE DESTINY OF ISRAEL.

OBLIGATIONS THUS INVOLVED.

III.

CONVERSION OF ISRAEL.

God hath not cast away his people—All Israel destined to be saved; but not while dwelling amongst the gentiles—Testimony of prophets and apostles—Distinct stages of the Restoration—The Jews return unregenerate.

It was shown in No. 2 that the children of Israel, so far from laboring under a decree of perpetual banishment from the land of their Fathers, as is generally maintained, have the most explicit, unambiguous and solemn assurances of a full restoration to the enjoyment of all the immunities and privileges of their heaven-given heritage, by Jehovah himself. It is the object of the present number to show—in opposition to common opinion—that the assurances of Him, who, because he could swear by no greater, sware by himself, are just as positive and solemn that they shall be restored to his spiritual favor—not a portion of them only, but all that shall be found in existence after passing through the wilderness of the nations:—for this universal conversion —particularly of the Jews—does not occur while they are wandering exiles, but after they become settled in their own country; and that of Israel occurs also either in their own land, or whilst in transitu Zion-ward from the lands of their dispersion.

That "God *hath* cast away his people," is by no means an opinion

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of modern origin; for we find the apostle Paul combating it as far back as the first generation of christendom: and it is to this early prevalence of such an opinion that we are indebted for that thorough refutation of it found in the eleventh chapter of the letter to the Romans. Indeed, that "Lo-ammi" ("*not my people*") was inscribed upon the dishonored banner of Israel as far back as the days of king Uzziah, is certain—and hence this notion may have obtained in the minds of some as remotely as that age—but that the duration of such repudiation is expressly limited, is equally certain.

In the chapter just cited, the apostle argues in the first place—after rather indignantly scouting the idea of Israel's permanent rejection, though at the same time admitting that they were *temporary* outcasts —that *all* Israel were not, even at that time, *rejected*—a fact of which he himself was an illustration. He then alleges God's perfect ability to save them, consistently with his eternal purposes; and asserts not only the possibility but the probability of their salvation; and finally declares unreservedly, in the most explicit terms, that all Israel not only may, but shall be saved. Nor was this any new revelation: for he reminds his readers that the Lord is actually under covenant bonds to take away the sins of his covenant people, according to his express declaration as recorded by Isaiah (59: 20, 21): "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

The terms of this gracious covenant—a covenant, too, which is as stable as the ordinances of the heavens—are given in greater detail by Jeremiah, in the 31st chapter of his prophecy, which are thus quoted, almost verbatim, in the 11th chapter of the Hebrew epistle: "Behold the days come, saith the Lord, when I will make *a new covenant with the house of Israel and the house of Judah, not according to the covenant that I made with their Fathers* in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord; for this is the covenant that I will make with the house of Israel, saith the Lord: "*I will put my laws in their minds and write them in their hearts*; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying know the Lord, for *all shall know me, from the least to the greatest*, for I will be merciful to their unrighteousness, and *their sins and their iniquities will I remember no more.*" To the same effect testifies also the seer of Anathoth, speaking by the Holy Spirit in other portions of this prophecy, (50. 20,) "*In those days and in that time* [after the restoration of Israel] *saith the Lord, the iniquity of Israel shall be sought for and there shall be none: and the sins of Ju-*

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dah and they shall not be found, for I will pardon them whom I reserve." (32: 39, 40.) "And I will give them one heart and one way, that they may fear me forever for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from to do them good; but I will put my fear in their hearts, that they shall not depart from me." And (33: 7, 8) "I will cause the captivity of Judah and the captivity of Israel to return; and I will build them as at the first, *and I will cleanse them from all their iniquity whereby they have sinned against me, and I will pardon all their iniquities whereby they have trespassed against me.*"

Equally clear and conclusive are the divine declarations through the pen of Ezekiel, (35: 23–27): "For I will take you from among the heathen and gather you out of the countries, and will bring you into your own land. Then will I sprinkle* clean water upon you. * * * *A new heart also will I give you, and a new spirit will I put within you;* and I will take away the stony heart out of your flesh,

* This prophecy is alleged by many to have been fulfilled in the restoration of the Jews from Babylonia: but that this is a mistake is most obvious; for it by no means relates to the *Jews*—distinctively so termed—who were the only subjects of that restoration—but to *Israel*,—to Israel either as limited to the ten tribes, and contradistinguished from the *Jews*, or as comprehending the whole house of Israel and Judah, as frequently applied in the Scriptures. The first captivity of the Jews, (i. e. the tribes of Judah and Benjamin, inclusive of a portion of the tribe of Levi) it will be remembered, was restricted almost entirely to Babylonia; nor were they ever literally scattered through *all* countries till the dispersion under Titus. And besides—even had it been the ten tribes instead of the two, who were thus restored by Zerubbabel—most evident is it both from sacred and profane history, that they were by no means possessed of "a new heart and a right spirit"—that they were not cleansed from all their filthiness," nor did they "walk in God's judgments, to do them;" all of which will be the case when the restoration here spoken of shall have occurred. It is evident, therefore, from this consideration, as well as from the conclusive argument, first adduced in the "Rice Debate," based upon the true nature of "clean water," that the attempts to press this passage into the service of those who would pervert the initiatory ordinance of the kingdom of heaven, is altogether futile and absurd.

It may be well to append here a few remarks upon the various names by which the "peculiar people" of the Lord are termed; for the appellations of the seed of Abraham being quite various and diverse in signification, it is highly important to discriminate their various application, in order to prevent confusion on the part of those who may not have made the subject a special matter of study.

"Seed of Abraham" is a term which, though strictly inclusive of the Edomites, Ismaelites, and other Arabian tribes, as well as of his descendants through Jacob, is perhaps always restricted in the Scriptures to his posterity in the line of promise. "Jacob," and "seed of Jacob," are designations, properly appli-

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Ezekiel 11: 16–20—"Thus saith the Lord God; although I have cast thee off among the heathen, and although I have scattered them among the countries, * * I will even gather them from the people, and assemble you out of the countries where ye have been scattered; and I will give you the land of Israel, and they shall come thither; and they shall take away all the detestable things thereof, and all the abominations thereof, from thence, and I will give them one heart, and will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh that they may walk in my statutes and keep mine ordinances; and they shall be my people, and I will be their God." Here also the change of heart is distinctly stated to be subsequent to their return to the land of Israel. The same declaration is also made in the 36th chapter (vv. 24, 25): and to the same effect is the divine promise in the 20th chap. (vv. 40, 41) "For in my holy mountain, in the mountain of the hight of Israel, saith the Lord God, *there* shall all the house of Israel, all of them in the land, serve me; *there* will I accept them, and *there* will I require your offerings, and the first fruits of your oblations, with all your holy things: and I will accept you with your sweet savor, *when* I bring you out from the people and gather you out from the countries wherein you have been scattered, and I will be sanctified in you before the heathen. And ye shall know that I am the Lord *when* I shall bring you into the land of Israel, into the country for the which I lifted up my hand to give it to your fathers. And *there* shall ye remember your ways, * * and ye shall know that I am the Lord, when I have *wrought* with you for my name's sake; not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God!"

Equally clear is it that their spiritual restoration is subsequent to their political, from the word of the Lord by the same prophet, in the 39th chapter, (vv. 27, 28) uttered in connection with the great battle of Gogue and Magogue—"*So* the house of Israel shall know that I am the Lord their God, from that day and forward, *when* I have bro't them *again* from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations: *then* shall they know that I am the Lord their God; * * neither *will I hide my face any more from them*, for I have poured out my Spirit upon the house of Israel, saith the Lord God."

Jeremiah, also, in speaking of the same subject, dates their conversion from that day, (30: 7–9) "Alas! for *that day* is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it; for it shall come to pass in that day, [after their re settlement in Palestine] saith the Lord of Hosts, that I will break

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his yoke from off thy neck; and I will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and *David their king*, whom I shall raise up unto them."

Equally conclusive is the word of the Lord as recorded by Isaiah, (1: 26, 27) "And I will restore thy judges as at the first, and thy counsellors as at the beginning: *afterward* thou shalt be called the city of Righteousness, the Faithful city. Zion shall be redeemed with righteousness, and her converts [or, as it is properly rendered in the margin—"they that return of her"—those that have returned and settled in the land] with righteousness." The restored Jews are farther represented by this same prophet (xxviii) not only as being unconverted prior to their restoration, but after their complete political re-establishment, under their own peculiar internal organization, as being (at least their rulers) not merely in an ungodly state, but so very wicked that they are said to have "made a covenant with death, and an agreement with hell," at the period of the battle of Armageddon, when the Lord shall rise up that he may do his work—his strange work—and bring to pass his act—his strange act—a consummation decreed upon the whole earth.

And this is the moral and political condition in which they are represented to be by Zechariah (12: 10–14 and 13: 1)—so very wicked that two-thirds of them are destroyed by divine judgments; after which the Lord pours upon the house of David and the inhabitants of Jerusalem the spirit of grace and supplications, and they look upon Him whom they have pierced, and mourn as one mourneth for his only son. And in *that day* there shall be a fountain opened to the house of David and the inhabitants of Jerusalem, for sin and for uncleanness." (9: 6) "And the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown lifted up as an ensign upon his land." (3: 9) "And I will remove the iniquity of that land in one day: in that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig-tree." Then, as it is written—and in a far greater degree and higher sense than was realized at the great Pentecost, in its *accommodated** application—"it

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shall come to pass that whosoever shall call upon the name of the Lord shall be delivered, for in Mt. Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel 2: 32 and 3: 12) "For behold in *those days*, and at *that time*, *when* I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and bring them down into the valley of Jehosaphat," &c. (3: 16, 17) "The Lord shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall quake; but the Lord will be the hope of his people and the strength of the children of Israel; *so* shall ye know that I am the Lord

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of Jerusalem and of Judah should be brought again, and all nations gathered together against the city, in the valley of Jehosaphat. It is true, the apostle's language seems plainly to imply an entire fulfillment; but it is very observable that he does not so say—his ambiguous language being—"This is that which was spoken by the prophet Joel"—i. e., of that character of events predicted. And most certain it is that only one-third of the promise—that relating to the out-pouring of the Spirit, and *that* only partially, was then accomplished.

A similar instance of the double fulfillment of prophecy—its partial and imperfect, and its complete, real, and plenary accomplishment—is found in the covenant made with the house of Israel and the house of Judah, [Jer. 31: 31, and Heb. 8: 8–13] where the Lord covenants to put his law within their inward parts, and write it in their hearts—to be their God and acknowledge them as his people, that they should all know him from the least to the greatest of them. It is altogether obvious that the "Law that went forth of Zion, and the word of the Lord from Jerusalem," at the ever-memorable pentecost inaugurating the Christian kingdom *stone* phasis, was not, as is generally supposed, a plenary fulfillment of that covenant, which, by the by, is as much a covenant with gentiles as with Jews—but was only a very partial fulfillment of it—its complete accomplishment, like the double prophecies of Isaiah and Micah, [Is. 2: 1–4, & Mic 4: 1–4] not occuring prior to the mountain phasis of the kingdom, realized at the second coming of the Lord.

This double meaning of prophecy, or its susceptibility of more than one fulfillment, or rather, its designed applicability to more than one event, is matter of very frequent occurrence. Of this we have a most unquestionable instance in the 14th and 15th verses of the 2nd chapter of Matthew—"Joseph took the young child and departed into Egypt, and was there until the death of Herod, that it *might be fulfilled* which was spoken of the Lord by the prophet—out of Egypt have I called my son." It would thus appear, from this passage, that the prophecy was originally uttered in relation to the infant Messiah: but on consulting Hosea, the prophet referred to, [11: 1, & 12: 13] we discover most evidently that the reference of the Holy Spirit is to the twelve tribes—"when Israel was a child, then I loved him, and called my son out of Egypt"—and hence it is obvious that Matthew, like Peter, merely intended it as an *adaptation, application,* or *accommodation*—the one to the other. Cases of this kind abound in the Psalms:—the prediction being fulfilled partially in David, but completely only in the Messiah.

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your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy."

(Is. 59: 20, 21)—For then it is that "the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my *covenant* with them, saith the Lord, my spirit that is upon thee and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." (Is. 45: 17, 23) "Thy people shall be all righteous; they shall inherit the land forever." (46: 15) "And I will place salvation for Israel my glory." (60; 20) "Israel shall be saved in the Lord by an everlasting salvation; ye shall not be ashamed nor confounded, world without end."

These are only a portion of the texts that might be adduced in proof ot the fact that God's ancient people, on their first exodus from the nations, are unconverted; and so remain—the *Jews*—until a period subsequent to their return; and the *Israelites* till an advanced stage of their march Zionwards. But surely these are enough to convince any unprejudiced mind of the truth of the alleged fact. J. T. B.

MAN IN THE IMAGE OF GOD.

There is net in heaven above, nor in the earth beneath, nor in the waters under the earth, an image of God, nor is there aught that is like him. The Hebrew Lawgiver forbade the Jews to make any likeness of anything in heaven, or earth, or sea; and gave as a reason for it, that, when God spoke to them from the Mount, no similitude was seen by them. Nothing that is visible, nought that is sensible, can give a knowledge of that which is invisible and supersensible. We do not perceive God by one of our senses; for if we could do this, it would be a proof that God is a material being. The senses are operated on by that which is material. The eye, the ear, are material organs, and are affected only by material things. Visible forms and sounds, or voices, are all material. The words which are heard as sounds, are nought but symbols; so those which are written, affecting the senses only. The mind is immaterial, and lives upon things of its own nature. I exclude every material thing, whatsoever it may be, from the possession of a power to communicate the knowledge of God; and the reason is repeated—that no material thing is like God, or possessed of his image. If we know God at all, we must look, we are compelled to look, at the image which God has made. This image is man; not the body of man, but man himself. For the Scripture informs us, that God made man in his image and likeness.

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There is a vast difference between man and the body of man. I am not my body. I am conscious to myself of myself, and of my body as distinct from myself. I am conscious to myself of possessing will, and the power to move my body. My will is not the body that is moved, but the moving cause. My body is not myself. Body forms no part of the image of God. The body is not the man; for man is made in the image of God. The body is visible; but man, in the image of God, is invisible. The body does not think, nor will, nor reason. I am conscious to myself of will, of reason; and I know that the hand that now controls this pen does not think, but is an instrument subservient to my reason and my will. Whenever my body moves, I find in my will a cause of motion. But when my body moves, I find the motion is in obedience to an intelligent principle.—I am conscious of an intelligent principle within me; I am conscious of thought; I am conscious of will; I am conscious of freedom or liberty; I am conscious of existence. I am; I think; I will; I plan; I devise; I design; I move my body. What, then, is this *I*? The I, or ego, is the man—a thinking, designing, reasoning, willing, active mind. The mind is the image of God. God is spirit; man is spirit: God is free; man is free: God plans; man plans: God works; man works: God is intelligent; man is intelligent: God wills; man wills: God rules; man rules. I move my body, and subdue the animal creation; God moves the universe, and subdues all things. My will moves my body: God moves the universe.

I find myself to be the image of God—finitely so. What is in me finitely, is in God infinitely. I cannot divest myself of the knowledge of myself. I think, reason and move, by a necessity of my nature. I cannot divest myself of my consciousness. It adheres to me. No effort of mine can throw it from me. What then? I prove myself to be what I am, and I cannot avoid knowing this. I see the universe around me moving in harmony, and to a certain end. I can not avoid the conclusion that an infinite spirit rules the universe. I can as soon blot out of existence a consciousness of myself, as I can reject the knowledge of God. Each is, with me, impossible. My consciousness of myself is to myself an irresistible proof of the being of God.

Now, this consciousness of myself is not a result of sense. Consciousness of will is not derived from sight, or hearing, or touch, or taste, or smell. I seek for the intelligent within the intelligent.—The intelligent is not to be found in the non-intelligent. It is in my own intelligent nature, which God has made in his own likeness, that I look for a proof of a higher intelligence. Mind alone perceives mind. Surely we do not arrive at a knowledge of our existence by

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sight, or hearing, or any sense. Does my consciousness of my mental being depend on information derived from some other being? Do I see my mind through the medium of a fleshly eye? Do I hear my mind through the medium of my ear of flesh? Do I taste my mind? But enough.

Man being such, revelation is a necessity. It must be, and cannot be supposed not to be. Man being such as he is, the absence of a revelation would be a greater wonder than aught that is written in God's book of wonders. The oracles of God are in the order of man's nature. They are the necessary consequences of the creation of man. A sound intelligence cannot deny the existence of God, because each man's intelligence is proof to him of a higher intelligence. An intellectual atheist, or an atheist in intellect, never existed, in my estimation. "The fool has said in his heart, 'There is no God'"—or, as Gesenius, "the impious man has said in his heart, there is no God." The wish is father to the thought. A corrupt heart alone, and not the intellect, harbors the thought that there is no God. God's existence admitted, as it must be from every man's knowledge of himself, a revelation of himself in speech is necessarily consequent.

Now add to the above considerations the fact that man is a sinner, and that he is subject to death; and, if no Savior had come into the world, then the intelligent creation might justly have been astonished. Could it be possible for God to create a being in his own image and likeness, and see him led into sin, deceived, and subject to eternal ruin, and not put forth his arm to save? This is, in my judgment, impossible. I find, then, in man, and in his present condition, a full argument, an irresistible proof, of the truth of all that I read in the holy oracles. That which I there read I find adapted to my nature and all my wants. The oracles of God address themselves to man's intelligence; and the response of every sane intellect is, that they are true. The gospel of Jesus Christ addresses itself to the poor, the broken-hearted, the captive, the weary and the heavy-laden; and finds in every heart a response that it is divine. As the thirsty soul longs and pants for the stream of water, so pants and thirsts the soul of man for the saving power of the gospel. When presented to such, it satisfies every wish. Man can ask no more.

The materialist, if a logician, is an atheist. For the denial of the existence of the spirit of man bears no argument for, no proof of, a God. The argument from nature is legitimate only in the hands of him who perceives in himself an intelligent principle. From himself he argues justly an infinite spirit. I am a spirit with finite powers; therefore, an infinite spirit with powers infinite. If intelligence is a result of matter, or a modification of matter, there is no God, such as

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the Theist adores. If the existence of intelligence depends on the existence of various modifications of matter; these, always changing, and ever uncertain, must bring the conclusion that intelligence ceases to exist at each change. Materialists are, therefore, atheists, if they are logicians. If a materialist should believe in the saying of Moses that man is made in the image of God, then he must believe in a material God—a God who is like man in body, consequently perishable.—Hence the truth of that saying, "*Nullus in microcosmo spiritus, nullus in macrocosmo deus.*"

While this matter is before me, I will notice the fact so often appealed to by materialists, that the oracles of God nowhere say that the soul is immortal. It appears to me that the apostles must have been guided by the all-wise Spirit in their selection of terms; and this fact, among many others,—that they have not used such expressions as immortal soul, immortal God, &c.,—is a convincing proof of their inspiration. If there are immortal souls, there must be mortal souls. If there are immortal Gods, there must be mortal Gods. We know of no such beings in Scripture. The gentiles had their immortal gods, because those who were immortal gods with them, were our mortal men. It is evident that those who talk of the immortality of the soul must, if they are logicians, admit its mortality also; for, of whatever thing immortality is predicated at any time, of the same thing mortality must be predicated at some time. So Scripture speaks of the immortality of the body, because the same is now mortal. But soul cannot be said to be either mortal or immortal; since these are predicated of body alone. "This mortal shall put on immortality." There are no immortal gods, nor immortal devils, nor immortal angels, nor immortal spirits in the language of inspiration. God lives; spirits live forever and ever. We are, like God, living beings, and our existence will continue as long as his—throughout the ages of ages. The man who can prove that a human spirit will cease to exist, must prove, by the same arguments, that God will cease to exist.

From these considerations, we are warranted in concluding that man is the most illustrious, the most noble of the creations of the living God. He is, in creation, next to the great I AM. Nothing in creation stands above him in true worth and grandeur. To know God by means of man, is no small matter.

I have long since ceased to inquire for or to read books on evidence. Man is my testimony for my proof of God. I am satisfied with man as a testimony. I am; therefore God is. Why do I speak? I speak because God has spoken. The skeptic himself must admit that the ear was formed to hear. Either God made it, or it made itself. If it made itself, it had existence before it existed, and formed itself with

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design ere it existed. But when it had made itself, it had no power to speak to itself; why then make itself? The deaf never speak.—The man who has the power to hear, if he never hears, can never speak. Man, then, with all his excellence, would have been forever dumb, had God not spoken. We speak; therefore God has spoken to us.

Dr. Ralph Cudworth says that atheism is the effect of a sottishness of intellect. There is no doubt that the intellect must become besotted before it can admit the monstrous proposition—that there is no God. A man must become morally and intellectually besotted before he can reject the gospel. H. T. ANDERSON.

A PLEA FOR REFORMATION.—NO. 2.

The question before us in the present number is, How does any enlightened Protestant meet the Roman Catholic vaunt of antiquity and catholicity, and the taunting question—Where was your religion before Luther's time?

We think that, rising above all mere party inspirations, he would reply in this wise:

It is true that Christ promised that the gates of *hades* should not prevail against his church—that is, that the cause of truth should never perish, that witnesses for it should always be found.* But it is also true—what the Roman Catholic has failed to see—that the powers of darkness would *almost* utterly prevail, for a time, against the church of Christ. This the Spirit of God clearly mapped out, both in Old and New Testament prophecies. Thus, Daniel describes a little horn, stealthily growing up amidst the ten horns that grew out of the Roman empire, that "made war with the saints *and* PREVAILED against them." This blasphemous, persecuting power was to "wear out the saints of the Most High, and think to change times and laws," and *they were to be given into his hand* "for a time, times, and the dividing of time."

Paul indicates to the Thessalonians a wide-spread, long-continued, and powerful *apostasy* from the truth, before the coming of the Lord. Hear him: "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he, as God, sitteth in the temple of God,

*We have, for argument's sake, allowed of the Romish construction of this passage, but we are by no means satisfied of its correctness.

† Dan. 7. 21.

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showing himself that he is God. Remember ye not that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth will let until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."*—What a fearful picture is this!

Once more. John shows the witnesses of God prophesying, *in sackcloth*, "a thousand two hundred and three score days [or years]." And after prophesying *in sackcloth* for this length of time, "the beast that ascendeth out of the bottomless pit *shall make war against them; and shall* OVERCOME *them and* KILL *them*." † Here is a defeat of the church so overwhelming that it is *represented by death*; the witnesses are *slain*; their dead bodies lie unburied in the streets of the great city three prophetical days and a half; the ungodly rejoice over their destruction; and it is not until this descending climax of adversities is perfected in the death of the witnesses, that a voice from heaven is heard saying, *Come up hither*: and they ascended to heaven in a cloud.

It is very evident, from these bold outlines on the prophetical chart, that the cause of truth was not to be uniformly prosperous—that the church was not to be marked by that "splendor," "universality," "felicity," and "power" which the Roman Catholic boasts of; nor yet by that successful resistance of opposition in which they exult. On the contrary, this church of the New Covenant was to be driven to the wilderness; her children were to be slain by the sword; her testimony, given in sackcloth, was to be despised; she was to be warred against, prevailed against, and slain; and this sad history of suffering and almost utter defeat was to stretch over a period of twelve hundred and sixty years—*more than two-thirds of her past existence*!

We do not pretend to explain the philosophy that underlies this prophecy and history. There is a sacred and insolvable mystery which links "sufferings and glory"—the *cross* and the *crown*. The path to heaven lies "through great tribulation." Success, even in this life—healthy and permanent success—is the offspring of vigorous and persistent toil and conflict. Individuals—principles—insti-

* 2d Thess. 2. 3–12 † Rev. 11. 7–10.

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tutions—kingdoms—struggle into life. Infinite mercy found no way of access for sinners to the fellowship of God but through the suffering life and agonizing death of the Man of Sorrows: the contrite soul is only rid of its awful burden by approaching the bleeding wounds and broken heart and bloody cross of the Savior of sinners! The Hero of Redemption wears a garment dipped in blood. His path to the crown was from the manger in Bethlehem to Nazareth—to Jordan—to the Mount of Temptation—to Gethsemane—to Calvary—to the sepulcher: and all along this dark and rugged route he was sad, tearful, weary, poor, despised—"a man of sorrows and acquainted with griefs." And when at last he stood in the breach for a sinful world, struggling upward on wings of mighty prayer above the billows that rolled over him, he was so sad and grief-oppressed that the whole heavens caught the mournful inspiration;—not a star would shine, nor an angel sing in all the skies! Silently and mournfully the universe listened to the mighty throbbings of the heart of the Sufferer, till Nature throbbed responsively;—the earth quaked; the rocks were rent; the graves were opened; and the grim, dumb watcher at the portals of death's silent empire was startled into strange emotion, when the Lamb of God was bruised and crushed and slain for our transgressions! Jesus was "made perfect through sufferings."

And shall his Bride—the church—not learn the lesson of suffering too? Aye—she must be his partner in the cross and the grave, if she would be his partner in the crown and the throne: for it is written on the skies above us, and on the earth beneath us—on infancy, childhood, manhood, on the history of our race—on the gates of Paradise—nay, on the very throne where our once suffering Redeemer reigns—"*No cross, no crown.*" A glorious crown, blazing with the light of innumerable stars—the brightest jewelry of heaven—is in preparation for the Bride of Christ: and through much tribulation must she win her way to it. That Truth, which had in Jesus a perfect impersonation, must have a history like his personal history—can only reach universal empire through countless conflicts. The church, accordingly, has had a sorrowful time—her garments often covered with dust, her eyes red with weeping, her home in the dens and caves of the earth, her children walking barefoot, and weeping as they went, being "destitute, afflicted, tormented." Sometimes she has been found faint, exhausted, and nigh to death—when the angels of Faith and Hope would bear her in their arms to the fountain of life, and give her reviving draughts of its crystal waters, and feed her with the hidden manna, and open the gates of the Future, and bless her with visions of coming triumph, and songs of cheerful sound, until she would rise anew to her task, and go forth and work wonders in the

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earth. Oh yes! she has known the fellowship of the sufferings of her Lord—and she will yet know the power of his resurrection!

We mean not to say that truth ever perished from the earth, or that the whole history of the church has been a history of disaster and defeat. In her feeblest and darkest days, her voice has had great power. When men thought her dead, they were haunted by her offended spirit, and troubled by the faintest echo of her voice that still lingered in the halls of memory. There were true children of spiritual Israel, who, even in Babylon, sat by her rivers and "wept when they remembered Zion." There were Daniels, Shadrachs, Meshachs, and Abednegos to speak of God and for down-trodden Jerusalem; and there were Jeremiahs that never went to Babylon at all—but lingered amid the ruins of Jerusalem, loving her stones, and taking pleasure in her very dust; who still said, as they stood by the smoking wreck of her temple, "It is good both to hope and quietly wait for the salvation of God." There were days of brightness, too, when Truth made rapid marches to victory, and shook thrones and temples to their foundations.

But we mean to say, that the general history of the church was for a long time to be marked by disaster, defeat, and almost utter extinction: suffering and defeat was the *rule;* prosperity and triumph, *the exception.*

We say, then to the Romanist, your boast of *universality, greatness,* and *felicity,* if true, proves that your church is not the church of Christ. His church was to be a *suffering* church—a *defeated* church. As you look on her picture, sketched by the pencil of prophetic inspiration, her garments are tattered, her head is bowed, her countenance is sad, and the book of her history is wet with the tears of tribulation; her children, whom she mourns, have been slain with the sword, or carried into captivity. Only a few cling to her skirts, and mingle their tears together in a common sorrow. Your gay, prosperous, mighty church never sat for such a picture! Your very boast is your condemnation! The very taunt you fling at us, proves you to be a stranger to the experiences of the true church of God. Your church looks much more like the prosperous apostasy, than the forsaken cause of truth. Your vaunts partake of Nebuchadnezzar's pride, when he said, "*Is not this great Babylon?*" and not of Jeremiah's humiliation, when, amid the ruins of the holy city, he sat in sackcloth, repeating his plaintive strains:—"The ways of Zion do mourn, because none come to the solemn feasts; all her gates are desolate; her priests sigh; her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions. And from the

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daughter of Zion all her beauty is departed; her princes are become like harts that find no pasture, and they are gone without strength before the pursuer."* You have far more of the mien and port of the woman "arrayed in purple and scarlet, and decked with gold, and precious stones, and pearls," † than of the woman driven into the wilderness, persecuted by the dragon, and divinely nourished for a time, times and a half.‡

While speaking thus emphatically of the trials and weakness of the church, we repeat that we must not be understood to say that the truth ever totally perished from the earth. To her persecutors she seemed to have perished; but she was in the wilderness, nourished of God. He has always had a people. In the fiery furnace the Son of God was with them, and they could hear his voice saying, "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee: for I am the Lord thy God, the Holy One of Israel, thy Savior." § Even Roman Catholics themselves admit the existence of a people, that was said to have existed from the time of the apostles, to have been found in most countries, and to have been distinguished by sound faith, justice and piety. Neither would we be understood to murmur at this history of suffering. We may not understand it, but we fully assent to the righteousness of the government of Jehovah. We adore where we cannot comprehend. We doubt not that the tears of the sorrowing church of God are all bottled up; that the cries of the souls under the altar are all remembered; that when the bright picture of millennial glory is drawn, it will be all the brighter for the dark ground of martyr toils and sufferings on which it will be made to rest.

But the point we desire to make is, that as the church of Christ was to be for ages a suffering church, and to be brought down the strange pathway of trial to almost utter extinction; and as the Romish church bases her claims on her greatness, dominion and felicity, *she is, by her own pretensions, condemned as Antichrist.*

We have two great mysteries in the New Testament—the Mystery of Godliness, and the Mystery of Iniquity. The mystery of godliness is, "God manifest in the flesh"—an ineffable mystery of humiliation and suffering. The mystery of iniquity is man exalting himself above all that is called God, "sitting in the temple of God, and showing himself that he is God"—an awful mystery of pride and ambition. The mystery of godliness will reveal itself through suffering, in final glory; the mystery of iniquity will be revealed through

* Lam. 1. 4–6. † Rev. 17. 4. ‡ Rev. 12. 6–17. § Isa. 43. 2, 3.

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impious pride and unrighteous assumptions, in final and eternal ruin. The mystery of Godliness is the sacred treasure of the church of God; the mystery of iniquity belongs to the proud apostasy whose taunts we have been considering.

This scene of suffering was to have an end. The saints were to survive the persecutions of the little horn, and "the kingdom, and dominion, and greatness of the kingdom under the whole heaven" were to be given to the saints of the Most High.* The Man of Sin was to be consumed by the Spirit of the Lord's mouth, and destroyed by the brightness of his coming.† The slain witnesses were to ascend to heaven in the sight of their enemies, and after this, "the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."‡

Now, between these vast extremes—the low estate of the church, on the very edge of the grave, where only a faithful few cling to the ark of the testimony, and that summit of grandeur and dominion, where the saints bear sway "under the whole heaven"—there must necessarily be mighty change—revolution—reformation of the great masses of society. The trumpet tones of some angel of reformation must wake the world from spiritual torpor, and quicken them into a new and better life. The captive saints must return from Babylon. The cry must be heard, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." There must be Zerubbabels, Ezras, Nehemiahs, to break their chains, to lead them back, to rebuild the walls and the temple, and to restore the law and the ordinances. And until all this is done, the prayer of Reformers will go up to God—"O Lord, revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy."

We think the taunt of the Romanist is thrown back on him—his question fairly met—and the necessity of reformation vindicated.

In our next we will inquire into the bearings of this vindication on Protestant reformations, past and present. I. S.

Seed in Stony Ground.—See the ice, how hard it is. But twelve o'clock comes, and there is a great heat from the sun; the ice cracks; but the sun goes down, and at night it is as hard as ever. How often is it so under the influence of instruction! A powerful appeal often produces a melting of the heart; the tears, apparently of contrition, flow; but the instruction ended, the tears are dried up, and the heart becomes as hard as ever.

* Dan. 7. 27. † 2d Thess. 2. 8. ‡ Rev. 11. 11-15.

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THE JEWISH TABERNACLE; OR, THE HOUSE WHICH GOD BUILT.—NO. 1.

The Jewish Tabernacle and the Jewish Temple were the two richest and most splendid edifices, in significance and in grandeur, on which of man ever looked. God himself, in person, gave to his servant Moses both a programme and a diagram of this most significant and symbolic structure; and with a most solemn charge enjoined upon him to construct every item of it according to a pattern which he had shewed to him on Mount Sinai, in Arabia Petrea.—Nor was it a hasty sketch. There were, indeed, two editions of it, word for word. Both editions, too, were written by the hand of God, without an amanuensis.

It was not a copy, or imitation, of any antecedent structure or edifice on earth, of any sort whatever. This is a most significant, suggestive, and sublimely solemn fact. Indeed the whole Remedial System is and was, from its Alpha to its Omega, a perfectly original idea in all the circles of creation. When the last *fiat* of the creation drama echoed through all the vaulted heavens, and man stood in all his primitive glory and grandeur in the presence of his God, "the morning stars sang together" in all their harmonious and glorious melodies, and all "the sons of God shouted for joy."

It was, indeed, an exultant scene, unprecedented in all the celestial regions, and culminated in a concert, like which there never was such a symphony in the heaven of heavens till the birth of Messiah, the Prince of princes; when, on a sudden, to the shepherds of Bethlehem, "a multitude of the heavenly host appeared, praising God, and saying, 'Glory to God in the heaven of heavens, and on earth peace and good will towards mankind.'"

But the Tabernacle is our present theme. It was originated, not in the wisdom of Moses, nor in that of the Tribes of Israel; nor was it derived from any previously existing human institution. There was not, on the whole earth, a single edifice that could suggest such a structure. This is a fact of much moral momentum. It was an idea beyond the area of human or angelic conception or contrivance.

We may take, with all safety, a still higher position, and affirm that it was beyond the imagination of angels. We cannot but contemn the credulity of all the principal forms of skepticism. Skeptics of all schools assume to think and to say that human imagination, in some of its loftier flights, gave birth to altars, sacrifices, victims, priests and temples.

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We regret to say that, in our judgment, we have never seen them triumphantly met and discomfited, by any sect or party of religionists. Hence we have been obliged, time and again, to assert that all the forms of skepticism with which we have formed any intimate acquaintance, are founded upon what logicians call a *petitio principii*, usually called a "*begging of the question.*" *They beg from imagination, when imagination has not one copper to give them.*

When we bring the skeptic's friend into court, and ask this Queen Imagination a few questions, she becomes dumb as the dead. For example, we summon Mr. Reason, Mr. Faith, and Mrs. Imagination to appear in the court over which presides Lord Bacon—once titled Sir Francis Verulam. The attorney in behalf of his client Mr. Faith, first summons Mr. Reason. On his appearance, he asks him,

Mr. Reason, what have you to do, sir, in producing faith? Nothing, sir, save the examination of the witnesses which are adduced in any given case. My whole province is to examine the evidences brought into court. I sift them as thoroughly as I can, and separate the chaff from the wheat. I simply decide upon the evidence, and thus place the whole reliable evidence in the hands of my friend Mr. Faith. He then acts as he sees fit upon the whole evidence adduced.

Mrs. Imagination is next summoned.

And Mrs. Imagination, what service do you render? Indeed, may it please your honor, I simply propound all conceivable objections on both sides, and then leave my client to decide for himself.

And Mr. Faith, how do you decide?

I hear with all candor both sides, and then decide according to the preponderance of testimony in favor of one side or the other. If I cannot discover a preponderance on either side, I hold myself in abeyance, and inquire for more light on the whole premises.

Is not this course of mental action justifiable, in accordance with all the dictates and decisions of the most cultivated understanding, and the most honest heart?

But in order to a clear and full conception of the whole remedial institution, it was deemed expedient by our Heavenly Father to cast a special font of types for the special purpose of a clear, intelligible, and every way satisfactory revelation of the whole system of redemption.

But, as Solomon said, "there is a time," a special and a proper time, "for every purpose and for every work," on the part of both Creator and creature; so there was a fitness, or a fullness of time, when it was consonant, in the Divine reason, to institute a full typography of the whole system of redemption.

Hence the Tabernacle system, for a people marching through a wil-

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dernese, was much more apposite than a permanent temple, like that which Solomon builded for them, when located in their patrimonial inheritance, their covenanted home.

But this tabernacle institution contained in it every element of the evangelical dispensation, as it is developed by Paul in his admirable exposition of it, in his perspicuous and profound letter to the Hebrew Christians, addressed to them in the aggregate.

The previous and profound knowledge of Exodus and Leviticus is essential to a satisfactory appreciation of Paul to the Hebrews; and both of these are indispensable to a satisfactory realization of the superlative riches and grandeur of the present dispensation of remedial grace and mercy.

We shall, therefore, enter upon a systematic examination and development of the typical Tabernacle and its services. Taking Paul to the Hebrews as our guide, we hope to give both an interesting and evangelical exposition of the grand central idea of the whole remedial system.

Our solar system is a miniature of the material universe. The material universe is also a symbolic miniature of the spiritual universe. There is a material central sun in our material universe. And, reasoning analogically, there is but one spiritual central Sun in the spiritual universe. And this spiritual universe is a universe of universes, moving round the one immutable will of him who is both the Alpha and the Omega, the Beginning and the End, the First and the Last of creation's area.

Creation is, however, finite: God alone is infinite, inhabiting eternity, and filling immensity, in the loftiest conception of its heighth and depth, of its length and breadth. And yet, in all this inconceivable amplitude of his dominions, not one sparrow falls, nor one hair from any head, unseen, unheeded by him. Such knowledge is too lofty and too grand for man or angel to comprehend.

But while dwelling in houses of clay, and having our foundation in the dust of earth, we cannot ascend to the appreciation and complete enjoyment of a prospective inheritance, vast as the universe, and lasting as the ages of eternity.

After so protracted an exordium to my response to your request touching the Tabernacle, I will for the present only scan its grand outlines. It was a symbolic edifice in its whole design and intent, and a concentrated miniature of the *three states* of humanity. These are frequently presented under the caption of *Nature, Grace, and Glory.*

The outer court and its garniture—its Altar and its Laver; the Holy place—its table and its candlestick; and the Holiest of all, with its mercy-seat, or golden throne, upon its Ark of the Testimony, were

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the prominent essentials of this symbolic institution. Blood and water were the essential elements of the outer court; bread and light of the Holy place; and glory, honor, and immortality the culmination of the third. Each and every one of these must be fully developed, and understood in all their relations, before any one can realize and appreciate the "full assurance of understanding" of the revealed mystery of Christ.

So Paul thought, as it appears, in his invaluable treatise upon it, addressed to his Hebrew brotherhood. We cannot but regard it as the most essential study for each and every one who would himself feel and realize, or cause others to appreciate, that which is called "*the mystery of Christ*"—a mystery which was hid from ages and generations, and which was not so fully developed in the law or the prophets, as it has been by the great apostle to the gentiles. This, we presume to say, will be conceded by all who may study the contemplated development of the Tabernacle institution. A. C.

From the Evangelist.

EXCLUSIVISM AND OPINIONISM.

Bro. Chatterton:—The following letter is a reply to various queries and documents fowarded to me by one of our preaching brethren. As the points noticed in it are of general interest among us, it has occurred to me that its publication in the Evangelist might be useful at the present crisis. R. R.

Dear Bro. * * * * I have received your letter, and the pamphlet by Albert Barnes on Exclusivism, which you kindly sent me. This is a clever performance, when we take into view the stand point from which the author surveys the divisions of the religious world, and when we make due allowance for his ignorance of primitive Christianity. Each denomination, he thinks, has had a mission; has had some prominent idea to work out, and, having worked out this thought, "it may be," he says "that that peculiar denomination has little more to do on the earth." He thinks, therefore, that "denominations may wholly die out," and that "their existence may be known only as historical facts, and their very form cease upon the earth," it being impossible, he says, "to infuse life into a sect after it has once fulfilled its mission." Without assuring us of the source from whence each sect derives its "mission," whether from above or from beneath, he seems to take it for granted that each one is "a branch of the church," and, in his expansive liberality, proposes, in conclusion, 1st, that "it shall be understood that there is to be entire *freedom* in

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the church in forming denominations, and in individual Christians attaching themselves to such existing denominations as they may prefer, without any disparagement, or implying any suspicion in regard to their good standing in the church of Christ, and 2nd, that there shall be a mutual recognition of the membership, of the ministry, and of the validity of the sacraments as administered by each other." He would thus gladly purchase toleration for infant sprinkling and all other corruptions of the gospel, with the counterfeit coin of sectarian opinions, which he puts upon a par with Bible truth. Incidentally, he makes himself merry over a proposed case of immersion in "Onion river,"* and would bring the peculiar "mission" of the Baptists to a sudden termination by requiring them to admit the validity of "sprinkling," and to cease "to offer an affront to the Christian world by re-baptizing all who enter their communion."

I have no desire to disparage this performance of Mr. Barnes, in which there are really some excellent things, nor would I wish to weaken the plea that he puts forth for the union of Christians. But the ground on which he would establish union is sheer latitudinarianism, and neither that heaven-born charity which "rejoices in the truth," nor that wisdom from above which is "first *pure*, then peaceable." It is doubtless true, that the religious denominations generally agree in regard to the leading points in Christianity. But unfortunately, each one omits some valuable truths, and perverts others by an admixture of human opinions, so that the points in which all agree do not by any means include all that the Bible makes necessary to the full obedience and enjoyment of the gospel.

This essay against "exclusivism" and in favor of what might be termed *Inclusivism*, tends to show, in my judgment, still more clearly the correctness of the ground proposed in the present Reformation, as the only real and substantial basis of union. To go back to the beginning—to get entirely behind Calvinism, Arminianism, Arianism, and every other religious philosophy, and return to the original teaching of Christ and the apostles, is the only proper method of getting at the truth in its purity, and it obviates entirely the ne-

*He takes occasion to relate the following anecdote: "The celebrated Lemsel Haines was riding with a Baptist brother, when they came to a certain river. 'See,' said the Baptist brother, 'brother Haines, here is water. What doth hinder you from going down into the Jordan?' 'Brother' replied Mr. Haines, 'this is not the Jordan, it is Onion river.'" From this we might infer that Mr. Haines and Mr. Barnes suppose the NAME of the river to have something to do with the validity of the ordinance. Would these gentlemen, by a parity of reasoning, esteem "sprinkling" less valid when performed out of a china bowl, than if the water were contained in a Jordan?

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cessity of any formal disclaimers in regard to modern sects and heresies, by simply ignoring the whole of them, on the simple ground that they have been born too late to be recognized as the legitimate offspring of inspiration. Upon our principles, therefore, it is not at all necessary to weigh the merits of different sects and parties, or to devise plans by which they may be made to fraternize with all their contradictions and incompatibilities. The proper way is for all to "come out from among them," in order that "God may receive them," and that they may become "his sons and daughters." They will not be "born Calvinists in their regeneration" nor Arminians, as Barnes asserts is true of many, who, as he says, "can never be anything else;" but they will be the children of God, born of the "incorruptible seed of the word;" they will be the disciples of Christ and will hear "the voice of the good Shepherd," but "the voice of a stranger they will not hear." It is only by a direct return to the primitive faith and obedience of the gospel, and a steadfast adherence to the teachings of the apostles, the true ambassadors of Christ, that a real and permanent union of Christians can ever be effected. And if such a union does not in all cases obtain amongst *us*, it is simply because a few refuse to be guided by the principles of the Reformation, and will mix up their theories and philosophies with Bible truth. They will not be content with the simple teaching of the Scriptures, but are restless, dissatisfied, self-opinionated—seeking to revive sectarian controversies, and to make the Reformation, which was intended as a reformation *from* opinions, a mere pretended reformation *of* opinions—a new theological abortion.

It is a curious fact, which has been heretofore unnoticed, but which serves greatly to confirm the correctness of our position, that the embryo factions found amongst us, answer precisely, in all their leading features, to those which were the first originated after the introduction of Christianity in the beginning. The restoration of primitive Christianity, reproducing the original conditions and modes of thought and forms of discipline and government, has furnished to errorists, the original basis upon which false systems were first constructed, and to which these systems must of necessity bear a certain relation and resemblance.

Thus we find among the earliest sects, that of the *Gnosimachi*, a word which signifies *enemies of wisdom*. These primitive heretics, building upon the simplicity of the gospel *alone*, were professed enemies of all studied knowledge in religion. They were averse to the "*gnoses*" of Christianity—the deep things of revelation, and held it a useless labor to seek for such things in the Scripture, saying that God required nothing of men but good works, and that they need

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not give themselves the trouble of searching into the mysteries of redemption. Now we find amongst us some who are the exact counterpart of these Gnosimachi; men who, with scarcely three ideas on the subject of religion, suppose themselves to have attained perfection, and to have no need of further instruction. These are the word-alone men, who, profoundly ignorant of that word, except so far as the first principles of the gospel are concerned, nevertheless cease not to decline for themselves and to oppose in others, all advances in Christian knowledge. In a shallow vessel, hollowed out by simple methods from the native growth, they skimmer swiftly over the surface, paddling first upon one side and then upon the other, and they cannot bear that any one should look over into the depths beneath, lest he should happen to upset their narrow canoe. Exalting present means far above ultimate ends, their thoughts seem never to pass beyond the mere forms and symbols of religion. Filled with an all-engrossing veneration for the written or printed *word*, rather than with due reverence for the *ideas* or *thoughts* which it was intended to convey, they imagine the blackness of the *printer's ink* to be analogous to the darkness from which God in the beginning brought forth light, and seem to expect that the unstudied and really uncomprehended symbols of thought, will themselves accomplish, what can be effected only by things revealed and realized in the understanding and the heart. In this respect, they remind one of the practice of physic among the Tartars. "If the Lama doctor," a traveler informs us, "happen not to have any medicine with him, he is by no means disconcerted: he writes the names of the remedies on little scraps of paper, moistens the paper with his saliva, and rolls them up into pills, which the patient tosses down with the same perfect confidence as though they were genuine medicaments. To swallow the name of a remedy, or the remedy itself, say the Tartars, comes to precisely the same thing." I presume there are but few intelligent brethren amongst us, who have not, occasionally, in a religious sense, met with doctors as discreet and with patients as accommodating.

Again, we find that there arose in the primitive church a sect directly opposite to the Gnosimachi, viz: the first *Gnostics*, who imagined themselves to be the only persons who had the true knowledge of Christianity. They looked on all other Christians as simple, ignorant and barbarous persons, who explained and interpreted the sacred writings in a too low, literal and unedifying signification. They adopted the philosophy of Pythagoras and of Plato as a sub-basis of religious thought, accommodated to it all their interpretations of Scripture, and proceeded from one speculation to another, until they reached the doctrine of divine processions or emanations, and came,

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at length, to regard the humanity and the sufferings of Christ as unreal and illusory. I will not say that we have had any professedly among us who have gone to this extreme, but it is quite apparent that there are some who correspond marvelously with these ancient Gnostics, both in their estimation of themselves, and in the philosophical views and principles of interpretation which they have adopted. With them it is the Spirit that is the Alpha and the Omega; and they are so carried away with extravagant ideas of spiritual influence, of inspiration and of "inner-light," that they have got quite out of reach of the plain teachings of the Scriptures. The word of God, they allege, cannot give a full revelation, and its deficiencies must be supplied by some extra inspirations. They seek in it for things so profound and recondite as to be wholly imperceptible to the ordinary student of the Bible; and, in setting at naught all ordinary and established rules of hermeneutics, are doubtless preparing to advance, in due time, to the doctrine of the Aeons, or to some other kindred and equally ruinous speculation. It is said that persons who descend into deep wells and look upward are able to see stars in the sky even in the day-time. Such seems to be the case in religion with those referred to, who seem to think that truth can be found only in a well, and who are not content to enjoy the light and the heat of the sun of righteousness, and to labor in the service of God beneath the radiance which he sheds upon their pathway through his blessed word, but who must needs descend into the depths, in order to boast of seeing things invisible to others. But it is the duty of the Christian to be satisfied with the revelation God has given, and, under its guidance, to labor "while it is called to day," knowing that "the night cometh wherein no man can work." It will be time enough *then*, when that night shall come, *to see the stars*.

Passing by various doctrinal errors in regard to the resurrection, the state of the dead &c., resembling those of early times, as well as sundry repetitions of primitive experience in the way of church dissentions, and in the rule of modern Diotrephes, we come to the remedies proposed by certain persons for all these evils. These remedies are precisely those prescribed in early the ages of Christianity, viz: a sort of *diocesan episcopacy* to regulate church government, and a written and acknowledged *creed* to regulate doctrine. These remedies, which, in the history of the early church, were hardly adopted until after several centuries, have been gravely proposed, even already, in the present reformatory movement; for we travel fast in these days, and especially in this country; and accumulate, within a decade of years, the experience of several generations.

It seems strange that the lessons of history, no less than those of

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Scripture, should be lost on those who thus seek to repeat experiments which have been long since tried, and whose evil consequences we find in those very divisions and corruptions which the present Reformation was intended to correct. Did the extension of the authority of bishops over cities and districts, or the division of the Roman empire into dioceses by Constantine, secure peace and good government to the churches? Did the anathemas of councils against heretics, and the authoritative promulgation of creeds, produce a unity of faith, or prevent, in the least, the introduction and propagation of erroneous doctrines? Let history and experience answer these questions, and let the advocates of these expedients show that the Scriptures anywhere authorize or recommend their adoption. Did Paul, when he foretold the very evils for which these remedies are proposed —when he said to the Ephesians: "I know that after my departure shall grievous wolves enter in among you not sparing the flock.—Also of your own selves shall men arise speaking perverse things to draw away disciples after them," did he, I say, recommend to them to appoint a diocesan bishop, or to draw up a carefully-worded creed, as either a preventive or a cure for the impending evils? Did he, in any case, when speaking, as he often does, of false teachers and foreseen divisions in his various epistles, ever hint at, or prescribe such measures as are now seriously recommended in our midst? Did Christ, or any of his apostles, when speaking of the difficulties, trials and apostacies which they anticipated as about to occur in the church, ever intimate the propriety or necessity of such expedients? If they did not, under circumstances in which such recommendations would have been justly expected, had they been lawful, and in which they gave precise and detailed instructions as to the conduct and administration of affairs in other respects, certainly this omission should forever negative their introduction.

I desire not at all to impugn the motives or designs of those brethren who urge these expedients upon the attention of the churches publicly, or who, in private, seek to propagate their views in favor of them. I doubt not that their intentions are excellent, and their motives pure. Such of them as I know are good and pious brethren, apparently interested in the cause we plead, and thoughtful of its interests. They are doubtless over-sensitive and take exaggerated views of the differences of sentiment found amongst us; and are greatly mortified at disorders which now and then occur in churches under the regime of "independency." They are disgusted with the coldness with which irresponsible editors and correspondents are allowed to promulgate crude and defective views of the gospel, and to assail by detraction and misrepresentation the character of those they do not

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like; and they think that a representative system, or an ecclesiastical government with three orders of clergy, or a well digested book of discipline, or a carefully drawn up creed, with a sufficient number of articles in it, would rectify all disorders, and secure perfect harmony and peace.

These good brethren, however, commit at least three capital errors: 1st, They err in supposing that it is *desirable* to secure uniformity of sentiment and of action to so great an extent as their peculiar nervous system would seem to demand. They forget that there may be substantial unity in the midst of great apparent diversity, and that the law of human progress and development can find its sphere of action only in an enlarged liberty of discussion and of judgment.—They fail to perceive, likewise, that it is the very individuality of sentiment which they deplore, that is the surest defense against error and innovation. Satisfied with its own freedom, each mind then respects the rights of others, and finds its own tendency to wander, restrained by the individuality of others. As the shelving ocean shore, though composed of separate grains of sand, is a surer and more permanent defense against the dashing waves, than the compact and ever-wearing cliff, so it is in an unforced aand n uncemented union of individualities—in yielding sufficient space and freedom to the restlessness inherent in the human soul, that we can attain the largest measure of security and quiet. To adopt a creed, and attempt to confine human thought within the narrow precincts of a few speculative dogmas, is but to provoke resistance and to establish concentrated opposition.

2d. They err in supposing it *possible* to attain, by means of any creed whatever, the unanimity they desire. As well might they seek the fabled *basilisk*. Uniformity of opinion exists nowhere, and we find far less of it, in reality, among those who have creeds, than among those who have them not; especially when we take into account the vast difference in the actual amount of Biblical knowledge in the two cases. A creed may to a certain extent produce an ostensible union. But it is a union only in appearance, for it will be found, upon inquiry, that scarcely any two members of any congregation will agree in their explanations of its dogmas, if they will ever pretend to explain them at all. There is an outward or formal agreement, but it is an agreement in *ignorance*, and not in knowledge—a surrender of the exercise of private judgment to the priest—a religious paralysis of the soul.

Nor is the case different with regard to human schemes in church government. These may effectt he formal and often enforced consolidation of a portion of a religious community, but in so doing, they but widen the space between this portion and the rest, and under the

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pretense of promoting union, only mark outand perpetuate division. I speak here designedly and exclusively of *human* creeds and disciplines, and forms of eclesiastical government as now urged upon us. For I regard them as essentially and purely human, and not divine, though I am aware that each one claims to be based upon the Scriptcres, and will plead its favorite texts. But the points at which they are connected with the Scriptures are points of *contact* merely, not points of fruitful outgrowth. They are mere *points of attachment*, such as the spider finds for the web which it spins from its own bowels; and these schemes are not the natural branches, nor the foliage, nor the flowers, nor the fruit of Christianity, such as are simple and direct arrangements for the spread of the gospel and for the accomplishment of noble purposes of public utility, but they are the selfish, contracted and flimsy, though entangling, inventions of the human heart.

3d. They err, above all, in this—in attributing the disorders of which they complain to any particular system adopted, or to any want of system amongst us. These "wars and fightings," as says James, come from lusts that war in the members. It is the love of money and of popularity: it is personal vanity and love of pre-eminence—a petty ambition, or a wilful ignorance, which, under various forms and pretexts, creates the evils under consideration, and it were as wise to expect a law by which man could be justified, as to hope that any code of regulations, or formula of faith, whether human or divine, could prevent or remedy them. They exist already in spite of the gospel of the grace of God, the very power of God to save men from such evils. They will exist under any system that can possibly be devised; for they are evils inherent in fallen humanity, and since *their sources be deep in human nature itself*, no external appliances can repress the flow of the bitter streams they furnish.

I trust, therefore, that those who have been urging their favorite expedients upon the brotherhood will abandon their projects. I know it is natural for them to think, each one, when they see certain disorderly proceedings; when false doctrines are promulgated,* or

*Some one (probably the author) has had the kindness to foward to me recently a pamphlet of 64 pages on the Relations of Repentance and Faith, by H. St. John Van Dake, in which the attempt is made to show that repentance precedes faith. He seems to think that Bro. Scott, Bro. Campbell and others, with myself, have expressed corresponding sentiments. I will take this occasion to say that Bro. Van Dake is, in this, undoubtedly mistaken. I have never held or expressed such a view as this, nor, I am sure, have the other brethren named. I would say also that he is in error in supposing me to be the writer of the pieces signed "Christianos" in the HARBINGER, on which he appears to base his conviction in relation to myself.—R. R.

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when crude speculations are obtruded upon the church; "now, if *my plan* were only adopted, all these things would be prevented or corrected. We would then have a perfect Eden of harmony, propriety and love, without a single serpent, old or young, to mar our peace or imperil our security." But while we know how to make allowance for each one's partiality for his own invention, and readily admit the goodness of his purpose, we would urge them all to expend their ingenuity upon mechanics or politics rather than upon religion. If they should succeed in the experiment vainly tried by Charles V, to make a number of watches go just alike, or should devise a "platform of principles," or a mode of government universally acceptable to mankind, it will then be time enough for them to endeavor to rectify religion.

Some of them, however, will no doubt be ready to say: "You admit the existence of the evils referred to. Now, is there to be no remedy for them? Do the Scriptures furnish or suggest no means by which these evils may be alleviated or corrected?' I answer, emphatically, that they do. They furnish us with the rational or only possible remedy, and this remedy is embraced in the word "REMEMBER." They do not bid us invent for the occassion. They do not direct us to look to the future; but they most explicitly, in this matter, confine our attention to the *past*. In short, when these very evils of perversity, pride, partyism, contention and apostasy, were clearly and fully before the minds of the apostles as foreseen and foretold events, they not only did *not*, as I have shown, suggest or prescribe such remedies as our ingenious friends propose, but they *did* direct all concerned to the true and only means of prevention and of cure. These means were—to "be mindful of the words which were spoken before by the holy prophets, and of the commandments of us, the apostles of the Lord and Savior." The best and only safeguard to which Peter could direct, when warning the disciples against the false teachers that were to arise, and against their "damnable heresies," was simply the *remembrance of the past*. "I will not be negligent," says he, "to put you always in remembrance of these things, though ye know them and be established in the present truth. Yea, I think it meet as long as I am in this tabernacle to stir you up, by putting you in *remembrance*. Moreover, I will endeavor that, after my decease, ye may have these things *always in remembrance*." "The things which thou *hast heard* of me," says Paul to Timothy, "the same commit thou to faithful men, who shall be able to teach others also." "Hold fast the form of sound words which thou *hast heard* of me:" and again, "O Timothy *keep* that which is committed to thy trust, avoiding profane and vain babblings." In

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another place, "I besought thee to abide at Ephesus—that thou mightest charge some that they teach *no other doctrine*, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying, which is in faith." Again, says he, "Continue thou in the things which thou *hast learned*, and hast been assured of, *knowing of whom thou hast learned them*." It was not to new things yet to be revealed, but to the things that *had been* learned, and *that, too, from the apostles and the Scriptures only*, that the attention was directed, as the means of safety amidst the evils and corruptions of the world; and we may rest assured that these are for us the only means of security now. To recur to the things spoken in the beginning, to hold fast the "form of sound words" communicated by apostles and prophets, and to watch, with ceaseless vigilance, against all departures from the Divine teachings, is the only way in which a genuine religious reformation can ever be accomplished. We want no new inspirations or revelations; no human expedients and devices; no "debates about words to no profit;" no "vain jangling," or what Paul justly calls "profane and vain babblings." But what is needed is, a close and prayerful study of the Holy Oracles, a daily meditation in God's word, a constant remembrance of the things spoken by the apostles, and lives of piety and self-denying obedience. Oh! that all may thus, in humble faith, devoutly seek the blessedness which God has promised to those who delight in the law of the Lord.

R. RICHARDSON.

THE NEW-ENGLANDER ON MR. CAMPBELL.

NO. II.

The second item, indicating the popish tendencies of Mr. Campbell's teachings, is "the nature of the sacraments as channels of grace." As this is an oft-repeated charge, and we have many new readers, who are unread in former controversies, we will be at some pains to examine it, and learn its claims to truth.

Here, then, is the teaching of the Romish church touching the sacraments:

1. *The sacraments are seven.*—"Whoever shall affirm that the sacraments of the new law were not all instituted by Jesus Christ our Lord, or that they are more or fewer than seven, namely, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony; or that any of these is not truly and properly a sacrament; let him be accursed."*

2. *All true righteousness imparted by them.*—"It hath been deemed

* Decree of Council of Trent on Sacraments, Canon 1.

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proper to treat of the holy sacraments of the church, by which all true righteousness is at first imparted, then increased, and afterwards restored, if lost." *

"They [the sacraments] possess an admirable and unfailing virtue to cure our spiritual maladies, and communicate to us the inexhaustible riches of the passion of our Lord." * * * "It ought to be an established law, that nothing sensible can, of its own nature, reach the soul; but we know by the light of faith, that *in the sacraments exists the power of the Omnipotent, effectuating that which the elements cannot of themselves accomplish.*" †

We may also add that, like water which cools the body, baptism in a great measure extinguishes the fire of concupiscence in the soul." ‡

3. *Inherent power of the sacraments to convey grace, not* EX OPERE OPERANTIS, *but* EX OPERE OPERATO.—When the blessing flows from the good disposition of the recipient, it is grace *ex opere operantis*; but when it flows from the virtue of the sacrament itself, it is grace *ex opere operato*. In the latter sense the Council teaches the efficacy of the sacraments.

"Whoever shall affirm that grace is not conferred by these sacraments of the new law, by their own power, [*ex opere operato*] but that faith in the divine promise is all that is necessary to obtain grace; let him be accursed." §

"And the adversary's evasion, that it is faith which worketh in the sacrament, and not the sacrament itself, is plainly false; *baptism giving grace and faith itself to the infant that had none before.*." ‖

4. *Efficacy of the sacraments dependent on the intention of the administrator.*—"Whoever shall affirm that when ministers perform and confer a sacrament, it is not necessary that they should at least have the intention to do what the church does; let him be accursed." ¶

5. *Baptism not only for remission of sins, but for sanctification in the largest sense.*—"Justification is not remission of sins merely, but also sanctification, and the renewal of the inner man by the voluntary reception of grace and divine gifts." **

"Our Lord, when baptized by John, gave to the water a power of sanctifying. Should we, however, ask how our Lord has endowed water with a virtue so great, so divine; this, indeed, is an inquiry which transcends the power of the human understanding." ††

6. *None can be saved without baptism—not even infants, nor heathen.*

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*Decree of Council of Trent; preface to the Canons.

† Catechism of Council of Trent, pp. 152, 155. ‡ Ib. p. 160.

§ Decree on Sac., Canon 8. ‖ Rhemish Test., note on Gal. 3. 27.

¶ Decree on Sac. Can. 11. ** Dec. on Just. chap. 7. †† Catechism, 166.

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—"The law of baptism, as established by our Lord, extends to all, insomuch that unless they are regenerated by the grace of baptism, be their parents Christians or infidels, they are born to eternal misery and everlasting destruction." *

7. *Other efficacies of Baptism.*—The forehead, eyes, breast, shoulders, ears, are signed with the sign of the cross, "to declare, that by the mystery of baptism the senses of the person baptized are opened and strengthened, to enable him to receive God, and to understand and observe his commandments." The nostrils and ears are touched with spittle; "by this ceremony we understand that, as sight was given to the blind man mentioned in the gospel, when the Lord, having spread clay on his eyes, commanded to wash them in the waters of Siloe; so, by the efficacy of holy baptism, a light is let in on the mind, which enables it to discern heavenly truth."

Seven *effects* of baptism are enumerated by the compilers of the Catechism. It is said to "remit original sin, and actual guilt, however enormous"—to remit all the punishment due to sin—to bestow invaluable privileges, such as justification and adoption—to produce abundance of virtues—to unite the soul to Christ—to seal it with an ineffaceable character—and to open the portals of heaven." †

Now we affirm, not only that Mr. Campbell's teachings are in direct contradiction of each and every particular enumerated above; but that they are so constantly, entirely and emphatically so, as to leave every man without excuse who presumes to charge it on him. It is difficult to conceive a greater outrage on truth and candor than such a charge displays. The New-Englander may think that he has an "easy task"; but he will find himself doomed, like Sisyphus, to an uphill business, and one that will never be consummated.

We are aware of all the passages in Mr. C.'s writings on which this charge is sought to be based. We have read them and examined them again and again. In the few passages which seem to teach that baptism is regeneration, *the term regeneration is not used in its popular sense;* and when it was found that these passages were employed as evidence that Mr. C. taught baptismal regeneration, he explained his meaning in a way so clear and satisfactory, that it seems to us no lover of truth could ever after be tempted into the renewal of the charge. Hear him:

"It may again be necessary, in this fastidious age, to remark, that in this essay, [Essay on Regeneration] in order to disabuse the public mind on our use and acceptation of the term *regeneration*, we have taken the widest range which a supreme regard for the apostolic style could in our judgment allow. While we argue that the phrase *bath*

* Catechism, p. 171. † Catechism, p. 177–186.

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of regeneration (Titus iii. 5) is equivalent to *immersion*, as already explained, and as contradistinguished from *the renewing of the Holy Spirit*, of which the immersed believer is a proper subject; we have spoken of the whole process of renovation, not in the strict application of the phrase Titus iii. 5, but rather in the whole latitude of the figure employed by the apostle. It is not the first act of begetting, nor the last act of being born, but the whole process of conversion alluded to in the figure of *generation*, to which we have directed the attention of our readers. For, as often before stated, our opponents deceive themselves, and their hearers, by representing us as ascribing to the word *immersion*, and the act of immersion, all that *they* call regeneration. While, therefore, we contend, that being "born again," and being immersed are, in the apostle's style, two names for the same action, we are far from supposing or teaching that in forming the new man there is nothing necessary but to be born.

"If any ask why this matter was not fully developed in our first essays on this subject, our answer is, Because we could not anticipate that our opponents would have so represented or misrepresented our views. Were a general asked why he did not arrange all his troops in the beginning of the action as he had them arranged when he triumphed over his enemy, he would reply that the maneuvers and assaults of the enemy directed the disposition of his forces." *

Now we ask if it is fair, or honorable, in the face of such an explanation, to ring the charges over and over, on a few expressions culled from voluminous writings, *and insist on an interpretation which the author disclaims*. Mr. Campbell teaches that to a believing penitent baptism is for the remission of sins. So do the Scriptures. So do all the orthodox Paidobaptist parties—their leaders and their symbols. That they are equally guilty of teaching "similar particulars," we are prepared to show; and that most of them have gone much farther. The difference is, that Mr. C. practices what he preaches; while most of the orthodox—although stoutly pleading for human creeds, as definite expressions of denominational peculiarities, are perpetually ignoring their own creeds, and denying their own symbols.

We subjoin a few specimens of the teachings of creeds and leading minds, to show how little reason the orthodox parties have to provoke a controversy on this question:

The Episcopalian ritual has been so often quoted, and is so familiar to our readers, that we content ourselves with a single sentence. The administrator of baptism is instructed to say, "Doubt ye not, therefore, but earnestly believe that he will favorably receive these present

* Christian System, note, p. 272.

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persons, truly repenting, and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the Holy Spirit; that he will give them the blessings of eternal life, and make them partakers of his everlasting kingdom."

The Methodist Discipline gives as a reason for administering baptism, that "our Savior Christ says, None shall enter into the kingdom of God, except he be regenerate, and born anew of water and of the Holy Ghost," and instructs the minister to pray that "these persons, coming to thy holy baptism, may receive remission of their sins by spiritual regeneration."

Not caring to fill our pages with the familiar quotations found in previous volumes of the Harbinger, and in the Christian System, from the creeds of various reformers and reformed churches, we give a few not found there:

The Presbyterian Confession of Faith not only makes baptism a "seal of the covenant of grace, of engrafting into Christ, of *regeneration*, of remission of sins;" but it says,

"The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, *by the right use of this ordinance, the grace promised is not only offered, but really exhibited*, AND CONFERRED by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time."

The American Reformed Dutch Church says:

"Secondly.—Holy baptism *witnesseth* and *sealeth* unto us the washing away of our sins through Jesus Christ."

And in the Thanksgiving, the minister says:

"Almighty God and Merciful Father, we thank and praise thee that thou hast forgiven us and our children all their sins, through the blood of thy beloved Son Jesus Christ, and received us through thy Holy Spirit, as members of thy only begotten Son, and adopted us to be thy children, *and sealed and confirmed the same unto us by holy baptism*; we beseech thee through the same Son of thy love, that thou wilt be pleased always to govern these baptized children by thy Holy Spirit."

Not only does Calvin declare, in the oft-quoted passage, that baptism "resembles a legal instrument, properly attested, by which he assures us that all our sins are canceled, effaced and obliterated;" but the same sentiment is repeated by him, in great variety of form. Arguing with the advocates of believers' baptism, he says: "they object that baptism is for remission of sins; *this we admit*, and it is completely in favor of our opinion. For being born sinners, we need pardon and remission from our birth." Again, in commenting on the language of Ananias to Saul, "Arise and be baptized, and wash

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away thy sins," he says, "Ananias only intended to say to Paul, 'That thou mayest be assured that thy sins are forgiven, be baptised. For in baptism the Lord promises remission of sins; receive this, and be secure."

Passing by the almost innumerable testimonies from Luther's writings, to the same purpose, we give a few brief extracts from John Wesley:

"It is certain, by God's word, *that children who are baptized*, dying before they commit actual sin, *are saved*. And this is agreeable to the unanimous judgment of all the ancient Fathers."

"And this *regeneration* which our church in so many places *ascribes to baptism*, is more than barely being admitted into the church, though commonly connected therewith; being grafted into the body of Christ's church, we are made the children of God by adoption and grace.

* * * * *By water, then*, as a *means, the water of baptism*, we are *regenerated* or born again; whence it is also called by the apostle the washing of regeneration."

"In the ordinary way, there is no other means (but baptism) of entering into the church, or *into heaven*."

"If Infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, *they cannot be saved, unless this be washed away by baptism*." * * * * Through baptism in particular, which is the ordinary means he hath appointed for that purpose, *and to which God hath tied us*, though he may not have tied himself."

We add an American testimony—not because we deem the name worthy to stand along with the illustrious names we have just quoted, but because it has, recently, become a little famous in the inauguration of a policy to unchristianize the Disciples, by refusing to receive to fellowship such as have been by them baptized: we mean Rev. *Stuart Robinson*:

"The sacraments, as external acts of worship, become seals and signs of internal grace, and involve in one and the same act both parts of the communion which constitute worship—the word of God to the soul, and the response of the soul to that word—both words made visible to the senses, and at the same time *used as the instrumentality of the Holy Spirit* TO CONVEY THE BLESSINGS SYMBOLIZED. * * * As, then, in the ministration of the word, the minister commissioned of Christ speaks for Christ to men, so, in the sacraments, he stands *as Christ's authorized attorney*, to exhibit his covenant, and receive from men their seal to it. Thus they become special means of grace, exhibiting, as they do, the whole promise of the gospel in substance, in the form of a solemn bond, closed and sealed. His people, by

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reason of sin and manifold temptation, ever prone to doubt, unbelief, and confusion of ideas *as to the terms on which they may receive salvation, are hereby re-assured in the* STRONGEST FORM—EVEN THE BOND OF JEHOVAH." *

Now is it not impudently presumptuous, as well as manifestly unjust, for the advocates of these creeds to lift up their hands in holy horror of Mr. Campbell's teachings on regeneration, while such doctrines are found in their creeds, and on the lips of their teachers?—These are not rare scraps—incidental allusions—sentences hastily written; but the carefully prepared symbols of mighty sects, and the revised writings of reformers and distinguished divines—published oftentimes, with all the sanctions of denominational approbation, for centuries. We have only given *specimens*. We can multiply these quotations to any needful extent.

We said that the New-Englander must look out that ere the close of our investigations, this charge of popish affinities did not seat itself nearer home. We do not mean to say much at present bearing in this direction. We will not take time to speak in detail of the boast of apostolical succession, borrowed from Catholics by Episcopalians, diluted by the necessities of the case into Methodist Episcopacy, and still bearing the smell of the Romish cast even in Presbyterian ordination; of the impiety which ought to blister Protestant lips when, stretching on tiptoe in a mad arrogance of apostolic authority, a Bishop dares to say to those on whom he lays his feeble hands—"*Receive ye the Holy Ghost!*" of the "power of the keys," of which Protestants still prate; of the assumptions of clerical authority and dignity; of the attempts, oftentimes worthy of Rome herself, to fetter the mind and limit religious inquiry. We would rather forget all these, than to flaunt them before a public which is growing into a blissful ignorance of many of these sad remains of popery in the bosom of Protestant creeds and churches. But we did mean to call attention to this emphatic and decisive evidence of the Popery of Paidobaptist Protestandom—that while its language is often much stronger than Mr. Campbell's touching baptism, embracing remission of sins, regeneration, adoption and sanctification among its legitimate blessings, *it affirms all this of infant baptism*—that is, of baptism without faith, repentance, or even consciousness on the part of the subject; while in Mr. Campbell's teachings, baptism has not the least significancy, or value, or efficacy, *except as an act of faith*—as the obedience of a believing penitent.

Who now is nearest to Rome? who dwells in Jerusalem?

We ask the reader to go back and read the quotations from the de-

*The Church of God, pp. 112–113.

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crees of the Council of Trent; then to read the quotations from Protestant creeds and doctors; and to remember that in both cases the affirmations respecting baptism are made of *infant* baptism: and then let them say whether the Protestant advocates and defenders of this "pillar of Papacy" ought not to blush to throw out such a taunt as that copied from the New-Englander!

We will only say farther, that we know of no people living who so little deserve such a reproach as the Disciples. They are Protestants of Protestants. With no creed but the Bible—no human leadership whatever—recognizing only the baptism of believers—having the simplest form of congregational government—ignoring clerical assumptions—pleading for the universal priesthood of the saints—and seeking to restore the severe simplicity of the primitive worship, as well as of the primitive faith: we are sure that when Mr. Kingsley comes to speak from personal knowledge, he will no longer think it "easy to show" the similarities and affinities between Roman Catholicism and this earnest effortt o realize an uncorrupted Protestantism. I. E.

LETTER FROM ELD. JACOB CREATH.

PALMYRA, Mo., Dec., 1860.

BRO. A. CAMPBELL—*Dear Sir.*—I had intended to write you from Arkansas last month, but was prevented from severe indisposition, from which I have not entirely recovered yet; I feel exhausted from the arduous and fatiguing labors of the last ten years, through heat and cold, wet and dry, day and night. I have only been at home three times and three weeks in the last fourteen months. It will soon be thirty-five years since I wrote my first essay for the Christian Baptist. I have been a contributor to that periodical and the Millennial Harbinger from the commencement until now. I received your circular some days ago, and will try to obtain subscribers for it for 1861.*

I will touch on some matters and things in controversy between us and our opponents. That the *sacred writings alone* are all-sufficient for the purposes of salvation, we have the testimony of two good witnesses from the other world—Jesus, the Son of God, and Abraham, the father of the Faithful. (Luke 16. 31.) If they hear (or obey) not Moses and the prophets, neither will they be persuaded though one rose from the dead. This answer of Abraham to the rich man contains two remarkable propositions:

* We thank Bro. Creath for his kind offer to obtain subscribers for the Harbinger. Our friends will please recognise him as our agent, with full authority to act for us in the premises. A. C.

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1. That the sacred writings contain such proofs of a divine original that, though all the dead were to arise to convince an unbeliever of the truths therein disclosed, the conviction could not be greater nor the proof more evident of the divinity and truth of these sacred records, than that which they themselves afford.

2. That to escape eternal perdition, and attain eternal glory, a man must believe the testimony of God in these records, and he must obey them.

These two things show the *sufficiency* and the *perfection* of the sacred writings. Paul the apostle is a third testifier that the sacred writings are able to make a man wise unto salvation, by faith which is in Christ Jesus. (2 Tim. 3. chap.) According to Moses, our Savior and Paul, the *sufficiency* and *perfection* of the holy writings for the purposes of salvation, are established beyond the possibility of a doubt. All the dead raised again could not render them more certain and sure. The gospel is true, and is worthy of universal acceptation or belief. Paul said on one occasion, (Acts 17. 31) whereof he has given assurance—*Pistin paraschoon pasin*—he has given faith to all men, the most indubitable proof that Jesus Christ shall judge the world, by raising him from the dead. He has given the object of faith and the means of believing to all men. Then the sin and evils of creeds and schisms lie at the door of all those who are unwilling to trust themselves with the great protestant principle of the *Bible alone*. The sin of schism is not *ours*, but theirs. There is *only one lawgiver* to the Christian church—Jesus the Son of God—who is able to save and to destroy, to open and to shut. (James 4.) I will name one remarkable fact, worthy to be remembered and repeated, and that is, after all appeals to the external and internal evidences of the Bible, by the advocates of the Bible against infidels, to convince them of its inspiration and divinity, they do not allow that this same Bible can produce faith in ordinary sinners, in little sinners. They allow that it ought to produce faith in great sinners, in infidels of every character—but then it cannot produce faith in those who admit the inspiration of the Bible, without *something* superadded to its external and internal evidences, to its inspiration, infallibility, and perfection.—Our opponents will do well to consider that fact.

Again, after all the encomiums passed upon the Bible by writers and speakers, living and dead, what people under heaven save ourselves, are willing to trust themselves and the people *practically* with the Bible alone, as the great Magna Charta of salvation? Who are these people? will some one of your numerous readers name them? What denomination of people have ever made the attempt to steer their passage across the ocean of time to the port of eternity by this

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great polar star, the Bible, the whole Bible, and nothing besides the Bible. This is a remarkable fact--it is a challenge thrown down to them. Is not this indisputable fact the head and the front of our offending, the sum and the substance of all our unpardonable and unpardoned sins. This is the platform we have laid, and we invite all christians to meet us on it. So much, then, for that item between us and our opponents.

The next item in dispute between us and our opponents, and that which they cling to with the greatest tenacity, is, whether a man can get saving faith, evangelical faith, heart religion from the Bible as it is—from the literal meaning, without being *energized*. Some speciality, something over and above and beyond the Bible, which the sinner has not, without which he cannot believe the gospel, nor obey it, and without which he will be damned—in short, the operation of the Holy Spirit upon the sinner's heart before faith, to produce faith: this is the Sebastopol of sectarianism, the Malakoff of the tower of each sect. Let us see what the Scriptures teach on this subject. For four thousand years, from the creation of the world to the birth of Christ, when man was in his intellectual infancy, we have not a hint in the Jewish Scriptures of such a dogma. Let some one show, from the time that John the Immerser cried in the wilderness till the death of John, that God ever gave his Spirit to a wicked infidel and impenitent, disobedient person, to produce faith in him before faith, and we will be silent. God threw down this challenge to the Jewish church, (Isa. 5. 1–5) what could have been done more to my vineyard, that I have not done in it? Will some modern sectarian take up this challenge, and tell Him what more he ought to do, that he has not done for sinners? Our Savior said, the devil takes away the word out of men's hearts, lest they should believe and *be saved*. This is what we teach. Paul said, faith comes from hearing the word of God (Rom. 10.) Jesus said again, having heard the word, they keep it, and bring forth fruit with patience. Peter said, God made choice among us, that the gentiles or nations by my mouth should hear the word of the gospel, and believe. (Acts 15. 7.) Many of the Corinthians, hearing, believed and were immersed. (Acts 18. 8) These, and many other passages, settle this question. We send Bibles and missionaries to give the heathen faith; they never have faith without the Bible in one instance. The deaf and dumb have no faith, till they are taught to read the Bible. JACOB CREATH.

It is of the Lord's mercies that we are not consumed, because his compassions fail not.—*Lam.*

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HAS A SINNER A RIGHT TO PRAY?

This question has been once and again presented to us, and as often put upon our file of queries, with full intent and purpose to respond. But by some means, it has been deferred until now. Indeed, it is a curious question in this latitude and in this age of Christendom. But it seems that some of our contemporaries, perplexed by what they call the right of addressing God, with or without a mediator or intercessor, or in their own right, as Theists or Deists, are so incompetent to decide the question as to urge it upon our attention, and in one or two instances to remind us of a promise or a purpose on our part to give our views, *in extenso*, upon this all engrossing question.

But if no *sinner* has the right, privilege or honor to pray to God, of course, no man has the right, for all men are sinners. No sinner however, *in his own right*,—or *without a mediator*, can acceptably approach God and have a favorable audience in prayer, or praise, or thanksgiving. "He that comes to God" in prayer, or praise, or thanksgiving "must first believe that God exists" and is approachable, and also "a rewarder of all them who diligently seek him" in the appointed way. And now, in the Christian age we have *one and only one mediator between God and man*. And blessed be God the father, he is "*the man* Christ Jesus!"

None but citizens of any country have the absolute or inherent *right* of petition to its government. This is as true in Christ's Kingdom as in all other Kingdoms on earth. Hence the Lord taught his disciples "to ask, to seek, and, even *to knock* at the door of mercy, with the assurance that it shall be opened to them. Every man, therefore, who has heard the overtures of Divine philanthrophy, and accredits them, is commanded to ask, to seek, and even to knock at the door of Divine mercy, with the assurance that it shall be opened to him. Is not this an all sufficient license.

Paul prayed before he was baptized and was not only heard but accepted and answered. True he had in his heart the purpose of consecrating himself to the Lord, which he did at the earliest opportunity. Those who know not what they should do, and yet believe in the person and mission of the Lord Jesus the Christ, may as lawfully and with full allegiance in their hearts, ask the Lord *what they should do*, as Saul of Tarsus did; and doing this in faith of the person and mission of Jesus of Nazareth, will, no doubt, be answered and directed in the way which they should choose.

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Pedobaptists baptize or rantize infants, *whether idiots or compos mentis.* And this too, as Papists do, on the vows and promises of their parents whom they virtually recognize as God-fathers and God-mothers. And to consecrate the whole, the administrator is wont to say to the parents on such occasions,—"Remember the vows of God are upon you."

Our quondam friend N. L. Rice, D. D., in his Presbyterian Expositor,—ever mindful of his disastrous rencounter in Lexington, Ky., is still with his usual self complacency, exposing "Campbellism and prayer," and a new bantling which he has last year christened "Campbellite Baptism." If he does not abate his furor he may superinduce a calamitous *tetanus*—commonly called *Locked Jaw*, the consequences of which may be fatal. Indeed he has been seriously indisposed ever since his Lexington disasters, and I cannot think that either his friend Mr. Brown or himself will ever resume that florid complexion, or regain that self complacency which they antecedently enjoyed. True to comfort and console him his sympathizing fraternity have given to him no less than two monumental D's., so potent as to translate him even to Chicago.

And now he has undertaken to renew the war by mooting another question touching the right of aliens to pray for naturalization. He will in this, he thinks, throw so much dust in the eyes of his special friends that they will not be able to see his nakedness in the issues of that to him disastrous event. Our true and real position on that subject is simply this—That "without faith" in the person and mission of the Lord Jesus "it is impossible to please God." He that comes to God, as a suppliant, must, in order to his gracious acceptance first believe that he exists and that he is a rewarder of them who diligently or earnestly "seek him" This is the only preliminary condition to acceptance. Faith, issuing in repentance, is the only condition of a sinner's acceptance with God and this faith cometh by the instrumentality of hearing, and this hearing comes from God's speaking to man by and through the Holy Spirt. The order is as simple as the order of the creation drama. God speaks before he is heard; he is heard before faith is cherished in his word;—faith in his word induces repentance, this culminates in reformation of life, and this terminates in eternal life. It is grace first, midst and last. Thus God gives grace and glory, and will withhold no good from them that walk in harmony with the motives which his grace imparts.

There is nothing within the area of human reason or of human appreciation or enjoyment, more simple, more rational, more eligible, more desirable, more Godlike, more beatifying, more worthy of God to be the author of it, or more worthy, more beatifying of man to be

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the subject and the object of it than the glorious gospel of the grace of God. Hence the zeal, the devotion, the consecration of those holy and happy men who first received it and consecrated all their powers, to the proclamation of it, in its original purity and simplicity.

A. C.

THE POWER OF METHODISM.

The Rev. Dr. Teft, in a volume just published by Derby & Jackson, states a number of facts that will be read with surprise, respecting the membership of the Methodist Church in this country. He says:

"Taking the nation as a whole, a larger number of its influential citizens, professional and practical, are now members of the Methodist Episcopal Church of the United States, than of any other religious body on the continent. In several of the southern and western States, including almost the whole of the great Mississippi Valley, there are more of these educated classes in connection with it, either as members or attendants, than can be counted by all of the remaining denominations included within the same limits. American Methodism has sent more members to our State governments, more representatives to Congress, more chaplains to Congress, than any other religious people. One of the Presidents of the United States was the convert and class-member in the church with the first principal of one of the Methodist academies of New England. Another died in the fellowship of the church, and received the last sacrament at the hands of a Methodist preacher, in one of the Southern States. Still another, after his election to the first position in the gift of a once grateful Republic, bowed at a Methodist altar in a city of the West, where he obtained, among the humblest of the seekers of religion, that preparation for death which, alas! he so soon required for his stay and hope in the hour of trial.

"Methodism has sent, within the last ten years, more than a hundred of its members to the Congress of the United States, and about a score of its ministers, who, after attending to their obligations in the Senate chamber, or in the hall of the lower house, were accustomed to preach to their fellow-men on the Sabbath, sometimes in the city, but more frequently in the less noted appointments of the adjacent country. There is a senator there now, who is performing every year this double duty. The same thing was done, too, by the Rev. Joshua Hall, when presiding over the Senate, and officiating as the governor of Maine. In the winter of 1844, one of the classes in the Sabbath-school at Roberts' Chapel, had for their teacher the governor of Ind-

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iana. His successor, who is also a Methodist, now represents the United States at the court of Prussia; and he there holds his weekly class meetings, to which he invites all his American visitors, and such of the representatives of other foreign countries as seem to be at all religiously inclined, acting thus as the joint minister of his country and his God.

"Much of the coming influence of American Methodism must spring from the peculiar manner of its distribution. It is weakest in the New England States; it is stronger in the middle States; it is stronger yet in the southern; and strongest of all in the western, toward which the star of our empire has been ever tending, and where it is destined, for ages to come, to stand in the ascendant. Nothing could have been more fortunate for the position and influence of Methodism. New England is the smallest of the four general divisions of our country; and it is here alone that American Methodism is comparatively feeble; but it may not continue in this condition long; for while Congregationalism, the strongest of all the New England denominations, is confessedly losing ground, New England Methodism is making the most wonderful advances; and is even now, in one of the six States, superior in numbers to Congregationalism by several thousand. In the four middle States, New York, Pennsylvania, New Jersey and Delaware, Methodism had, in 1850, according to the United States census, 2556 churches, while the four maining evangelical and leading denominations—the Baptist, Congregationalist, Episcopalian and Presbyterian—had an aggregate of only 3600, showing that Methodism holds about three quarters of the popular power of evangelical Christianity in that central division of the country; where the leading State and the metropolitan city of the continent are found. In the ten Southern States and the District of Columbia, the above named denominations have 4458 churches, the Methodists 5015, which gives Methodism an excess of several hundred churches over this combined evangelical competition; and in the eleven Western States, the comparison stands—the four denominations, 4899 churches, Methodism 4863, which, with the statistics of the territories, compiled since the census of 1850, will give to the youngest leading religious body in the land a relative ascendency still greater than in the States of the South. The sum of it all is, that in New England, Methodism is rapidly gaining on the ancestral religion, evidently stretching forward to an ultimate superiority; that, in the middle States, it nearly balances the four great evangelical denominations; that, in the States south, it more than balances them; that, in the great West, which is soon to wield a weightier influence than all the other States combined, it has taken a still stronger posi-

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tion; and that, in all the States together, could there be a vote of the population taken and declared according to the rule of plurality—the rule of the original articles of confederation—Methodism might this day be made, by popular suffrage, the *National Religion* of the country."

We know not whether the statements in the foregoing extract are strictly accurate and unvarnished. They are, however, sufficiently accurate to warrant us to call attention to the lessons they suggest.

While the government of the Methodist Episcopal Church is exceedingly arbitrary, and without pretensions to divine authority, there is a *popular element* in the system which deserves notice. It stoops down to the wants and woes of our race; it reaches out its arms in every direction after sinners wandering from God; *it sets all the converts to work* as soon as they are gained, and never allows them to withdraw from a certain degree of activity while they remain in the fellowship of the church. Every tongue speaks, every purse contributes, every hand works; and what their songs, prayers and sermons lack in purity, dignity, or Scriptural accuracy, they seek to make up in the fervor of popular inspirations, and in adaptedness to the sympathies and the sorrows of the penitent heart. They have thus popularized their movement, in spite of the embarrassments of its anti-republican government, and made it greatly efficient, especially in the West. That they have generally more zeal than knowledge—that many of their preachers are shockingly ignorant, and many more of them shockingly arrogant—that their religion is more a religion of impulse than of enlightened conviction—that multitudes are misled by the sensuous evidences of conversion so loudly insisted on—may all be admitted. But in spite of all these drawbacks, the Methodist church has been mightily successful. This success seems to us largely owing to the *prompt, brisk and constant employment of her members*, by which the society is kept constantly active, and the ranks of her ministry constantly supplied.

It is quite evident to our mind, that the best plea may be shorn of its strength, and the most enlightened membership may be rendered inefficient by a neglect at this one point. No church can prosper—no cause be made triumphant, which does not call into activity the hearts and hands and tongues of its membership. Health and growth depend on activity. The soul, like the body, has its laws of growth and development—and in both cases *active exercise* is an indispensable condition of success. In the primitive church, the whole membership was called into service; contributions were levied on every convert—on his head, his heart, his purse. While there were teachers, preachers and rulers, giving their whole time to the work, it was a part of their work to call out and educate the slumbering powers

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and gifts of the church—and all, as kings and priests to God, with a proper regard to times and circumstances, were encouraged to pray, sing, exhort and work: and as they had received the gift, to minister to the good of others.

In our anxious watchings of the movements of our cause, we have long since become satisfied that there is a failure to infuse a sufficiently popular element into the churches. The mass of our membership is unemployed. There results a stagnation of soul, which continually increases its spread, and its pestiferous influences. A growing reliance on the preacher, a neglect of public worship, only as an acceptable preacher shall guide it—and meetings from the beginning of the year to the end in which the mass of the members take no part, except in singing. and often not in that: these are very natural consequences of such neglect. Can there be vigorous growth under these conditions?—Never.

Be not alarmed, cautious reader! We will not inflict on you an anti-preaching, anti-praying theory of spiritual Agrarianism! We have a deep sense of the danger of extremes. We believe fully in the necessity of public preaching and teaching, of pastoral care and labor, and that the laborer is worthy of his hire. But we believe that it is the duty of these preachers to *develop* and not to *smother* the activities of the church; *to teach the members to work*, and not to do their work for them.

We hope to be pardoned if we venture to throw out a few suggestions as to the means of accomplishing an end so desirable. They are not meant as arguments, but as hints to the wise.

1. In protracted meetings, let a part of the time be devoted, regularly, to social exercises. Call out the members in prayer and exhortation. Bring the whole church to *feel* and to *express* dependence on God. Encourage, in these meetings, *short* speeches, *short* prayers, and *short* songs.

2. Enlist converts *immediately* in prayer and praise. If they lack confidence to speak in the presence of others, appoint special meetings for them. If they are heads of families, teach them not to delay the offering of thanks and prayer in their own households.

3. Make of the entire church a Bible class, a part of every Lord's day. Call out one to read a paragraph, another to pray, and all in turn to answer questions adapted to their respective capacities, allowing, now and then, of a ten or fifteen minutes' speech in explanation of particular passages, or in enforcement of special lessons of duty.

4. From among these, employ those who develop suitable gifts, in occasional addresses on the Lord's day—until, approved by the church, they are set apart to preach the word, or are sent away to be educated with a view to that end.

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5. Employ all who cannot rise to such usefulness, in Sunday School, singing school, prayer meetings, &c., &c., leading them into larger usefulness and greater trusts, as they are found worthy.

Here, it has always seemed to us, is a most important part of the work of the Bishops of a church; and we dare not say that in the eldership of our churches it is at all regarded as it ought to be.

We would not write as indicating a ruinous condition of things.—Not at all. Were we disposed to boast, we could, according to the age of our movement, tell as good a story perhaps as any, of high officials, distinguished men, &c., &c. But we write, not to vaunt, but to wake the churches to a higher life.

We have a better plea than Methodism. We can more certainly address the mind, and meet the wants of the masses—especially in the West. We have the plea, the facts, the arguments—above all, the *Book*: but to make this plea successful, and put a stop to vauntings that ever squint towards a *National Religion*, we want the *unction* of the primitive church; her pure and earnest spirituality; her high activity; her holy consecration of means and gifts to the glory of Christ; her singleness of purpose; and, in the absence of her miraculous gifts, the inspirations of faith, hope and love, freely imparted to a praying, watchful, diligent, toiling brotherhood. God speed the day! I. E.

IMPORTUNITY IN PRAYER.

It is not said men should pray when they retire to rest, and when they arise and go forth to the duties of the day; it is not said they should pray when God's afflictive hand is laid heavily upon them, when adversity rudely sweeps away their fond anticipations and cherished hopes, when dangers gather thick and dark around them, when perplexity and anguish tear their heart-strings, when difficulties rise frowning before them; but that they should pray *always* —"pray without ceasing, (1 Thess. 5. 17.); *men ought always to pray, and not to faint*, (Luke 18. 1); that is, their hearts should be altars, from which should ever ascend, morning, noon and night, the sweet and holy incense of prayer.

1. *God's character should lead us to importunity in prayer.*—We know that he is a being of loving-kindness and tender mercy; that he is more willing to grant his Holy Spirit to those who ask him than earthly parents are to grant good gifts to their children, (Luke 11. 13. That while our nearest and dearest friends may become tired of our frequent applications for favors,

"He loves our importunity,
And makes our cause his care."

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2. His justice should also lead us to pray with importunity. We all know with how much fear and trembling we approach into the presence of one in whose character for justice we have but little confidence, to seek a redress of our wrongs. We have no guarantee that such a one will either listen attentively to our petition, or if he do listen, that he will decide properly or answer promptly. Not so with God. "Justice and judgment are the habitation of his throne." (Ps. 89, 14.)

3. He is also a God of truth. "A God of truth, and without iniquity art thou." (Deut. 39. 4.) In his holy word he has promised that we shall find him if we seek him with all our heart. "Ye shall seek me and find me when ye shall search for me with all your heart," (Deut. 10. 29.) And this promise he will most assuredly keep.—*American Presbyterian.*

OVER THE RIVER.

Over the river they beckon to me—
Loved ones who've crossed to the further side:
The gleam of their snowy robes I see,
But their voices are drowned in the rushing tide.
There's one with ringlets of sunny gold,
And eyes, the reflection of heaven's own blue;
He crossed in twilight, gray and cold,
And the pale mist hid him from mortal view.
We saw not the angels who met him there;
The gate of the city we could not see:
Over the river, over the river,
My brother stands waiting to welcome me.

Over the river, the boatman pale
Carried another—the household pet;
Her brown curls waved in the gentle gale—
Darling Nannie, I see her yet.
She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark;
We watched it glide from the silver sands,
And all our sunshine grew strangely dark.
We know she is safe on the further side,
Where all the ransomed and angels be:
Over the river, over the river,
My childhood's idol is waiting for me.

For none return from those quiet shores,
Who cross with the boatman cold and pale;
We hear the dip of the golden oars,
And catch a gleam of the snowy sails—

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And lo! they have passed from our yearning hearts;
They cross the stream, and are gone for aye.
We may not sunder the vail apart,
That hides from our vision the gates of day;
We only know that their barks no more
May sail with us o'er life's stormy sea;
Yet somewhere, I know, on the unseen shore,
They watch, and beckon, and wait for me.

And I sit and think, when the sunset's gold
Is flushing river and hill and shore,
I shall one day stand by the river cold,
And list for the sound of the boatman's oar;
I shall watch for a gleam of the flapping sail;
I shall hear the boat as it gains the strand:
I shall pass from sight with the boatman pale,
To the better shore of the spirit land;
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The Angel of Death shall carry me.

THE WEAK IN THE FAITH.

The weak in faith are not the weak in *the* faith. While we have many of the former, we have not a few of the latter. And while we cannot conceive of a person weak in faith sincerely assenting to the truth, of the gospel testimony, we can very readily conceive of one weak in the faith heartily assenting to the truth of said testimony and yielding the required obedience without the full assurance of understanding with respect to the privileges and blessings of the christian faith. The weakness or defect is here not in faith, but in knowledge. The Apostle found such persons in the church at Rome. They had heard the gospel, believed the testimony, repented of their sins and been baptized for the remission of the same, but they were not yet enabled to rise superior to their Jewish prejudices in favor of certain parts of the Mosaic Ritual which they still observed. They could not, from lack of knowledge, enjoy the fullness of the liberty and blessings of the gospel of Christ.

The Apostle had done all that he could to introduce them into the liberty of the gospel. For with such as were sincerely attached to these traditions, he sincerely sympathized; and he exhorted the strong in the faith, not merely to bear with them, but that they should cordially receive them without any regard to differences of opinion with respect to things in themselves indifferent. And for the best reason in the world, he urged that they should receive such weak brethren,

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"for God had received them." If the strong in the faith, by a more perfect knowledge of the gospel, were fully capable of entering into the enjoyment of the fullness of its blessings, it was simply cause of thankfulness and of humility, and not of boasting against a weak brother who was unable to enjoy with him such a glorious freedom. For who had made them to differ? The gospel had fully delivered the strong in the faith from his former yoke of bondage; and but partially him that was weak in the faith. To the strong this deliverance was a matter of thankfulness and rejoicing towards God; but how cruel would it have been for a brother strong in the faith to have made it a cause of boasting against a weak brother, who was yet not less conscientious towards God than himself.

There is the maximum and there is the minimum of Christian knowledge. But in respect to the faith, he who is in it, though his Christian knowledge should be at the minimum, has the same assurance of acceptance as he whose Christian knowledge stands at the maximum. The assurance or strength of our faith is not to be measured by the amount of our Scriptural or Christian knowledge.

We have no scale of Christian knowledge that fixes the maximum point. The measure of the stature of the Christian in knowledge reaches not its culminating point till the close of life. Not so, however, with respect to the minimum point. At the foot of the scale is No. 1, marked, "The knowledge of pardon," or "Saving knowledge." At this degree the new being, feeling the genial warmth of the divine love is quickened into life, and is born of water and Spirit, and is received into the nursery or family of God. And it lives upon the sincere milk of the word, and grows in grace and knowledge up to the stature of a full grown man in Christ Jesus. The weak in faith are but the natural offspring of Adam the first. The weak in the faith are the offspring of Adam the second. The first Adam was made a living creature: the second Adam, a life giving Spirit. They who are born of Father Adam are born of the flesh. They who derive their birth through the second Adam, the Father of the Ages, are born of the Spirit. "And because you are sons, says the Apostle, God has sent forth the Spirit of his Son into your hearts, crying Abba, Father." You are all the children of God by faith in Christ Jesus." There is however, an unhealthy, unsanctified growth in knowledge that puffs up, without a growth in grace. This latter is a rickety growth resembling much that physical desease, in which the head, for size, is out of all due proportion to the body. A. W. C.

An honest, virtuous man, lives not to the world, but to his own conscience. He, as the planets above, steers a course contrary to the world.

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From the American Christian Review.

TO WELL WISHERS OF MISSIONS.

Dear Brethren:—We have calls from many destitute quarters for missionary labor, and many valuable men are seeking employment at our hands, but we are without means to serve the one or employ the other. Indeed, in a short time, we shall be deeply in debt to those laborers now in the home and foreign field. Then let those who are in arrears send on the amount of their indebtedness, and all interested send us contributions. I subjoin the last report fom Bro. Barclay. D. S. Burnet, *Cor. Sec'y.*

Jaffa, Nov. 27, 1860.

Beloved Brother;—I am addressing you a little in advance of the usual period of writing my monthly communications, in order to be in time for the Austrian steamer now daily expected to call in—after which there will be no other opportunity of posting for America, for ten or twelve days, if indeed then; for "the sea of Joppa" is so dangerous in the winter season, that the steamers are very often compelled to pass by without communicating with the land—sometimes as often as three or four times in succession.

I expected to have taken up winter quarters in Jerusalem, several days ago; but owing to unforeseen circumstances, it will probably be about two weeks yet before we can go up.

If I were at all predisposed to despondency, I might write in rather a gloomy strain in speaking of missionary matters—although nothing of a positively discouraging nature has recently occurred. Still, this long continued failure to realize success so fondly anticipated, can but exert an occasional depressing influence; while, at the same time, there is so little calculated to encourage *prospectively*. It must be borne in mind too, that for several months past, the suspension of all directly aggressive measures on the part of missionaries, has been almost as much a matter of necessity as the dictate of policy—that *discretion*, I mean, springing from the proper exercise of the wisdom of the serpent, and the harmlessness of the dove. Up to the present time, it has been deemed not only useless, but worse than useless to distribute the last of the tracts I have been at so much pains to prepare. But I think the time has now arrived when their distribution may be properly, and it is to be hoped, profitably attempted.

A circumstance has just occurred amongst the Greek Catholics of Lebanon, which seems to augur well for the cause of missions in that region, as evincing a disposition on the part of native Christians to throw off the yoke of priestly bondage, beneath which they have

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so long and hopelessly groaned. A whole village—amounting perhaps to some three or four hundred souls, (men, women and children, all told)—have openly declared in favor of Protestantism, and formally requested the mission of the "American Board," at Beirut, to take them under its charge and enroll them as *evangelical* Protestants. But, as yet, it can only be regarded as a mere *indication*, or at most, as tending to open more availably the door of access to these poor, degraded and oppressed creatures—being at present, far more of a political than a religious movement. You may perhaps have heard that I once had a similar *offer* from about six hundred Samaritan Latins of the crusado-Ishmaelic cross at Bethlehem. But I soon had the mortification to find that the movement, instead of of being based upon convictions in favor of Heaven's truth, was merely the result of a secular family quarrel between themselves and the Reverendissimo of the Convent. I hope better things, however, of the revolution in the Lebanon village: and trust that the missionaries of that station will soon have occasion to rejoice in the conversion of a goodly number of those daring revolutionists.

The small pox has again run its course in this city and vicinity, as well as in Jerusalem; and although Moslem fatalism prevented the adoption of all measures calculated to arrest its progress or mitigate its violence, it has proved fatal in but comparatively few instances.—There has been another death amongst the Americans of Jerusalem —a man of high pretentions—who having sought in vain, as he said, for peace of mind, in the ranks of nearly all the religious professions of the United States, from Quakerism to Mormonism, at last cast in his lot amongst the Jews! in whose abrogated faith, burdened too, with all its Talmudic addenda, he died a "triumphant death!" Poor fellow! I sought long and hard to save him from the error of his way; but was at last compelled to desist by his foul blasphemy of our adorable Lord and Master. When inextricably cornered, in reasoning upon one of the Messianic prophecies, on a certain occasion, he became so enraged, I remember, as to challenge me to fight him a duel!

It is rumored—but upon what authority I know not—that the French protectorate of Syria is to be extended two years longer.—Syria and Palestine are also said—but with what truth I am not prepared to say—to be mortgaged by the moribund Turk to certain well known bankers, the Paris branch of the great Rothschild house.—But certain it is that French influence is the dominant one in Palestine, at this time; this acendancy, however, is in virtue of gunpowder rather than money. The widow of a celebrated Emir, (or Prince,) of Lebanon, whose name I can not recall just at this moment,

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has presented to the Emperor Napoleon a village and fortress called Bteddin, one of the most impregnable fortresses in all the Lebanon ranges. A good many murders are said to have been recently committed upon the Druses, by the camp-followers of the French army in the Lebanon, who are composed of Christians of all sorts; one report says, in spite of French authority, and another by French connivance. The Christian population of Damascus has again taken the alarm in consequence not only of the threats, but acts of the Moslems —both overt and covert—and are again fleeing to Beirut and other places of greater safety. Great distress still prevails, I understand, in all that part of Syria, notwithstanding the immense expenditures in behalf of the sufferers, by the Anglo-American Committee at Beirut. The scarcity of money and dearness of provisions in Palestine, are also most unmistakably indicated, by the fact that the currency is now in large measure composed of the thin, hollowed and punctured pieces of money worn on the heads of the Fillaha, (Fillahin women,) which being their dotal present is never parted with except in cases of extreme urgency.

It has been a long time since I had the pleasure of hearing from you; but trust it will not be long ere our eyes shall again be greeted with a sight of your ever-welcome chirography.

I trust we are still remembered by you at the mercy seat. With unabated esteem and love, as ever, most sincerely yours, in the blissful hope of eternal life. J. T. Barclay.

Cincinnati, Jan. 7, 1861.

Just returned from a tour into Shelby, Rush, Fayette and Wayne counties, Ind., I note a few of the incidents most worthy of remark. Being compelled to remain several hours in Shelbyville, Dec. 28th, for the Rushville train, I made the accquaintance of several scattered members residing there and obtained a little material aid. This point demands the attention of the State Board, and would receive the favorable notice of our Society, were the neighboring counties to give us sufficient encouragement. A town with two thousand inhabitants and an important railroad center, in a fertile country, should not be neglected, especially when it contains a church nucleus of several valuable Christians.

Thence passing to Rushville, I arrived after the time meeting should have been dismissed; owing to our locomotive having gotten off the track. This vexation deprived me of the opportunity of preaching in that place, though I enjoyed several social interviews with old and new friends.

Conveyed by Bro. Benj. F. Reeves, upon whose head I laid the

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hands of ordination in Mason county, Ky., A. D. 1832, I went to Little Flat Rock church, which I addressed on Sunday morning. Here, as at Rushville, and indeed at every other point of the tour, I met old acquaintances, some of them of thirty years' standing. The intense cold of the whole period occupied by this trip, prevented the assemblage of very large congregations, though they were generally good.

Bro. E. S. Frazee came for me and conveyed me to the village of Fayetteville, in time for an evening discourse. I also spoke here the next evening, employing Monday in visiting the membership in company with Bro. Jno. P. Thompson, one of my old acquaintances. That Church enjoys the labors of these two brethren and others who come from other points.

Thence Bro. Frazee helped me forward to Ben. Davis' Creek church, where I found a congregation awaiting our arrival, on a cold New Year's morning. I also preached here the next day, enjoying the hospitality of Bro. Jacob Daubenspeck, the resident preacher.—He entered most heartily into the missionary cause, setting the example of benevolence, and conveying me to all available points, and urging decided action. Such efforts on the part of the resident ministry co-operating with the missionary, are invaluable to him, as indicating a hearty sympathy with him in his self-denying work, and as a means of increasing the yield of his own labors. I hereby request Bro. Daubenspeck to abound yet more and more, and give the cause the benefit of his zeal and energy within the field he occupies. Indeed, I should like him to visit the unvisited members of Rush county upon this special mission. Hence, conveyed by Bro. Hittle, and accompanied by Daubenspeck, I came to Fairview, where I preached morning and night, to deeply attentive audiences; and, driven by Bro. Geo. Campbell, just now returned to the field of his early labors, I was taken to Bentonville church, which, by the by, is some distance in the country—a mistake which I am told will be rectified shortly, by the erection of a new edifice in the village. After arriving, I addressed the audience, and also on Saturday morning.

It would be difficult to overrate the fertility of Rush and parts of the adjoining counties. Here the largest timber of our climate grows; and timber—such as walnut, ash, poplar and sugar maple, which indicates the highest capacity to produce the best grains and fruits of our zone. Within a few years tasteful structures have supplanted the cabins of the first settlers, placing the economical works of man in juxtaposition with the giant trunks of the forest, sometimes seven feet in diameter.

Forwarded by Bro. Treadway, I had a cold ride to Cambridge City, and domiciled with Bro. L. L. Raine, the pastor, and was at once

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at home. Preached here in the morning, and at Centerville, ten miles east, in the evening, lodging with Bro. A. C. Shortridge.

I was uniformly greeted with a hearty welcome in Indiana, and every house was a home. The only want I recognized in the religious condition of families, was an occasional neglect of family worship—a neglect greatly to be deplored. Should this meet the eye of any delinquent, I hope he may be stimulated to his duty in this particular. The fear of intruding upon valuable space, inhibits many reflections and incidents that would be in point. A gracious Providence has returned me safe. D. S. BURNET, *Cor. Sec.*

LETTER FROM BRO. ALLEN.

BOONE CO., MO., Jan. 1, 1861.

PROF. W. K. PENDLETON—*Dear Bro.*—Yours, of the 22d ult., came to hand to-day. I was much pleased to learn that Bro. Campbell was still active, and in good health and spirits, and was still in the field of active labor—away in Indiana in this inclement season of the year. May the good Lord continue to be gracious to him, and grant him many years of happiness, and enable him still to be useful in the world, to the cause of eduaction, and a greater blessing to the church:

I wrote to you from Savannah, giving you the result of the meeting in that city. I left there on Thursday, the 20th ult., and reached Columbia the next evening about dark, and attended a Literary and Musical entertainment at Christian College that night. Inclement as the evening was, the large chapel was filled to overflowing, and truly was the exhibition worthy of the highest praise. Bro. J. K. Rogers, the esteemed and able President—assisted as he is by an able and efficient Board of Instructors, is meeting the expectation of the friends of the College, who are delighted to have it occupy such an elevated position as a Literary Institution.

The next morning I reached home, and found my family in usual health. I am gratified to learn that Bro. Isaac Errett is henceforth to be an associate editor of the Harbinger. He is himself a tower of strength, and will give much additional influence—if it is possible to do so—to that old and well-knowu periodical. Bro. Errett is well known to the Brotherhood, having for the last few years held a position that has brought him in social intercourse with them. This has enabled them to appreciate his great abilities, as well as his personal, moral, and Christian worth—and his connection with the Harbinger is hailed with delight by the brethren generally—with whom I have extensively mingled for the last two months. I trust the brethren generally will exert themselves to promote the circulation of this invaluable monthly.

Affectionately your brother, T. M. ALLEN.

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From the Gospel Advocate, published at Nashville, Tenn.

THE MILLENNIAL HARBINGER AND ITS FUTURE EDITORS.

Bro. Campbell addresses his readers in the November number of the Harbinger, in a style which can scarcely fail to reach the hearts of all who love the truth. He speaks with the authority of advanced age, profound wisdom, and more valuable labor than any other man of his times can boast. God raised him up for a special and great mission, and he has honored his call. Now hundreds of thousands who little think of their obligations to him, are rejoicing in the liberty of truth evolved through his agency. He says, "For thirty-eight years we have never failed to pay you (his readers) our regular monthly visits. I still desire to continue this blessed service, and my thoughts are now as ever bent upon the interests and the glory of Zion. I cannot agree to be cut off from my long accustomed communion with you, my Christian friends and readers. I will not be dismissed from the army of the faithful."

He informs his readers that he "has engaged the services of Bro. Isaac Errett in the editorial conduct of the Millennial Harbinger."—We regard this as a most fortunate movement in the managers of the paper. We rejoice much at the accession of Bro. Errett to the corps editorial. In our candid judgment, he is one of our ablest, soundest and safest teachers. We feel an abiding confidence that his heart is in the work, and we believe we know his spirit well. Sorry, indeed, are we that he did not visit our State, a few weeks since, in more favorable circumstances, to become acquainted with more of the brethren. Welcome, Bro. Errett, to the editorial brotherhood. We rejoice in the hope that we can labor shoulder to shoulder in defense of the institutions of our Master, freed from all human appendages. With the Divine Oracles as our platform, and the church of God as our fostering mother, we have nothing to fear but dereliction from the Prince of our salvation. While our hands and hearts are uplifted in the defense of the truth as it is written, the armies of the faithful will gloriously triumph over the King's enemies; but should we, in an evil hour, forsake our colors, or falter at the majesty of truth, the Lord will abandon us to perish, with all who attempt to build towers by human folly to reach the heavens. Our sole strength is in God, and the word of his grace. The sails of our old ship of Zion are all fair to the breeze, and if we will but remain on board, with our Captain at the helm, we shall soon be wafted into the haven of rest. T. F.

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APPEAL FOR HELP.

We have had constant reason to be thankful to our friends for their liberality and promptness in aiding us to push on the work of rebuilding Bethany College. Our success hitherto has been beyond the expectations of the most sanguine, but we have at last fallen upon embarrassing times. The political troubles of our country have created a financial distrust, that has nearly locked the wheels of business.—We are feeling the effects in many ways. Our reasonable calculations of collections to be made, have been in large measure disappointed, and we are likely to fail in meeting the demands of our contracts for the past year. Our operations were based upon the expectations that the subscriptions which had been made for the rebuilding of Bethany College would be, with the exception of a reasonable per cent. for ordidinary contingencies, promptly paid when due. In our outlay we have kept largely within the margin of our subscriptions, but we have failed to collect, as heretofore, and as we fully expected. But there is still time to relieve us. We have been constrained to assume heavy personal responsibility to sustain the work. Will not our friends consider this call, and make an effort, generous and prompt, to help us out of our difficulty? Only let those whose subscriptions are ue send on the amount *immediately*, and all will be right. There is much more due than has been expended, and were it promptly paid, we could not only settle up the outlay of the past year, but go on with the work during the coming season.

We appeal to a generous Brotherhood. We have worked upon the faith of your promises. Let us not be disappointed and embarrassed.

A. CAMPBELL,
W. K. PENDLETOR.

ACADEMY AT MIDWAY—*Woodford co., Ky.*—We learn that Bro. H. T. Anderson has taken charge of this institution and has already some seventy pupils. He has an able assistant in the Mathematical and also one in the English Department. The Classical course is entirely under his own charge. He is prepared to accommodate thirty boarders. It is not necessary to commend this school to any who know Bro. Anderson. We hesitate not to pronounce him one of the most thorough Classical teachers in our knowledge. To his high natural powers he adds the advantage of constant study, and a long experience. Bro. Anderson is well known to our readers, as a welcome contributor to our pages, and under his tuition, we feel assured that the hearts as well as the heads of his pupils, will be prayerfully and earnestly cared for. W. K. P.

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PROGRESS OF REFORM.

MISSOURI.—Bro B. H. Smith, Brunswick, Dec. 27, '60, writes: I have just returned from a very interesting meeting held at Carrollton, which resulted in 23 additions to the church—13 by confession and baptism: brethren Moss and Robinson were with me part of the time. Though located at Brunswick, I travel a great deal, and since my return to Missouri last march, 280 have been introduced into the kingdom and patience of Jesus Christ under my labors. The Lord has truly blessed my humble efforts, to the salvation, I trust, of many.

The great desire of my heart is, to be instrumental in the conversion of my fellow men. Pray for me, that I may be faithful in the dischargo of my duties, and prove a blessing to the church and to the world.

CANADA WEST.—Bro. James Black still writes us encouraging news from Canada West. The truth is making good progress, in the face of much opposition. Bros. Sheppard and Lister, much esteemed, both amongst the brethren and by the community, are our Evangelists, and their labors have been very successful. Quite a number has been added within the present year. Eleven were lately added to the church at Wainfleet; and a favorable impression was made on the minds of many more, who will, ere long, we trust, yield to the Truth. The gospel is becoming more attractive, and is gaining the attention of the people. And the country is more accessible than formerly to our proclaimers.

MISS.—Bro. Kirk Baxter, Woodville, Wilkinson co., Jan. 1, '61, writes: The cause of our Divine Master is advancing slowly but steadily in this part of the country; opposition is fast giving way before the mighty force of truth. All we need to insure entire success, is plenty of good and faithful men, well armed and equipped—ready to contend earnestly for the faith formerly delivered to the saints. Within the past few weeks, I have introduced 7 noble spirits into the fold of Christ—all by baptism. May they all live worthy of that high vocation wherewith they have been called, and thereby be an honor to themselves and their Redeemer.

PENNA.—Harmon Reeves, under date of Nov. 20th, says: "I have just closed a very interesting meeting at Milledgeville, n. e. corner of Mercer co. We immersed 14, reclaimed 2, and received 1 from the Baptists." He represents the prospects as very encouraging.

KENTUCKY.—Bro. N. R. Dale, Carrollton, Dec. 25, '60, writes: Bro. William Tandy and myself have just closed a meeting of five days at Lockport, where 6 valiant soldiers were added to the army of the faithful.

Bro. H. B. Taylor writes, Jan. 5, from Germantown: Bro. Wiles and myself held a meeting at Augusta, the week before Christmas, with 14 additions.

OBITUARY NOTICES.

Died, at his residence near Cheneyville, La., on the evening of the 26th Dec., 1860, Jabez Tanner, aged about fifty years. The deceased, about twenty years since, became a member of the Baptist church in Cheneyville, but in a few years after, learning the way of the Lord more perfectly, and being fully satisfied "that the Bible is the only infallible rule of faith and practice" for the Disciples of Christ, and that all other formularies of faith, or names as Christian desig-

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nations other than as found in the word of God, were not only without any divine authority, but were also derogatory to the honor of the great Head of the church, he, with many others, came out and took his stand on the foundation that was laid in Zion, the apostles and prophets—Jesus Christ himself being the chief corner stone. Here he stood until death overtook him, exercising the office of a Deacon *well*. Though confined to his room for several weeks previous to his death, by the ravages of the Typhoid fever, yet he bore it with Christian resignation, quietly saying to his friends that he thought he was on his way to Zion. Several days before his death he became unconscious, and never revived again in this world, but gradually sank away, quietly falling asleep in Jesus.

In his death the church has lost a true and worthy member, the State a noble and magnanimous citizen, and his family a kind and beloved husband, an affectionate father, and a humane master. It was his custom on the morning of the first day of the week, while others were engaged in the Sunday School, in instructing the white children and youths of the neighborhood, to take his Bible or Testament, and instruct the servants that resorted there in the things of God. In his death they feel that they have lost a true friend. It was truly heart-touching to see those of his own house, and one or two hundred others, come forward and take a last lingering and bewailing look at his lifeless corpse before it was borne from the church house to its resting-place. May the Lord bless those servants, the bereaved children, and the beloved sister wife of the deceased! A. E. M.

☞ We lament the untimely loss of our noble and useful Bro. Tanner. We remember him well, and cherish a grateful appreciation of his cordial and generous hospitality. His liberality to Bethany College—to aid in the endowment of which he gave *one thousand dollars*—his active labors of benevolence in his neighborhood and in the church, and his free and open hospitality to the Brotherhood, will long be remembered by many who will unite in mourniug his death. He has gone before us to his high reward. With his afflicted family we sincerely sympathize—for we know how irreparable is their bereavement. To Sister Tanner especially, we would say, "Sorrow not as those who have no hope." We know your piety and faith, and can point you, in all confidence, to the precious promises of the word of God—for to such are they addressed. Fly for shelter to the outstretched wing of his mercy, and he will prove a refuge for every storm. Let not your heart be troubled. In brighter mansions above, the faithful shall soon all meet, where partings shall be no more. A. C.

Died, on Lord's Day, the 25th of November, 1860, of nervous fever, Sister Myra E. Belding, Consort of Bro. W. A. Belding, of Mentor, Ohio: aged 47 years, 1 month, and 22 days.

Long and gradual has been her descent of the hill of life. For a period of twenty-four years she had been the subject of severe afflictions; and some fourteen years of that time she was so extremely feeble as not to be able to walk, or to stand on her feet. Much of the time, so extreme was her frailty, that cradled innocence was scarcely more helpless. Yet no murmur escaped her uncomplaining lips. Remarkably patient and hopeful, throughout her protracted debility, she manifested a resignation, and even cheerfulness, that commanded the admiration of all who enjoyed an acquaintance with her. No pain or depression from an illness so tedious and discouraging ever disturbed for an hour the equanimity of her feelings—as balmy and genial as a morning in May. Having chosen in early life the Savior as her portion and hope, she maintained a highly consistent profession of the gospel, which shed the radiance of its brightest hopes over her spirit, as she verged on the confines of eternity.

Along with her calmness of spirit, there was associated a Christian benevolence untiring in its assiduities for the welfare of all around her. Often when so feeble as to be unable to lift her head from the pillow, she urged her husband to fill his appointments, willing to suffer any privation that the salvation of the people might be promoted. Even the last Lord's day of her stay on earth, she said to him, "Go to your appointment to-day; you may be the means of saving

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some poor sinner. Give the church my dying message of love—exhort them to look well to the ground of their hope—and *tell them I am happy—that my feet are on the Rock. The Lord will sustain me till you return.*" She grieved lest she might ever have said anything to discourage him in the work of carrying the gospel to the dying world.

As might be expected from such a spirit and such a life, her last sickness, of two months, was crowded with evidences, which grew brighter and more frequent to its close, of a most peaceful and even exultant departure to the rest that remains for the people of God. A. E. H.

Died, at the residence of his father, in Mooresville, Ala., John M. Tucker, aged 22 years and 10 months. The deceased, some three years before his demise, had made the good confession, and yielded himself to the government of his Redeemer. Such, indeed, was his exemplary deportment, devotion and piety, that he was regarded by all who knew him—old and young—whether in or out of the church, as a model of Christian character. Seldom, perhaps, has one so young, whose Christian life was so brief, left behind him a brighter example for imitation, or a more hallowed memory, than has the subject of this notice. His tedious and painful illness was borne with great patience, and resignation to the Savior's will.

Two lovely and devoted sisters, and most tender and affectionate parents, who waited upon him with great tenderness and love during his long sickness, are now, in their most afflictive bereavement, left to mourn his early departure, but not without the hope of a glorious and happy reunion, where neither pain, sorrow, nor parting, shall be felt or heard more.

Died, on the 21st of Dec., 1860, Sister Rachel Reynolds, daughter of Dr. J. Reynolds, of Pardee, K. T., aged 27 years. She had for some years been a member of the church of Christ, but for a time previous to her last illness she had become negligent of her duty, not attending the house of worship as formerly, and neglecting other Christian duties. But for all these failures in duty, she expressed and *manifested* the deepest penitence, and sought the forgiveness of God through the Christian's great Advocate, in the way appointed for erring Christians; and in her death she expressed firm faith in her Savior, and the blissful hope of entering the rest which remains for the people of God. In her last hours she entreated her young associates not to do as she had done, in conforming to the vain, foolish, and hurtful fashions of the word in dress and other things injurious and improper for Christians. O Lord, teach *us*, the living, "so to number our days that we may apply our hearts unto wisdom."

L. HATCHITT.

Died, on Thursday morning, Jan. 10, 1861, Sister Nancy Colley, consort of R. V. Colley, aged 30 years.

The deceased has been a consistent member of the Christian church for 12 years. Her numerous friends will not be surprised—but will rejoice to learn that in death she came off more than conqueror, rejoicing in the love of God, and seeming to have a foretaste of the ecstatic joys laid up for her in the haven of eternal rest.

She was a kind and true friend—amiable—unchangeable in her deportment—ever challenging the admiration of all with whom she met. Her death has made an aching void in the hearts of *many, many* friends.

She left a devoted husband, and two small children, to mourn their irreparable loss. But we mourn not as those who have no hope—believing that she has joined the innumerable throng who have washed their robes and made them white in the blood of the Lamb.

Died, near New Hope, Lincoln co., Mo., on the 22d Dec., 1860, Sister Margaretta Nicklin, consort of Eld. L. O. C. Nicklin. She had been a member of the church of Christ for a period of 22 years, and of her it may be truly said that she lived and died a Christian. Her loss is deeply felt by her kind-hearted husband, her large family, and a large circle of friends. Her confidence in the promises of the Lord, and her hope of attaining to a better world, rendered her death happy and triumphant, and may well console her friends in the great loss they have sustained. J. J. E.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. IV] BETHANY, VA., *MARCH*, 1861. [No. *III.*

THE WELFARE OF THE WORLD BOUND UP IN THE DESTINY OF ISRAEL.

OBLIGATIONS THUS INVOLVED.

IV.

THE RESTORATION OF THE JEWS—HOW ACCOMPLISHED.

Human instrumentality to be employed—Encouragements and warnings—The Divine testimony on the subject.

But admitting—as admitted it must be—that the Scriptures plainly show that the conversion of Israel does not occur during their dispersion amongst the nations, but is almost entirely restricted to the arena of their own land; and that their territorial restoration and re-enfranchisement, no less than their spiritual regeneration, is pre-ordained of heaven—will such restoration be effectuaed by the Lord alone, or does he require human instrumentality to be put in requisition for its accomplishment?—a very interesting question truly: for if the Lord design restoring them independently of the agency and co-operation of his creatures, then it were equally presumptuous and wrong for us to attempt it. But if, on the contrary, it should appear from his word that he designs making use of our time and talents, our means and energies—to withhold them would be equally as heaven-daring and sinful.

The opinion is entertained by many, that, sooner or later, some "second Daniel will come to judgment," and induce a second Cyrus to accomplish the restoration of the lost sheep of the house of Israel:

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others imagine that in the general crash and confusion of the "coming struggle," they will succeed in effecting their own re-establishment in Palestine, or else be thrust in by the armies of some strong nation; and others again, that under no circumstances, without previous conversion, will they be permitted to return. But the prevailing impression is, that the Lord will so operate upon their minds and hearts—yet without exercising soul-converting energy—that they will all at once take up the line of march for the Holy Land, like so many pairs of the "four-footed beasts, creeping things and flying fowl," in days of yore entering Noah's ark, as if by spiritual instinct—some secret, irresistible impulse from within, or an indefinable *vis a tergo!*

But nothing can well be more opposed to the divine teachings than such conjectures; for the Scriptures clearly show that whilst the final and complete restoration of *Israel*, or the ten tribes, will be attended by great political convulsions and miraculous demonstrations, the re-settlement of the Jews (or the two mixed tribes) in Judea will be the natural result of human effort, suggested by the ordinary promptings of religious motives, and the better principles and sentiments of our nature, under the divine sanction and guidance, of course, but without any special divine interposition, at least prior to the second advent of Him who is faithful and true, "who is called the Word of God." They did not voluntarily leave their land; neither will they voluntarily and unassisted be able to return to it. They are to be made "a PRESENT to the Lord of Hosts." But "to the law and to the testimony."

And surely the special blessing pronounced upon those that love Zion and do good to Israel, affords, of itself, not only warrant but encouragement to attempt the speedy re-investiture of this noble race with the rights and privileges of which they have been so long and unjustly deprived by their cruel oppressors. If it be indeed true that whatsoever things were written aforetime were written for our admonition, the doom of Tyre is fearfully admonitory on this point For it was "because that Tyrus hath said against Jerusalem 'aha!' she is broken that was the gates of the people—the crowning city, the mart of nations, the joyous city, whose antiquity is of ancient days, whose merchants are princes and whose traffickers are the honorable of the earth." And it was also because the Ammonites said *aha* against the sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into captivity," that such terrible judgments were executed on them, and also upon Moab and Edom, and other oppressors, for uttering similar terms of contumely and reproach. Not only, however,

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were the judgments of heaven visited upon those that oppressed and insulted Israel, but upon those that stood aloof and neglected to assist in delivering them from trouble and rendering them justice. We do well therefore to remember in this connection the dreadful doom of the selfish inhabitants of Meroz, who refused to come to the help of the Lord, in behalf of the re-settlement of Israel in their heritage, in contrast with the distinguished blessing pronounced upon Jael for befriending them—

"Curse ye Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof!
Blessed above women shall Jael, the wife of Heber the Kenite, be,
Blessed shall she be above women in the tent!"

So true is it—for thus it is written and thus it must needs be, as sang the seer, "falling into a trance but having his eyes open,"—

"Blessed is he
That blesseth thee,
And cursed he
That curseth thee!"

But we are by no means left to mere inferential reasoning in a matter of so much importance—however plausible and logical the deduction—for we have both precept and example, in connection with prophecy and history, all concurring to show, with all the force of a "thus-saith-the-word-of-the-Lord," that voluntary human instrumentality must be put in requisition, swayed by the pure motives of religion and philanthropy—without longer awaiting any further indications than we already find inscribed on the tablature of the heavens and the volume of the Book.

That the employment of human agency—that of the gentiles—is fully recognized, and that, too, of a character altogether voluntary, is most unmistakably shown in the 18th of Isaiah, where this poor oppressed people, so long scattered and peeled, meted out and trodden under foot, are to be made *a present* to the Lord of Hosts in Jerusalem, by a peculiarly privileged people—a fact to which the attention of all the world is called by special divine proclamation. And to those who can sincerely say, with Samuel, "speak, Lord, thy servant heareth," or with Saul of Tarsus, "Lord what wilt thou have me to do?" this is surely a sufficient intimation of the divine will, when taken in connection with the concurrent signs of the times.

But still more positive and decisive, as to the employment of gentile agency, is the word of the Lord as recorded by the same prophet in the 49th chapter of his prophecy, (22, 23) "Thus saith the Lord God, behold I will lift up my hand to the gentiles, and set up my standard to the people, and they shall bring thy sons in their arms,

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and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers; and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord, for they shall not be ashamed that wait for me." In this chapter we are plainly informed, not only that the subjects of foreign powers shall contribute to the restoration of Israel, when the finger of Providence and the voice of prophecy shall indicate that the acceptable year of the Lord has come, but that kings and princesses shall be their patrons, at first, and afterwards their tributaries. To the same effect, but still more pointedly—and with strong admonition too—does the the Lord testify by the mouth of the same prophet, (60: 9, 12, 14, 16,) in these words, "Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: * * that men may bring unto thee the forces of the gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The sons also of them that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the sole of thy foot; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel. * * Thou shalt also suck the milk of the gentiles, and shalt suck the breast of kings; and thou shalt know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob." And yet farther, in the next chapter, (5, 6) "And strangers shall stand up and feed your flocks; and the sons of the alien shall be your plowmen and your vine dressers—[the Moabites, Ammonites, Idumeans, and other surrounding nations no doubt.] But ye shall be named the priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the gentiles; and in their glory shall you boast yourselves." In perfect accordance with this oracle of Isaiah, is one by Micah, (4: 13) "Thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

It is not to be concealed, however, that there are various passages, which, until critically examined, may seem rather to militate against the idea of voluntary action, and indeed any action at all, and to favor the opinion that we must either refrain from all interference, or wait for some special divine call, intimation or interference before attempting the restoration of the Jews; but all difficulty vanishes, either upon examination of the context or comparison with other Scripture.—

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These passages are as follows:—(Zech. 10. 8) "*I* will hiss for them and gather them [says the Lord] for *I* have redeemed them"; but the text clearly shows that the reference here is to Israel and not to Judah. Another passage is found in the 16th chapter of Jeremiah, (v. 16) "Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks." This, like the preceding, is found, on examination, to refer to Israel in the final and complete restoration. And what is meant by this hissing, hunting and fishing, is evidently the commissioning of the spared and converted remnant of Gogue and and Magogue (or of the anti-christian confederation) after the battle of "that great day of God Almighty," when "the slain of the Lord shall be many, to bring home the Israelites scattered through the heathen nations, who have "never seen the glory nor heard the fame of the Lord," (Is. 66: 15-20.) The two following passages, which are much relied on to prove that the Jews are converted prior to their restoration, are also entirely explicable in the same way, and thus perfectly harmonize with numerous other passages, instead of involving any contradiction;—such as the following—(Hos. 5. 15) "I will go away and return to my place till they acknowledge their offense and seek my face; in their affliction they will seek me early:" and (Mat. 23. 29) "For I say unto you, ye shall not see me henceforth till ye shall say, 'Blessed is he that cometh in the name of the Lord.'"—The Lord Jesus here represents himself as having withdrawn from his people till that awful time of Jacob's trouble when the restored Jews are besieged by the confederated nations of Antichrist, and the Lord destroys two-thirds of them: in the extremity of their affliction the remaining third seek him with great mourning and lamentation.—They are then represented as looking upon him whom they have pierced, who is then manifested upon Mount Olivet; and being forgiven, they break out in the above exclamation, which thenceforward is constantly upon the lips of the penitent Israelites, as they are brought up from the wilderness of the nations, in large masses, amid many signs and wonders.

But besides the citations just made, there is a large class of passages relied on still more confidently by those who oppose human effort in behalf of the restoration, as proving incontestably that the approaching restoration of the Jews is not a proper object of human effort, inasmuch as the Lord is pledged to accomplish it himself, without the co operation of his people! These passages being all of similar tenor, and generally parallel, let it suffice to cite those most specially relied upon, and thus dispose of them all on the same category:

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(Is. 11. 11, 12) "And it shall come to pass in that day that *the Lord shall set his hand* again the second time to recover the remnant of his people; * * and he shall set an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah, from the four corners of the earth." (Is. 43. 5, 6) "Fear not I am with thee; I will bring thy seed from the east and gather thee from the west; I will say to the north, give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth." (Amos 9. 11, 14, 15) "In that day *will I raise up* the tabernacle of David that is fallen, and close up the breaches thereat, and *I will raise it up and will build it*, as in the days of old. * * And I will bring again the captivity of my people of Israel; * * and *I will plant them upon their land.*" (Jer. 23. 3, 7, 8) "And *I* will gather the remnant out of all countries whither I have driven them, and *will bring them again* to their folds; and they shall be fruitful and increase; * * therefore, behold the days come, saith the Lord, that they shall no more say the Lord liveth that bro't up the children of Israel out of Egypt, but *the Lord liveth that brought up and led the seed of the house of Israel out of the north country*, and from all countries whither I had driven them." (Jer. 32. 37—42) "*Behold I will gather* them out of all countries whither I have driven them in mine anger, * * and *I will bring them again unto this place*, and I will cause them to dwell safely; * * and *I will plant them* in this land *assuredly* with my whole heart and with my *whole soul.* For thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Such are the passages alluded to; and it must be confessed that were it not most unmistakably declared in other Scriptures that it is the purpose of the Lord to employ human instrumentality in the restoration of the Jews, the contrary would seem to be clearly taught—especially by the passage declaring that the Lord will plant them there with his whole heart and his whole soul. A slight examination however, will sufficiently evince that these passages are by no means contradictory of those declaring the employment of human agency, but on the contrary are highly confirmatory—as will be seen by collating them with passages of similar import, in relation to the former restoration—that of the Jews from Babylon.

Nothing is more common in Scripture style, and indeed in ordinary life, than to say one does himself what he does by another: thus the farmer is said to build a house or plow his land, although he does it altogether by the labor of another, without even touching the house or entering the field. And in the same way the Lord is said to perform himself what he commands or even permits to be done by another.—

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The simple application, therefore, of the well understood maxim, "*quod facit per alios, facit per se*," might well be regarded a sufficient reply to the objections drawn from these passages; and especially when it is remembered that the use of human agency in accomplishing the restoration is so plainly and forcibly taught in so many unambiguous passages. But the various texts thus quoted, afford, themselves, the sure key to their own exposition, by referring us to the manner in which the former restoration was accomplished; for we are told that "the Lord will set his hand to gather them the second time" *as* he did before; that he will raise up the tabernacle and build it this time "*as* in days of old; that *like* as *he* brought upon them the evils of the dispersion, *so* will he bring upon them the blessings of the restoration: was the one brought about by human instrumentality? so will be the other. In order therefore to discover whether human agency is to be employed in the on-coming restoration, we have only to see whether it was made use of in the former.

And on examination, we find that expressions ascribing it to the Lord, are used in relation to this—e. g., (Jer. 29. 10, 14) "Thus saith the Lord, that after seventy years be accomplished at Babylon, *I* will visit you and *perform* my good pleasure toward you in causing you to return to this place; * * and *I will turn away your captivity*, and *I will gather you* from all the nations and from all the places whither I have driven you, saith the Lord; and *I will bring you again* into the place whence I caused you to be carried away captive"—language which, in the absence of other testimony, certainly would indicate anything but the employment of voluntary human agency, and would seem to restrict all operation to the Lord, from without as well as within. But language altogether similar is used in relation to the restoration of the pillars and furniture of the temple, where, of course human instrumentality is indispensable: (Jer. 27. 19–22) "For thus saith the Lord of Hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, * * they shall be carried to Babylon; and there shall they be until the day that I visit them, saith the Lord; *then will I bring them up and restore them to this place.*"

On looking, however, into the history of the restoration, as recorded by Ezra and Nehemiah, we find it was obviously the result of human effort, springing from mere human motives and considerations, whether religious or political, Cyrus—though in a certain sense specially appointed thereto—merely granting a firman permitting the Jews to return. The funds by which the liberated captives were enabled to return and repair the waste places, were voluntarily contributed alike by prince and people—Jew and gentile—without the slightest man-

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ifestation of any divine interference. It would therefore appear, most conclusively, from all the premises before us, that the employment of voluntary human agency, suggested and regulated by religious motives and considerations, under the divine sanction and blessing, is heaven's appointed means for the restoration of the Jews, without waiting for divine manifestations, influences and interpositions of any extraordinary character.

The glorious and gracious events consequent upon the Jewish restoration, may also be properly alluded to as incentives to action on the part of the gentiles; for it is directly connected not only with the regeneration of Israel, but that of the gentiles also; and special blessings, moreover, of a physical character, will extend to the brute creation, and even to inanimate nature—for *thus saith the Lord.*

But this must be the subject of a future number. J. T. B.

PLEA FOR REFORMATION.—NO. 3.

Having met the Romanist's objection, and vindicated the plea for reformation on common Protestant grounds, it remains to be inquired, on what principle, in the divine economy, the work of reformation is to be accomplished. Will there be one mighty uplifting of the world from the depths of papal corruption to the pure faith and life of primitive Christianity—one instantaneous regeneration of society? Will some apostle of Truth, rising from the blindness, palsy, and abjectness of popish superstition, and shaking off the nightfiend that haunts him, break his chains, gain blessed vision, grasp the whole truth, cleanse the rust from the sword of the Spirit until it flashes in the sunlight, and make such skillful thrusts, and deal such ponderous blows as to crush out every error, and drive every foe from the battle-field? Or are we rather to expect a *progressive* work of reformation, *gradually* wrought—a *series* of upliftings, "from glory to glory," until, as in the beginning of the kingdom of God, there shall be seen "first the blade, then the ear, after that the full corn in the ear?" Shall there be one mighty outpouring of knowledge, which, like the Nile, overflowing its banks, shall spread its fertilizing influences every where, and cause all the land ere long to blossom into wondrous life; or are we rather to look for a stream like that which the prophet saw, which was first but ankle deep, then to the knees, then to the loins, and finally became a great river, deep enough to swim in?*

Whether we regard the laws of individual mind, the laws that govern social development, or the principles of the divine government—we

* Ezek. 47. 3–5.

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shall be compelled to conclude that without a stupendous miracle, reformation must be progressive.

To transform the monk Augustine, reeking with the grossest superstitions, into the Martin Luther of history, was sufficiently wonderful; but to have transformed him into a perfect apostle of truth, would have involved a miracle not less wonderful than that which raised Lazarus from the dead. It is not in the nature of mind to break away from cherished convictions and life-long associations, and embrace new principles and a new life on the instant. Moreover, when the mind *does* cut loose from its ancient moorings, it is apt to be swept violently away beyond its reckonings. There is no nice balancing of the centrifugal and centripetal forces of the mind. Either a too timorous conservatism or a too rash radicalism is apt to mark its operations. The history of Luther and his compeers—we say it not to their dishonor—but too well confirms all we have said.—Thrice happy he who can steer safely between Scylla and Charybdis!

But even had Luther been perfectly endowed for this service—and we gladly own that his endowments for such a work were marvelous—what reason have we, *a priori*, to suppose that society will flow with one consent into the wake of his majestic movements? Did the prophets thus succeed? Did Christ Jesus—the All-Perfect Witness—meet such a response? Fared the apostles thus? Has it been the fortune of any true teacher or reformer? "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?"* And are there no blots on the pages of the Lutheran reformation, to show that this is no exception to the rule?

And if it be found, historically, an imperfect work—still leaving a necessity for new reformations—is not this in harmony with the principles of the divine government? He who patiently built this material structure for the habitation of man; who allowed four thousand years to train the world for the coming of Christ; who has, with divine forbearance, waited through the long centuries for the full development of the Man of Sin;—may well be supposed to bear for a time with the imperfections and excesses attendant on the struggles of society, after reformation. Indeed, we have no right to anticipate a deviation from the regular plan of divine proceeding—the seed, the blade, the ear, the ripe corn. We should rather accept this as the normal, healthful development, which the individual and society alike need—to be trained amidst the storms of discussion, and to struggle on boisterous waves against contrary winds, until "in the fourth watch of the

* Isa. 66. 8.

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night," Jesus appears walking majestically over the raging sea, and, smiling like the morning star through the darkness, brings peace and sunshine with him for the struggling soul!

We have no wish to disparage the Lutheran reformation. We are surprised that so much was so soon accomplished. We bless God for its magnificent movements—for its wondrous achievements—for the rich heritage of freedom which we gladly acknowledge is due to its principles. We would willingly take the mantle of charity and cover its defects. If we seem rather to expose its weaknesses and errors, it is because many who have never seen its imperfections are disposed to make it the god of their idolatry. If we plead earnestly for further reformation, it is because we see so many who have but half escaped from the fogs and mists of Babylon, setting their stakes, establishing their landmarks, and anathematizing all who venture farther on in search of Jerusalem. We are willing to accept Luther's reformation as a work divinely guided and sustained. We can see how a work may be divinely blessed, and still bear the impress of human imperfection. But we insist that it was greatly imperfect.

Luther illustrates both the laws of mind to which reference has been made. He retained some popish superstitions; and when he did break away, he plunged sometimes into another extreme. His consubstantiation is scarcely a reform from transubstantiation. His infant baptism he derived not from the Scriptures of truth. He was unwilling, indeed, to sustain it on the ground of papal tradition; but he argued it, after all, on the silly presumption which he undoubtedly learned in the church of Rome—*that infants have faith*, and as believers, are entitled to baptism!—a miserable shift, which, while it shows his anxiety to escape from the clutches of Roman theology, most forcibly indicates the strong grasp in which it still held him. On the other hand, when his earnest soul did break away from its errors, it sometimes, in its impetuous course overleaped all reasonable bounds. When denouncing the Romish scheme of works of supererogation, and publishing the precious oracle of justification by faith, he rushed into such an abhorrence of works as to doubt the inspiration of the epistle of James, because the apostle said, "ye see, then, how that a man is justified by works, and not by faith only." Again: he was the foe of the Aristotelian philosophy, and dealt many sturdy blows at Scholasticism; yet he was himself a philosophizer; and his coadjutors were more so than he. Their work was greatly marred by the philosophical theology, which, more than religion, they gave to the people. They did not practically realize the full freedom of spirit which their principles legitimately involved. They abandoned one form of human authority for another—less objectionable, it is true,

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but still human. They still were willing to bend the soul to a human creed, and, in an unholy and corrupting alliance with princes and potentates, to anathematize such as grew beyond the established standard.

It is not, to our mind, an objection to Protestantism that *diversity*, and even *contrariety*, has marked its developments. The Romish boast of unity is to us provokingly silly. It is a boast that every grave-yard can make as well! Death can say, "We have no quarrels here! No note of discord is struck in my dominions!" Ah! we reply, but at what a price has *this* peace been purchased! You have rifled every brain, shattered the nerves, and sundered the heart-strings; you have loosed the silver cord, and broken the golden bowl; the pitcher at the fountain and the wheel at the cistern you have dashed to pieces; and the insulted spirit has fled from your ruthless hand, and borne away every light that shone and every love that glowed within. Well may you exult over rottenness and dead men's bones, and say, "No quarrels here!"

And thus in a silent grave Romanism buries the souls of men.—There is an utter stagnation of mind. Men dare not think. The soul has been robbed of its freedom; and, bestridden by the nightfiend of priestly authority, is palsied or petrified into silence! Oh, it makes the blood of a freeman simmer in his veins to hear this vaunt of unity from the lips of a priestly tyrant, whose accursed heel is on the prostrate souls of a population almost inane through intellectual bondage!

It was a bold adventure of Protestantism to free the mind from the shackles of ages, and leave it responsible only to God. No marvel if emancipated mind performed many strange pranks—ran into many wild extremes. When they brought the eagle from his long confinement in the Babylonish cage, and gave him back his native freedom, no wonder if, unused to freedom, there were some awkward flights; or if, as strength was gained, his flights were sometimes bold and startling. Even under the strict and awful surveillance of Roman Catholic despotism, her educated minds will not harmonize. Priest against priest, order against order, pope against pope, and council against council, make the boast of unity as ridiculous as the former consideration makes it awful. Why should we wonder, then, if, in the full freedom of Protestantism, men long oppressed by papal tyranny, and still half spoiled by its corruptions, should show great diversity? It was even too bold an adventure for these bold men. They were affrighted at the mad pranks of liberated mind. Luther might have said as Milton afterwards did:

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"I did but prompt the age to quit their clogs
By the known rules of ancient liberty;
When straight a barbarous noise environs me,
Of owls and cuckoos, asses, apes and dogs,
* * * * * * * *
That bawl for freedom in their senseless mood,
And still revolt when truth would set them free.
License they mean when they cry liberty;
For who loves that must first be wise and good."

It is not to be wondered at—but to be forever regretted—that, alarmed at such excesses, they consented to put human fetters on the mind again—to clip the eagle's wings, so that he should no more be able to soar to heaven with his eye on the sun, but hobble ignobly in the dust, or flap his broken wings in a new protest against the tyranny of human authority.

But the revolution had gone too far to be stopped. Men soon outgrew their creed, and a new creed and a new party necessarily succeeded; and with the growth of mind, reformation succeeded reformation; nor has the work yet ceased.

We will not pause to discuss the merits or demerits of the successive reformations by which Protestantism has been characterized:—the various Calvinistic movements in France, Switzerland, and Scotland; the Anglican Church Reformation; the efforts of Nonconformists—Presbyterians and Independents; of the Baptists, the Quakers, the Methodists, &c., &c. We recognize a need for all of them, and a good work which every one has in turn accomplished. Were we to speak of them in detail, we have many good things which it would give us pleasure to say of them, and some serious objections which we would feel compelled to throw in against them. But it is enough for our present purpose to point to them to prove from their very existence, and from their historical records, that the divine plan has been, by successive and progressive reformations, to restore his people ultimately to the purity and integrity of Primitive Christianity; and that the highest claim which any past reformation can sustain, is to have contributed partially and imperfectly to this grand result; in other words, that its main tendencies have been *towards* and not *away from* this most desirable consummation.

We have yet to show, from the present aspects of the Protestant movement, that the great end has not been gained; and to inquire after the work of reformation that still needs to be accomplished.

I. E.

A word fitly spoken is like apples of gold in pictures of silver.

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PROPHECY.—NO. 5.

According to our definition of the term *prophecy*, we are warranted in placing Enoch, *the seventh from Adam*, not only on the list of prophets, but as the first of prophets whose name is inscribed on the records of time. We are indebted to the apostle Jude for all that we know of the prophecies of Enoch. He makes the following prophecy:—Even Enoch, the seventh from Adam, prophesied concerning a certain class, saying, "Behold, the Lord cometh with *ten thousands* of his saints, *to execute judgment upon all*—to convict all that are ungodly among them of their ungodly deeds which they have ungsdly committed: and of all their hard speeches which ungodly sinners have spoken against him."

We are divinely authorized to call this a *prophecy*, though many may be disposed to call it a threatening. Our previous remarks on promises and threatenings will, we presume, fully justify us in this case, in denominating this oracle a *prophecy* of the destiny of a certain class of humanity.

Indeed, every definite promise or threatening of future events, whether good or evil, is legitimately a foretelling or a prophesying of a future event, provided only that he that promises or threatens such action or event is faithful or competent to effect it, or to bring it to pass. This cannot be doubted in any promise or threatening proceeding from him who *cannot lie*, and who possesses an absolute control of every agent or law in the universe. His word—call it law, gospel, promise, threatening, or judgment, is absolutely true and infallibly certain. Each and every one of these is, as soon as uttered, a fact, firm and reliable as his own omnipotence, omniscience and omnipresence.

To make God a liar, on the part of man, is the greatest indignity and insult that we can imagine. "He is not a man, that he could, or would, or should repent. "Has he said and shall he not do it?—Has he spoken and shall it not come to pass!!" "He is of one mind and who can change him? and the thoughts of his heart are the same through all generations." He has, indeed, so far condescended to the infirmities of fallen humanity, and to the incredulity of an alienated heart, as to confirm his richest promises by the addition of an oath! So that, in our judgment, or in the reason of man, we might have the strongest assurance of its truth and the fullest consolation in its hopes of which our nature is capable.

Facts past, present, and future, are or may be alike the materials of history and of prophecy, and, consequently, of faith. With these

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reminiscences of former suggestions and statements, we proceed to the prophecy of Noah.

After the flood, when Noah and his wife, and Shem, Ham, and Japheth, and their respective wives—in all eight persons—landed on Mount Ararat, an occasion came which called forth a new prophecy concerning the future of the whole human race. It is presented in the following words:—"Canaan shall be cursed—a servant of servants shall he be to his brethren." Of Shem he said—"Blessed be the Lord God of Shem; Canaan shall be servant to him." "God shall persuade Japheth, and he shall dwell in the tents of Shem, and Canaan shall be servant to him." As this prophecy has, by some of our contemporaries in this country, been much discussed, we shall draw upon one or two of our European translators and commentators:

"Accursed shall Ham be in his son Canaan;
The most abject slave shall he be to his brethren."

"And he said—

'Blessed of Jehovah, my God, shall Shem be;
And to Shem shall Canaan be a slave.
God shall greatly enlarge Japheth;
Yea, among the tents of Shem shall he dwell;
And to him, also, shall Canaan be a slave.'"

So B. Boothroyd, D. D., London: James Duncan, 27 Paternoster Row, A. D. 1836.

"The particular curse is, '*a servant of servants*' (that is, the meanest and most despicable *servant*) shall he be, even to his brethren." So Matthew Henry, A. D. 1792. And, indeed, to the same effect do all competent interpreters render it into our vernacular.

But still this fearful curse has become the occasion of the richest blessings to multitudes of the sons and descendants of Ham and Canaan. God *has persuaded* Japheth, and untold multitudes of them are dwelling in the tents of Shem.

For various reasons to be developed hereafter, and to give ample satisfaction as to the inspiration, and, therefore, the infallible certainty of these oracles, we quote from Dr. Adam Clarke the following synopsis:

"'HAM,' says Dr. Hales 'signifies *burnt*, or *black*, and this name was peculiarly significant of the regions allotted to his family. To the *Cushites*, or children of his eldest son, *Cush*, were allotted the hot southern regions of *Asia*, along the coasts of the *Persian* gulf, *Susiana* or *Chusistan*, *Arabia*, &c.; to the sons of Canaan, Palestine and Syria; to the sons of Misraim, Egypt and Lybia, in Africa.

"'The *Hamites* in general, like the Canaanites of old, were a seafaring race, and sooner arrived at civilization and the luxuries of life than their simpler pastoral and agricultural brethren of the other two

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families. The first great empires of *Assyria* and *Egypt* were founded by them; and the republics of *Sidon*, *Tyre*, and *Carthage* were early distinguished for their commerce; but they sooner also fell to decay; and Egypt, which was one of the first, became the last *and basest of the kingdoms*, Ezek: xxix. 15, and has been successively in subjection to the *Shemites* and *Japhethites*: as have also the settlements of the other branches of the *Hamites*.

"'SHEM signifies *name* or *renown*; and his indeed was great in a temporal and spiritual sense. The finest regions of Upper and Middle *Asia* were allotted to his family, Armenia, Mesopotamia, Assyria, Media, Persia, &c., to the *Indus* and *Ganges*, and perhaps to *China* eastward.

"'The chief renown, however, of Shem was of a spiritual nature —he was destined to be the lineal ancestor of the blessed Seed of the woman—and to this glorious privilege Noah, to whom it was probably revealed, might have alluded in that devout ejaculation, Blessed be the LORD the GOD of *Shem!* The pastoral life of the *Shemites* is strongly marked in the prophecy, by *the tents of Shem*, and such it remains to the present day, throughout their midland settlements in *Asia*.

"'JAPHETH signifies *enlargement*; and how wonderfully did Providence *enlarge the boundaries of Japheth!* His posterity diverged eastward and westward throughout the whole extent of Asia, north of the great range of Taurus, as far as the eastern ocean; whence they probably crossed over to *America*, by *Bering's* straits, from *Kamskatka*: and in the opposite direction throughout *Europe*, to the *Mediterranean* sea and the *Atlantic* ocean; from whence also they might have crossed over to *America* by *Newfoundland*, where traces of early settlements remain in parts now desert. Thus did they gradually *enlarge* themselves till they literally encompassed the earth, within the precincts of the north temperate zone; to which their roving *hunter's* life contributed not a little. Their progress northward was checked by the much greater extent of the *Black Sea* in ancient times, and the increasing rigor of the climates; but their hardy race, and enterprising warlike genius, made them frequently encroach southward on the settlements of *Shem*, whose pastoral and agricultural occupations rendered them more inactive, peaceable, and unwarlike; and so *they dwelt in the tents of Shem*, when the Scythians invaded *Media*, and subdued Western *Asia* southward, as far as *Egypt*, in the days of *Cyaxares*; when the Greeks, and afterwards the Romans, overran and subdued the Assyrians, Medes, and Persians, in the east; and the Syrians and Jews in the south: as foretold by the Syrian prophet Balaam, Num. xxiv. 24:

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'Ships shall come from *Chittim*,
And shall afflict the *Assyrians*, and afflict the *Hebrews*,
But he (the invader) shall perish himself at last.'

"'And by Moses:—And the Lord shall bring thee (the Jews) into *Egypt* (or bondage) again with ships, &c. Deut. xxviii. 68. And by Daniel:—For the ships of Chittim shall come against him, viz. Antiochus, king of Syria. Dan. xi. 30. In these passages *Chittim* denotes the southern coasts of Europe, bounding the *Mediterranean*, called the *isles of the Gentiles* or *Nations*; see Gen. x. 5. And the *isles of Chittim* are mentioned by Jerem., ii. 10. And in after times, the *Tartars*, in the east, have repeatedly invaded and subdued the *Hindoos* and the *Chinese*; while the warlike and enterprising genius of the greatest of the isles of the Gentiles, GREAT BRITAIN and IRELAND, have spread their colonies, their arms, their language, their arts, and in some measure their religion, from the rising to the setting sun.'—See Dr. Hale's *Analysis of Chronology*, vol. i., p. 352, &c.

"Though what is left *undone* should not cause us to lose sight of what *is done*, yet we have reason to lament that the inhabitants of the British Isles, who, of all nations under heaven, have the purest light of Divine Revelation, and the best means of diffusing it, have been much more intent on spreading their conquests and extending their commerce, than in propagating the Gospel of the Son of God."

May we not, on these premises alone, most positively affirm the plenary inspiration of Moses, and with all assurance anticipate the fulfillment of every other prophecy which God has given to us through him? A. C.

LETTER FROM ELD. JACOB CREATH.

BRO. A. CAMPBELL:—I would observe that we are not only Scripturally right in our teaching, but we are orthodox also. The Westminster Confession of Faith says, on page 150, "the holy Scriptures of the Old and New Testament are the word of God—the *only* rule of faith and obedience." It says on page 150–1—their scope is to *convince* and *convert* sinners! Here we are orthodox again. The law or word of God is perfect, *converting* or *restoring* the soul. Ps. 19. That man is under great delusion who waits for something extraordinary to convert him and engage him to set about the work of his salvation. The wicked foolishly flatter themselves that proofs are wanting to their faith; whereas faith is the only thing which is wanting in the midst of the most plain and evident proofs. Whoever waits for more than the Bible to convert him, presumes to be wiser than God, and to dictate a more effectual mean of conversion than God was

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pleased to appoint. It is as if he had said, Sinners do not mind the Bible; its doctrines, commands and threatenings are grown familiar to them; nay, they make a jest of it all. But an operation would convert them. But if they hear not Moses and the prophets, Christ and the evangelists and the apostles, neither would they be persuaded though one rose from the dead. God's divine power has given to us all things that pertain to life and godliness, or a godly life, through the knowledge of him that has called us to glory and virtue. Christ told the Jews they thought they had *eternal life* in the Jewish Scriptures; how much more in the New Testament. The Bible is the only book in the universe that contains the words of eternal life. Thus says the sixth article of the United Church of Great Britain and Ireland. "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein or proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought necessary or requisite to salvation." See Bishop Porteus' Lectures, vol. 1, pp. 18, 21.—Archbishop Tillotson's in his Rule of Faith. When the victim was immolated on the Jewish Altar, the skin was stripped from the neck; its breast was opened; its bowels were taken out, and its back bone was cleft. It was then divided into quarters; so that both internally and externally it was exposed fully to view. To this custom of laying *open* the victim, Paul has a very beautiful and emphatic allusion, in one of the most animated descriptions ever written of the mighty effects produced by the word of God: "The word of God is *living and powerful*, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. All things are *naked* and *opened* to the eyes of him to whom we must give an account." Heb. 4. 12, 13. The gospel is the power of God. It works effectually in those who believe it. So much, then, do the Scriptures teach on their own power to convert or restore the soul.

The Old and New Testaments teach that it is the duty of the sinner to God. This was never questioned under the Jewish dispensation. The first being that turned or converted another being was the Devil. He turned Adam and Eve away from God to himself. He did it by a well-adjusted system of means—by words, motives, arguments, lies. He was the first converter, the first liar, the first murderer, and the first sectarian preacher. He spiritualized the word of God. God said so. But he did not mean so. Gen. 3 chap., John 8 chap — The turning away of Adam was voluntary: it was plain—nothing mystical, nothing supernatural, nothing extraordinary about it.—Man turned away from God. It is now his duty to return to God,

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and not the part of God to bring him back. He has the same power to *return* to God that he had to run away from God. If my son or servant runs away from me, it is his duty to return to me, and not mine to go after him. It would be strange if my servant had power to leave me and not power to come home again, and yet I would punish him because he could not return to me. Read Isaiah 1 chap.—Cease to do evil, *learn* to do well. See Ezekiel 18 and 33 chaps.—The Jews are blamed in all their writings for turning away from God, and for not *returning* to him. The first and greatest and best Baptist preacher that ever preached, is said to have turned, or converted, the hearts of the fathers to the children, and the wicked to the wisdom of the just. Many of the Jews did he turn to the Lord their God. Mal. 4, Matt. 3, Luke 1, 2 & 3 chaps. How many Baptist preachers believe they can convert or turn sinners to God? Our Savior taught (Luke 17. 1–4) that a man could turn or convert himself seven times in a day. What preacher of any sect now teaches that a man can turn himself once in a life-time without a miracle of grace—an operation? James says, (1. 19, 20) that brethren can convert brethren from the error of their ways. There are divine witnesses enough to this point. This is now the rankest heresy, the worst sort of Arminianism; yea, worse than *all*, it is Campbellism.

What man could not do for himself, God has done for him. Man could not make himself: God made him, wonderfully and fearfully and uprightly. Ps. 139. Man could not make the Bible and all that is in it—God made it for him. Man could not redeem himself—God found a ransom for him. We have redemption through his blood, forgiveness of sins. Man could not reconcile himself to God—God was through Christ reconciling man to himself by the gospel—the necessity of reconciliation—a second friendship. We never *reconcile* those who were not once friends. These things *all* being Scripturally true, why cannot all sensible and pious persons *teach as we do?* One preacher said to another, Bro. C., these people we nickname Campbellites, are a sensible people in the Scriptures; they are a good people, and we know it; they are a zealous people, and they are a pious people: why then do we persecute and oppose them as *we do?* He replied, If we do not do it, they will gain the ascendency.

I shall pursue these letters, with your permission. I remain yours truly,

JACOB CREATH.

There is more real virtue in goodness, kindness, and cheerfulness of heart, than in all the cold, canting solemnity that was ever put on as a mark for selfishness.

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THE WORD OF GOD IS NOT THE SPIRIT OF GOD.

The "*Word of God*" is one of the official names of the Son of God. This name, or title, never was, nor is, nor shall hereafter be, the name—personal or official—of the HOLY SPIRIT. This glorious and glorified personality is Divinely named "THE SPIRIT," "*The Spirit of God*," "*The Holy Spirit.*"

The "*Holy Ghost*" is an awkward, illegitimate name of the life-giving, life-sanctifying, life-consoling Spirit. He, indeed, is the everlasting *Guest* of Christ's mystical body, the church—the *kurioik* or *kyrk*—the house of the Lord.

The WORD that was *in the beginning* with God—and who *was God* —became incarnate and dwelt among us; and his glory was (as such) "the glory as of an only begotten of the Father full of grace and of truth." Such is the grammatical and legitimate import of the original *pneuma*—the *pneuma tou Theou.* We have heard of some precocious preachers, who, in their exuberant fancy, have said, and even publicly said, that *the word* of God is *the Spirit* of God—or that the *Spirit of God* is *the word of God.*

This is a position which no matured or discriminating mind could for a moment entertain. Instead of synonyms, they are antithetical —flesh and spirit are not of the same genus or species. They have no affinity. The *word* of God and the *spirit* of God are as distinct as any two entities in the area of creation. Even the *soul* is distinguished from the *spirit* of man by the most distinguished apostle of Jesus Christ. "I pray God," said Paul to the Thessalonians, "that he would sanctify you wholly, in your whole *body*, *soul* and *spirit.*" (1 Thess 5. 23.) Here are three distinct entities in man, each and every one of them a proper subject of sanctification—*the whole body*, *the whole soul and the whole spirit*, are severally appropriate subjects and objects of sanctification.

But what is sanctification, some one will inquire. It is, in its radical conception, a separation from the pollution of sin, and a consecration to the service, the honor, and the glory of God. There are no degrees in any state. There are many degrees of conformity to a state. But states have no degrees in themselves. No man is more a husband, a father, a son, a citizen, than any other in the same state.—But there are, and there may be, many degrees of conformity or disconformity of character to any one state.

The Holy Scriptures perfectly and completely reveal man to himself, in his whole personality, and in all the necessary relations of his

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life. There is a trinity in man, in one sense, as there is a trinity in God in another sense. There are *three persons* in the godhead—three persons in *one nature* in God; and *three natures* in one human person.

Man has a body, a soul, and a spirit in one personality. And there are in God one nature and three personalities—the Father, the Son and the Holy Spirit—equally participants, too, of one and the same Divine nature. Paul, therefore, prayed that God would sanctify the Thessalonians, in the following words:—"And the very God of peace sanctify you wholly; and I pray God that your whole *spirit*, and *soul*, and *body*, be preserved blameless unto the coming of the Lord Jesus Christ. Faithful is he that calleth you, who also will do this," as well as call you.

These are, therefore, no speculations. They are positive and incontrovertible facts and realities. We are very imperfectly educated in these splendid and spirit-engrossing themes. Man's chief glory is that he was created in the image of God—that he has a created trinity in one personality—while his Creator has three personalities in one uncreated natnre.

Plurality of persons in one nature is Divinity; and plurality of natures in one personality is humanity. And to cap the climax of human glory, humanity is now incorporated with Divinity. And to cap the climax of Divine glory, Divinity is now incorporated with humanity. The glory of God is condescension; the glory of man is ascension. And these relations eternally glorify God and eternally beatify man. These are not theories, either, but eternal realities—glorious verities.

Reason, religion and morality alike glorify God and beatify man.—Folly, irreligion and immorality alike dishonor God and degrade man. But what is the difference between *soul* and *spirit* is quite a perplexing question to the multitude, of both professors and profane. Soul, we respond, is mere animal life, with its instincts and passions.—Spirit, without its adjuncts and attributes, is undefinable. It has neither form, parts, nor substance. It negates these. It is a positive *intellection*, with religious and moral perceptions, attractions, and radiations. It can discriminate between positive good and evil, moral right and wrong, happiness and misery, moral and religious beauty, excellency and glory, and their contraries or opposites. The soul is animal and sensuous in all its proclivities. The spirit possesses perception, reflection, moral and spiritual attributes and appetencies. It possesses and enjoys conscience, moral and religious tastes, and pleasures.

The intellectual, the religious powers and capacities of our spiritual nature, belong to the mind or the spirit of man. The sensuous

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tastes and pleasures of our being are inherent in what we, or rather the inspired oracles of apostles and prophets, call *the flesh*, or carnal or animal nature and its propensities. These, under the light of the gospel, are called "*the flesh*," and their contraries "the spirit."

Conscience is the internal and inherent judge of our motives, aims, intents and actions. It acquits or condemns according to the law of the mind—or the light of the gospel. Hence its justifying and condemnatory power. Hence the internal war, or the internal peace of mind, experienced, more or less, by all on whom the direct or the reflex light of Revelation radiates the immutable principles of Divine legislation and moral government.

It is, indeed, not unfrequently and not unhappily the immediate or proximate cause of our self justification or self condemnation, as we sit in judgment upon our passions, aims, motives, words, and deeds.

There is, however, no *innate* light in what is called *reason*, any more than there is *innate* light in what is called *conscience*, or innate material light in what is called the human eye. We have essays, if not volumes, without number, of profound nonsense upon "*inner* light," "light of *reason*," "light of *conscience*." To the reflecting and discriminating mind, these three are quite as *outre* and as outlawed as would be the conscience of reason, the conscience of light, or the conscience of love. Reason, like the carpenter's rule, only gives the superficies or solid contents of that which it measures. It decides by actual measurement.

But there are many forms of the word of God. Hence commands or precepts, promises of future good, and threatenings of coming evils.

But words must be conceived before they are spoken, and spoken before they are heard, heard before they are believed, and believed before they are acted upon, and acted upon before they are enjoyed.

A generation or a regeneration without a speech, is without precedent in the universe of God, so far as the Bible goes into the arcana of the universe. As true as hearing must precede faith, so must speaking precede hearing. Were there no speaker in the universe there could not be a hearer in it. Consequently Paul speaks in harmony with the whole music of the universe when he affirms that faith follows hearing, and not hearing faith. But no speaker no hearer, is equally true.

Evangelical regeneration must have at least three antecedents—a speaker, a speech, and ears. Hence we are obliged to repudiate a regeneration before generation, and a generation before a generator. So God teaches in creation, in his providence, in his moral government, in his remedial dispensation, in the person, the mis-

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sion, the commission, the life, the death, the burial, the resurrection, the ascension, the coronation, the glorification of Jesus the Christ, as Lord of all creation—and of all recreation, of all generation and of all regeneration. Hence his sublime honors, as the Alpha and the Omega, the Beginning and the End, the First and the Last. He, and he alone, who can belive, appreciate, realize, and enjoy this, is fit for the everlasting empire of the Lord our righteousness, our life, our glory, and our joy.

The analogies of the Bible, and its parables, are most wisely chosen. They all proceed from a veritable axiom of much suggestion. "There is no way to the unknown but through the known." If this be true, as true it is by almost universal concession of the learned, we needed a symbolic institution, such as the Jewish, to prepare the world for the appreciation and the appropriation of the spiritual and evangelical dispensation of grace; as now developed in the person, the mission, the teachings, the sufferings, and the triumphs of the Lord Jesus, the Christ.

These positions and stand-points of observation command the whole area of the gospel age and kingdom. There is no new character of God. "He is the same yesterday, to day, and forever." But creation was, and is, and ever will be, a revelation of *three grand attributes of God*. These are, his *goodness*, *wisdom*, and *power*. Legislation also reveals three. These are, his *justice*, *truth*, and *holiness*.—The gospel reveals other three. These are, his *mercy*, *condescension*, and *love*. And of each and every one of these there are three attributes—infinity, immutability, eternity. In other words, every attribute of God is infinite, eternal, and immutable.

We cannot conceive any attribute that could be added to these. Imagination is, on these premises, forever silent. Who can name one?—! This of itself is a mountain of evidence which the whole tenantries of *Heaven*, *Earth*, *Hades*, and *Gehenna* could not, if they would, annihilate. The first and the last of these are eternal, in the largest sense and import of the word. The two intermediate are temporal, and shall, therefore, cease to be. How fearful and how glorious to be a man! But alas! how few love to ponder on this ineffably, awfully, and gloriously transcendent theme. A. C.

The Methodist says: "There isless real worship among American Christians, than in any other Christian land. Our national proclivities are too much for practical activity—a good thing in itself, but in excess, destructive to some of the best sentiments of humanity, and some of the best acts and attributes of life which are founded on those sentiments."

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From the Religious Herald.

THE DOCTRINE OF BAPTISM.

For the convenience of students, and others who may desire to possess a ready reference to the Scripture testimonies concerning BAPTISM, I have collated and condensed *all* the passages bearing upon the subject; and to render them more intelligible in their disconnected form, have interpolated between brackets [] words and phrases from the context. The clauses omitted from irrelevancy to the purposes of this compilation are indicated by asterisks, or "stars." In all other respects, the common version of the Testament has been strictly followed, except the additional *Italicizing* of the verb *baptize* (*baptidzo*) in its several forms. G.

THE "GOSPEL."

And he [John] came preaching * * the *baptism* of repentance for the remission of sins. Luke 3: 3.

John did *baptize* * and preach the *baptism* of repentance for the remission of sins. Mark 1: 4.

And were *baptized* of him in the Jordan, confessing their sins. Matt 3: 6.

And were all *baptized* of him, in the river of Jordan, confessing their sins. Mark 1: 5.

Then said he to the multitude that came forth to be *baptized* of him. Luke 3: 7.

But when he saw many of the Pharisees and Sadducees come to his *baptism*. Matt. 3: 7.

Then came also publicans to be *baptized*. Luke 3: 12.

I indeed *baptize* you with water unto repentance, but he that cometh * shall *baptize* you with the Holy Ghost and with fire. Matt. 3: 11.

I indeed have *baptized* you with water, but one mightier than I cometh * * he shall *baptize* you with the Holy Ghost and with fire. Luke 3: 16.

Then cometh Jesus * * unto John to be *baptized* of him. Matt. 3: 13.

And it came to pass * * that Jesus came * * and was *baptized* of John, in Jordan. Mark 1: 9.

But John forbade him saying, I have need to be *baptized* of thee, and comest thou to me? * * And Jesus when he was *baptized* went up straightway out of the water. Matt. 3: 14, 16.

Now, when all the people were *baptized*, it came to pass that Jesus also being *baptized*. Luke 3: 21.

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And they which were sent were of the Pharisees, and they * * said unto him, Why *baptizest* thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying I *baptize* with water; but there standeth one among you whom ye know not. * * (These things were done in Bethabara where John was *baptizing*.) John 1: 24, 26, 28.

And I knew Him not; but that He should be made manifest to Israel, therefore am I come *baptizing* with water. * * He that sent me to *baptize* with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which *baptizeth* with the Holy Ghost. John 1: 31, 33.

After these things came Jesus and his disciples unto the land of Judea; and there he tarried with them and [they] *baptized* [see second quotation below] And John was also *baptizing* in Ænon, near to Salim, because there was much water there: and they came and were *baptized*. John 3: 22, 23.

Then there arose a question between *some* of John's disciples and the Jews about purifying. And they came unto John and said unto him, Rabbi, he [Jesus] * * *baptizeth* and all *men* come to him. John 3: 25, 26.

When therefore, the Lord knew how the Pharisees had heard that Jesus made and *baptized* more disciples than John, (though Jesus himself *baptized* not, but his disciples,) he left Judea. John 4: 1, 2.

He [Jesus] began to speak unto the people concerning John * * [saying] And all the people that heard him, and [even] the publicans justified God, being *baptized* with the *baptism* of John: but the Pharisees and lawyers rejected the counsel of God against themselves, being not *baptized* of him. Luke 7: 24, 29, 30.

And [Jesus] went away again beyond Jordan unto the place where John at first *baptized*. John 10: 40.

But [Jesus said to the two sons of Zebedee] I have a *baptism* to be *baptized* with; and how am I straightened till it be accomplished.— Luke 12: 50. Ye know not what ye ask; can you drink of the cup that I drink of, and be *baptized* with the *baptism* that I am *baptized* with? * * With the *baptism* that I am baptized withal shall ye be baptized. Mark 10: 38, 39; and Matt. 20: 22, 23.

[Jesus being questioned by a deputation of the Jewish hierarchy asked them:] The *baptism* of John, whence was it it, from Heaven or of men? Matthew 21: 25; Mark 11: 30; Luke 20: 4.

Go ye therefore and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded. Matt. 28: 20.

And he said unto them, Go ye into all the world and preach the

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gospel to every creature. He that believeth and is baptized shall be saved and he that believeth not shall be damned. Mark 16 : 15, 16.

ACTS OF THE APOSTLES.—*Written by St. Luke.*

For John [saith Jesus to his apostles] truly *baptized* with water, but ye shall be *baptized* with the Holy Ghost not many days hence. Acts 1 : 5.

Wherefore (said Peter to the disciples "in those days") of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the *baptism* of John * * must one be ordained to be a witness with us of his resurrection. Acts 1 : 21, 22.

Then Peter said unto them ("the multitude" on the "day of Pentecost") Repent and be *baptized* every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.

Then they that gladly received the word were *baptized.* Acts 2. 41.

But when they [the people of Samaria] believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were *baptized*, both men and women. Then Simon himself believed, also, and when he was *baptized* he continued with Philip. Acts 8 : 12.13.

Peter and John] when they were come down [from Jerusalem] prayed for them [the converts] that they might receive the Holy Spirit (for as yet he was fallen upon none of them : only they were *baptized* in the name of the Lord Jesus.) Acts 8 : 15, 16.

And as they [Philip and the eunuch] went on *their* way they came unto a certain water : and the eunuch said, see, *here* is water ; what doth hinder me to be *baptized.* * * And they went down both into the water, both Philip and the eunuch, and he *baptized* him. Acts 8. 36, 38.

And now why tarriest thou ? arise and be *baptized* and wash away thy sins, calling on the name of the Lord. Act 22. 16.

And he [Saul] received sight forthwith, and arose, and was *baptized.* Acts 9. 18.

Then Peter said [at the house of Cornelius] * * That word ["which God sent unto the children of Israel"] *I say*, ye know which was published throughout all Judea * * after the *baptism* which John preached.

Then answered Peter [on the same occasion after the Holy Ghost had fallen on all them which heard the word"] Can any man forbid water that these [Cornelius and "his kinsmen and near friends"] should not be *baptized* which have received the Holy Ghost as well as we ? And he commanded them to be *baptized* in the name of the Lord. Acts 10, 47, 48.

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Then remembered I the word of the Lord how that he said, John indeed *baptized* with water, but ye shall be *baptized* with the Holy Ghost. Acts 11 : 16.

[In the course of Paul's exhortation, in the synagogue, at Antioch, he said :] When John had first preached before his [Jesus'] coming the *baptism* of repentance to all the people of Israel. Acts 13; 24.

And when she [Lydia, whose heart the Lord opened that she attended to the things which were spoken of Paul] was *baptized*, and her household. Acts 16 : 15.

And he [the jailor] took them [Paul and Silas] the same hour of the night (midnight) and washed their stripes, and was *baptized*, he and all his straightway. Acts 16: 33.

And Crispus the chief ruler of the synagogue (at Corinth) believed on the Lord with all his house, and many of the Corinthians hearing believed, and were *baptized*. Acts 18 : 8.

This man [a certain Jew named Apollos]* * spake and taught diligently the things of the Lord, knowing only the *baptism* of John. Acts 18 : 25.

And Paul said unto them (certain disciples who had "not so much as heard whether there be any Holy Ghost") Unto what then were you *baptized*? And they said, Unto John's *baptism*. Then said Paul, John verily *baptized* with the *baptism* of repentance, saying unto the people that they should believe on * * Christ Jesus. When they heard this they were *baptized* in the name of the Lord Jesus. Acts 19 : 3, 5.

THE EPISTLES.

Know ye not, that so many of us as were *baptized* into Jesus Christ were *baptized* into his death! Therefore we are buried with him by *baptism* unto death. Romans 6. 3, 4.

Is Christ divided? was Paul crucified for you? or were you *baptized* in the name of Paul? I thank God that I *baptized* none of you, but Crispus and Gaius, lest any should say that I had *baptized* in mine own name. And I (Paul) *baptized* also the household of Stephanus; besides, I know not whether I *baptized* any other. For Christ sent me not to *baptize*, but to preach the gospel. 1 Cor. 13 to 17.

All our fathers were under the cloud, and all passed through the sea, and were *baptized* unto Moses in the cloud and in the sea. 1 Cor. 10. 1, 2.

For by one spirit are we all *baptized* into one body, whether we be Jews or Gentiles. 1 Cor. 12, 13.

Else what shall they do which are *baptized* for the dead, if the dead rise not at all? Why are they then *baptized* for the dead. 1 Cor. 15. 29.

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For as many of you (Galatians) as have been *baptized* into Christ have put on Christ. Gal. 3, 37.

One Lord, one faith, one *baptism*. Eph. 4. 5.

Buried with him (Christ) in *baptism*, wherein also ye are risen with Him through the faith of the operation of God. Col. 2. 12.

The like figure whereunto *even baptism* doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. 1 Peter 3. 21.

BAPTISMOS.

And *when they* (*the Jews*) *come* from the market except they wash, they eat not. And many other things there be which they have received to hold, *as* the washing (*baptismos*) of cups and pots, * Mark 7. 4.

For (said Jesus to the Pharisees) laying aside the commandment of God, ye hold the tradition of men, as the washing (*baptismos*) of cups and pots: and many other such like things ye do. Mark, 7. 8.

Let us go on to perfection; not laying again the foundation * of the doctrine of baptisms, (*baptismos*,) Heb. 6. 2.

Which stood only in meats and drinks, and divers washings (*baptismos*) imposed *on them* until the time of reformation. Heb. 9. 10.

OTHER PASSAGES.

The following are sentences quoted *pro et con*:

Jesus answered (Nicodemus,) Verily, verily, I say unto thee, Except a man be born of the water, and *of* the Spirit, he cannot enter into the kingdom of God. John, 3. 5.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing (*loutroo*) of water by the word. Ephesians 5. 25, 26.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing (*loutrou*) of regeneration, and renewing of the Holy Ghost. Titus, 3. 5.

Let us draw near (the holiest) with a true heart in full assurance of faith, having our hearts sprinkled (*errhantismenoi*) from an evil conscience, and our bodies washed (*leloumenoi*) with pure water. Heb. 10. 22. Read context and 16th ch. Leviticus.

Unto him (Jesus) that loved us, and washed (*lousanti*) us from our sins in his own blood. Rev. 1. 5.

The Greek verb *bapto* is properly translated *dip* in Luke 16. 24; John 13. 26; Rev. 19. 13, etc.

"Blessed are the pure in heart: for they shall see God."

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"A CONFESSION OF FAITH, AND NOT EXPERIENCE, ON ENTERING THE KINGDOM OF CHRIST."

(CONTINUED.)

In my first essay, I took pains to define our true position, as a people, upon the subject of "Christian Experience." There was no effort at concealment, but we named our Baptist brethren, as particularly interested in the defense of their *practice*; and especially we are anxious to hear from them on the score of their *consistency*, in condemning our course, and, in many instances, doing the same thing! That a great change has been wrought in the public mind, and consequently on the minds of the Baptists, on the whole subject of preaching, both as to matter and manner, is clear to the minds of all. Some of their own preachers, nearly a hundred years ago, complained of their mode of receiving members as pointedly as we have ever done.

One of the lights of the Baptist church, in England, says: "Church government runs on very erroneous principles in this point of light. In some churches, members are admitted in infancy, *without* any religious principles, and the promise of a sponsor, that the child shall have principles in mature age, is accepted in lieu of them. In other church governments metaphysical principles concerning free-will, decrees, and so on, are made terms of communion. In the primitive church, profession of faith in Christ, accredited by a holy life, was accounted sufficient title to membership. The ignorant and wicked, desiring to become wise and good, were admitted to a catechumen state, from which, after they had been instructed in the principles of Christianity, they proceeded to baptism and church fellowship. Were this primitive practice revived, and put in place of what is usually called speaking an experience, or were it made preparatory to it, great good would probably follow."—(Rob. Notes on Claude, vol. 2, p. 139.)

On another occasion he says, "We love an experimental preacher, a man who treats of heart religion, a man who has actually felt the pains and pleasures of which he speaks to others, a man who, while he preaches, is deeply affected with his subject, and feels what he is saying; we are provoked with a man who discovers no emotions when he treats of those parts of religion which interest human passions: but all this will not satisfy some preachers; they must coldly tell us in winter how warm they were last midsummer; they must inform us when and where they were converted, and on what occasions they were comforted with such and such sweet passages of Scripture;

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how they have backslidden, and how they have been restored; where they found the text, and what suggested their ideas under it, and so on." (p. 316.) The above was written fifty years before the "Christian Baptist" was thought of, and it clearly shows that a *spiritual egotism* had, even then, become disgusting to common sense. Many have been led under the deceivings of a Pharisaical pride to say to others, "Stand aside, for I am holier than you!"

Another eminent Baptist wrote—"There are few things more commonly the topic of discourse among religious people than that of Christian experience, and probably none concerning which more important mistakes prevail in the world. 'A vast deal of what now-a-days goes by the name of Christian experience,' says a late writer, 'is very delusive, consisting of whims, flights, and raptures, engendered by the warmth of animal passions, without one spark of grace. Accordingly we have often seen these vain-glorious boasters, like the crackling of thorns under a pot, bluster for a time and then vanish into emptiness. It is, however, very manifest that the Scriptures always suppose those who really believe the gospel to have some experimental acquaintance with it. And in the nature of things it must be so: for such is the interesting quality of the gospel testimony, that it cannot be believed without producing corresponding effects in the mind of the believer; which effects may be termed the experience which he has of it. Is the gospel good news, or glad tidings, to guilty mortals? We find it recorded of those who first believed it, that "they were filled with joy, and with the Holy Spirit." Thus the effects which it produced in them corresponded exactly with the nature of that which they believed, for their joy did not spring from any goodness about themselves, but entirely from the gospel which they believed; from its suitableness to their lost, guilty and ruined circumstances." (Biblical Cyclopedia, Vol. 1, Art. Experience.)

These extracts show that we as a people are not peculiar for our opposition to a recital of experiences, as a condition of entrance into the church of Christ. It all comes from mistakes about the work of the *Holy Spirit*. Those who believe that regeneration is before faith, not from it, and that regeneration is the direct work of the personal Spirit in the heart of the sinner, may well want to sit in judgment on the workings of the heart and mind of the sinner, to learn whether that work has been wrought in the heart. We have read a different Bible, and the teachings of that book were exhibited in my second essay. If the Holy Spirit is really the author of the impressions charged to his account in the present day, it is strange that he should never have converted any one in the same way in primitive times. There is no record of a case of that kind in the book of acts! To escape

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from the consequence of acknowledging, that from what appears in the New Testament, the conversions resulted from hearing the word of God, inconsistent sophists have invented a new definition of the work of the Spirit—"*sometimes with and sometimes without the word.*" Their *philosophy* requires that in every case conversion shall be by the Spirit without the word, because they teach that a sinner is dead, and can do nothing until he is quickened or regenerated by the Spirit. He can neither believe, repent, nor submit!

These views are not more antagonistic to the Scriptural teaching than they are to reason and the entire nature of man. Every emotion that moves the human bosom is a result of something man *knows*, *imagines*, or *believes*. If that which he knows, imagines or believes, be good, he has the emotions of joy, gladness, pleasure. If, on the contrary, these, or any of them, take cognizance of evil, or danger, his emotions will correspond, and fear, dread, or apprehension will seize the soul. If the Holy Spirit substitutes his own personal impression on the minds of men, in any case, for the gospel of the Grace of God, and as a result they believe or repent, and turn to God, such work strikes down the freedom of the human mind, and takes away forever the responsibility from men. And hence the conversion of every man is a miracle! JOHN HARRIS, in his invaluable work, "MAN PRIMEVAL," by looking at Man as an *intellectual* and an *emotional* being, has most clearly come to the same conclusion that we have, while looking at the message of mercy God has sent to him! After showing that man is so framed by his Maker as to be able to appreciate the works of God around him, to be adapted to them, and they to him, he says, "Here then is a scale of valuation for all the objects in the universe. How important that we should acquire the habit of correctly arranging and valuing things accordingly!—How many of the fatal errors which occur in the education of the young, arise from the oblivion of this rule; in consequence of which means are mistaken for ends, shadows for realities, and the body preferred to the mind."

"How high a place in this scale of valuation would a human being be found to occupy! while every other object would find a place, he as the mediate end of all, would stand at their head, charged with the collective influences of the whole, the great blessing of every circle into which he came. How high a place above all other communications should a volume of Divine revelation occupy! If the mutual impartation of human thoughts be the great ordinary instrument for moving the mind, what emotions may be expected to follow the utterance of Divine thoughts! Hence 'the truth' is the means of human renovation." (See pp. 87, 88, 89.)

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Verily, the truth stands here beautifully expressed by Harris. Still it but endorses and confirms every Scripture statement on the subject. "The law of the Lord is perfect, converting the soul." "Of his own will begat he us with the word of truth." "The gospel is *the power* of God unto salvation." "Born again, not of corruptible seed, but of incorruptible seed, by the word of God, which liveth and abideth forever." If the theory we oppose be correct, then all these passages are false! For the passage is false which says of the law of the Lord, that it converts the soul, if sometimes souls are converted without it. It is false to say "The gospel is THE POWER of God for salvation," if it is only *a power!* It is false to say we are born again from the word of God, if sometimes we are born by the Spirit, without the word! It is not, however, false to ascribe the same result to the *word* and to the *Spirit* of God, because the Spirit, the efficient cause, always works through the word, never without it, in the conversion of men.

After this natural digression, we return to the subject of the *Confession of faith, the striking peculiarity of this Reformation*, which is neither more nor less than a return to the primitive mode of making Christians, and harmonizing them, and keeping them together, "by the bonds of the gospel." If our effort had only resulted in this, it is worth the labor that has been spent upon it. It is a primary step in the right direction. Others form on opinions, we alone on *faith*.—Strange that those who love Jesus should hesitate to make him the Alpha and the Omega, the first and the last. Let us now look at a few more passages of Scripture, which relate reflexly to our subject. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world has blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. * * * For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the *light of the knowledge* of the glory of God, in the face (or person) of Jesus Christ." It follows, therefore, from this passage, that the *light* is in the *knowledge* of Jesus Christ, as the Son of God and the Savior man! Should man, when making a profession of his religion, intrude anything here of his *own?* Should he not confess with his mouth the belief of his heart, to his salvation?

"Therefore if any man be in Christ he is a new creature: old things are passed away, behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." Here it is seen that those who confess the faith of Christ, and are baptized upon it, are baptized into Christ, to live in him, to love him and to serve him,

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all the days of life! "Who is a liar but he denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son.—Whosoever denieth the Son, the same hath not the Father; but he that *acknowledgeth* the Son, hath the Father also." Literally, as rendered by *Sawyer*, "He that *confesses* the Son has the Father also."—It is the same word in the Greek which is generally rendered *confesseth* or *professeth* in the old version. "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ hath come in the flesh, is not of God." *Sawyer* renders, "Every spirit which confesses that Jesus Christ is come in the flesh, is of God, and every spirit which does not confess Jesus, is not of God." I see nothing in the original to support the first part of this rendering. I would therefore prefer Mr. Wesley's rendering: "Every spirit which confesses Jesus Christ, who has come in the flesh, is of God," and so of the other.

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." To confess that Jesus is the Christ, and to confess that he is the Son of God, amounts to the same thing, because none but God's Son could be man's Savior, and therefore he only was anointed of God to that end! Hence we see the blessing of pardon promised sometimes to one and sometimes to the other—and often to both. "Whosoever believeth that Jesus is the Christ, is born of God;" and who dare dispute it? We are sorry to say there are many who dispute it! To such we reply with Paul, "Who are you that reply against God?" Again, in the same connection, John asks, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Oh! precious faith in a precious Jesus! How much obloquy should we be willing to endure for our love to thee! There are three witnesses to him—"The Spirit and the water and the blood, and these three agree in one." The Spirit came to prove him to be the Messiah, the Son of God. At his baptism by John, the Spirit descended upon him, and the Father publicly acknowledged him—"This is my beloved Son, in whom I am well pleased." Thus "he came by water." The sacrificial blood all pointed to him and typified him. Notwithstanding, the "blood" that "bears witness" is more especially referred to here. In his own death, when he shed his own "precious blood," we have the testimony; for "Behold, the veil of the Temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent. So that "the Centurion, and them that were with him," having witnessed all this, "feared greatly, saying Truly this was the Son of God."

In conclusion, we can but again express our sorrow that the Bap-

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tists are not with us in this our devotion to the Son of God, and in the jealousy we feel in regard to his name, his work, and his ordinances! They have suffered much in their zeal for his ordinances, his word and his church. May we not hope that they will reconsider their grounds in reference to us. We can, in the judgment of charity, notwithstanding a difference of opinion in some things, when they have the root of the matter in them, and after all the hard things they have said against us, take them by the hand and love them as brethren in Christ. A few haughty spirits and proud rulers stir up bad feelings against us, but there is no reason why "Ephraim should vex Judah, nor Judah Ephraim," to encourage a few belligerents, who are strangers to the love of God. J. H.

THE TABERNACLE.—NO. 2.

Cruden's Concordance gives the following definition of the Jewish Tabernacle:—"Among the Jews, a movable building, so contrived as to be taken to pieces with ease and reconstructed, for the convenience of being carried during the wanderings of the Israelites in the wilderness. It was of a rectangular figure, thirty cubits long, ten broad, and ten high. The interior was divided into two rooms by a vail or curtain, and it was covered with four different spreads, or carpets."

Webster, in his Dictionary, adopts this definition. It was, indeed, finally stereotyped in the permanent structure of Solomon's temple. But while traveling in the wilderness, on their journey from Egypt to the promised land, in harmony with their houseless and homeless condition, it was apropos to their then pilgrimage that they should repose in tents or tabernacles. It was, therefore, expedient and most mercifully condescending, on the part of the God of Abraham, of Isaac, and of Jacob, that he should have his tent also among them, and travel with them, as he had covenanted to their fathers.

Hence the worship of the Patriarchal age, or dispensation, was instituted for a traveling and sojourning people; and in its details it was consentaneous to their whole condition and circumstances. But the altar, the offering, and the priest were in all time and under all dispensations essential and rudimental elements of acceptable and salutary worship.

"Without shedding of blood" there is not now, there never was, and never can hereafter be, remission of sin. This is a stereotyped fact, firm as the throne of God. Hence arose the Altar, the sacrifice, and the priest. Hence arose the symbolic tabernacle—its *outer court*, its *holy place*, and its "*most holy*," or its "*holiest of all.*" Hence, too, arose the prophet, the priest, and the king.

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These three officials, indeed, engross all the wants of man as contemplated in the remedial system, or as contemplated in his present alienated condition and all its consequences. But of these three, the priestly, or sacerdotal, is the climax. Hence the Tabernacle, with its furniture and its services, were, one and all, enacted. It has three theaters, with all their garniture, actors, and services. One out of doors, and two within doors. It has one whole tribe of officials. Of these there are three grades—the Levites, the Priests, and the High Priest. All the sacerdotal services and honors culminate in the High Priest and his official rights and duties.

Having in a previous essay simply noted the two great institutions of the outer court—analogous to the condition of fallen man—or to humanity as it is—in a preternatural or unnatural state—"dead in trespasses and sins," alienated from his Creator and Benefactor, without the knowledge or acknowledgment of God as his protector and constant benefactor. Every unconverted man is a slave to his own passions and evil propensities, without any adequate appreciation of "the beauty of holiness," or of the majesty, the grandeur, the loveliness of his Creator and his Redeemer. Alive only to his own passions and selfish propensities, intent on gratifying each and every one of them at all risks and hazards, he stands aloof from the altar, the laver, the sacrifice, and the priest.

The altar and the laver were placed in the *outer court*, made perfectly accessible to every one who desired to enter into the sanctuary, and to have and to enjoy the light and life, spiritual and Divine.

The location of the outer court and its furniture, of the inner court and its furniture, and of the innermost court and its furniture, is most happily apposite to the sinner in his degraded condition under his benighted understanding and alienated heart.

The *outer court*, at the proper angle of vision, represents the world, dead in trespasses and in sins; the *holy place*, the church; and the *holiest of all*, heaven itself. These are, therefore, most wisely, most happily, and most graciously consonant to the three states of man, usually styled, Nature, Grace, and Glory.

In the state of nature, as it is usually called, (though we never saw a man in a state of nature,) Adam and Eve had no religion. There was no *religion* in paradise, because there was no need of it, any more than there is in heaven. Where there is no alienation, there never can be a religion, or a reconciliation; and, consequently, there was no religion in paradise, and there can be none in heaven. There is perfect amity, perfect worship, perfect peace, perfect joy—in other words, perfect happiness, in heaven. There are no tears, no sorrows, no fears, no hopes in heaven.

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Natural, Supernatural, Preternatural and Unnatural are not found in the diction of heaven. "In the Divine presence there is fullness of joy"; and, therefore, "there are pleasures forevermore." We sinful, alienated and estranged mortals, not having the diction of heaven, can form no adequate conception of the joys and pleasures and ecstasies of heaven. Eye has not seen, ear has not heard, human heart has not conceived the joys, the pleasures, the delights, the glories, the raptures of heaven. Could we, what nothingness, what emptiness, what inanity, what vacuity, in all the possessions of earth and time!! What hallucinations might we not discover in all the riches and honors and glories obtained by the deluded votaries of earth and time!

But to approach the tabernacle worship, we must stand a little while in sight of the two extrinsic, court-yard institutions. These were the brazen Altar and the brazen laver. The court-yard in which they were located, was in length one hundred cubits, and in breadth fifty cubits. We take the cubit for one foot and a half, or 18 inches. This would make the outer court one hundred and fifty feet in length, and seventy-five feet in breadth. Its only furniture was the brazen *Altar* and the brazen *Laver*. The former stood near the entrance into the court-yard; and the latter near the door of the Tabernacle. So that no one could enter into the Tabernacle without recognizing *blood* and *water*, and paying his special attention to both.

They are most significant institutions. Justification by blood, and sanctification by water, and both by faith in him who came by water and blood; not by water only, but by water and blood—Jesus Christ.

The virtue was not in them, but in the faith of their Divine institution and authority, by him who possesses all Divinity and all humanity. They were, indeed, types of a true and a real justification and sanctification, Divinely instituted and Divinely consummated. Faith in both was essential to acceptance on the part of him who desired admission into the family or house of God.

They stood in the open air. The sun upon them by day and the moon and the stars by night. The whole light of the heavens shone upon them and rendered them visible to every human eye. What a striking type, what a bold relief foreshadowing of the good things to come by the better tabernacle, the better altar, and the better sacrifice!

But having entered the sanctuary, let us look at its furniture. There we see "the loaves of the presence," the types of "the true Bread of life," placed, once every week, hot from the oven, upon the golden table, by the hand of the priests—twelve in number—representing the twelve tribes of Israel.

And by what light were they seen? Paul informs us; for, said he,

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"In the first Tabernacle, which is called *holy*, there was the chandelier, the table, and the presence bread." There was no sun-light, no moon-light, no star-light—no natural light that could penetrate this symbolic sanctuary. Its light was supernatural and Divine.

And last of all, there was the Altar of Incense placed in the center of the sanctuary, before the veil—on which the incense was burned morning and evening. What a beautiful symbol of a Christian family worship, bowing before the Throne of Grace, or lifting up its voice in songs of thanksgiving to the Father of mercies and the God of all grace.

Were we to enter into all the details of the Tabernacle and its worship, we should need a small volume rather than a short essay. We generally, in our college duties, deliver annually a series of lectures on this institution, and our opinion is, that the Tabernacle and its worship, thoroughly developed, is the best system of theology, properly so called, known to us in all the theologies of our country. We promise another essay next month. A. C.

OUR SIN AGAINST THE BIBLE UNION.

The readers of the Harbinger who are also readersof the "Christian Union," have no doubt been greatly surprised, as we have been, at the very excited and fierce assault made upon me by an anonymous brother, writing for that paper, because of the statements which I made in the January number of the Harbinger, concerning the workings and management of the Bible Union. Had this incog. advocate, whom, for convenience, I must call my Unknown Brother, laid my statements before his readers, I should not have thought it necessary to make one word of reply. So utterly has he perverted the tone and temper of my article, that it would only have been necessary to place *it* and its *perversions* side by side, in the same columns, to have enabled all readers *at once* to detect the injury and injustice which, in the flurry of excited advocacy, my unknown Brother has done me. But this has not been done. In the Ch. Union of January 26th, I am directly or indirectly assailed with "making grave criminations, and in uttering statements calculated to destroy the Bible Union and its work," which are *utterly devoid of justice or propriety*, and *for which the management of the Bible Union affords me not even a pretext!* The exuberance of ungracious epithets with which this charge is pressed upon me, I will not repeat. As festoons of spasmodic rhetoric, they may please the taste of those who have time to twine them into wreaths, but in a candid inquiry into facts, they only serve to darken counsel or gender strife. I desire to do neither.

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In something over two columns of excited assault, my unknown Brother does not once quote my own language, or even give the substance of it, in such fullness as to do my statements justice. Had he shown me even this degree of fairness, we would not complain.—My presentation of these statements is characterized as making "unnecessary and injurious assaults—hasty, ill-judged, ill-advised, grave criminations," "running a raid upon the territory of the Bible Union," &c.; but while the writer found abundance of space for these and such like out-pourings of his eager advocacy, he had none for the statements themselves—that is, *as I made them.*

Now, in this matter there are but three things that concern us.—*One* is, To deal faithfully towards the friends of a true version of the Sacred Scriptures, who look to us for information and advice:—*another* is, To do no injustice to the Bible Union;— and the *third* is, To make good against all charges, whether asserted or insinuated, the facts and statements which we have published. The *first* two points we honestly aimed at, in our article in the January number of the Harbinger. The *last* is the business now before us. It is rendered necessary by the assault of my unknown Brother, (I regret I cannot name him,) of the Christian Union.

The first of the "accusations" for which Bro. Pendleton has not a "pretext," is thus stated and refuted by my unknown Brother—"Brother Pendleton charges that there are really but two persons engaged as Final Revisers, and that these are *Baptists.* In answer to this, we reply that there are *four* persons engaged as Final Revisers, and each of the four is actively engaged in the full performance of the duties prescribed in the *Rules* adopted by the Bible Union, for the government of the Final Revisers. A *majority* of them have to concur in the adoption of any word or phraseology introduced into the revision." This is what my unknown Brother says. Let us see what I said. On the 46th page of the Millennial Harbinger for this year, in the article which has excited so much useless rhetoric against me, I published as follows:—"In selecting the Final Revisers, the Board of Managers appointed a committee to recommend suitable scholars; but it was not until April, 57, that they were prepared to report; and then, it appears, they had been able to find but *four*—only *two* of whom the Board, according to their report made in June following, succeeded in engaging for the work. These were Prof. T. J. Conant, D. D., of the Rochester Theological Seminary, who was to give his whole time to the work after July, '57, and Prof. H. B. Hackett, D. D., of the Newton Theological Seminary, who was allowed still to continue in the labors of his Professorship. These scholars are both Baptists. But it is stated that the other *two* whom

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the Committe recommended, but with whom the Board had not concluded arrangements, were "ecclesiastically associated with the Pedobaptists." At the anniversary in Oct., 1857, the name of Dr. Rodiger, of Germany, was reported as a Final Reviser—and *another* scholar was referred to, but as no final engagement had been concluded with him, his *name* was not given. At this meeting the promise was renewed that the committee should be completed as soon as practicable. At the anniversary of 1858, it was stated that "no addition had been made to the Final Committee since the last annual report." During the year, Dr. Hackett had been sent to Greece under the auspices of the Union, to make himself the better acquainted with the language of that country, as now spoken by the natives. Since this, no further arrangements have been concluded as to the Final Committee."

Candid reader, look on this and then on that. Do I not give the names of *three* Final Revisers—Conant, Hackett and Rodiger? And yet, without qualification or explanation, I am represented as saying there are but *two*. But more of this anon.

My unknown Brother says there are *four*. I have named *three*, and in general terms expressed my opinion of them. I ask him to *name* the *fourth*. If he will not give us his own name, he will pardon us for saying that, until he gives us the name of this *fourth* Final Reviser, and points us to the published authority announcing his appointment as such, we shall feel justified in standing to our statement that there are but the *three* whom I have named.

It is an easy and a very convenient course for one who is himself in haste to raise the cry of "hasty," "ill-judged," "ill-advised" aginst another; but I did not write one word of my article in haste. It was compiled, from first to last, upon a careful review of the whole premises, as developed in the published documents of the Bible Union. I challenge my unknown Brother, who, while he writes *incog.*, cannot, of course, expect to overshadow written records by the authority of his name,—I challenge him to the testimony of the published documents.

The report of 1858 says, "No addition had been made to the Final Committee since the last annual report. At the last annual report referred to, (that of 1857) it was expressly stated that the *fourth* person referred to, "has not assumed all the responsibilities of the Committee, and it is not deemed proper to announce his name." In the report for 1859, it is again repeated, that while this unnamed person is *co-operating with the Final Committee, he has not assumed their responsibilities.* (Quarterly Rep. for November, '59, p. 25.) In the report of 1860, no mention is made of him. I hold my positions,

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therefore, to be perfectly sustained, and that we have no authority for saying that there are any but *three* persons, as yet announced, upon the Final Committee, viz., Conant, Hackett and Rodiger. So soon as a fourth is announced and named, we will cheerfully make it known.

The *second* charge which I am accused of making, is thus stated and met: "As to the charge that the Final revision is virtually in the hands of the Baptists exclusively, we have only to say that the Final Committee of Revisers consists of two Baptists and of *two* Pedobaptist scholars, of the highest eminence. * * * * A majority of these must concur in every thing that is to be final in this Revision."

Now if, as I have shown, there are only *three* as yet on the Final Committee, *two* of whom are Baptists, and a *majority* of these must concur, is it not true that the revision, *as to its final form*, (for this is my language) is in the hands of the Baptists? This is as evident as that *two* can outvote *one!* But while this is true, the statement, as made by my unknown Brother, does not fairly represent the grounds of my remark. My objection was made upon the ground that Dr. Rodiger, being a German by birth and residence, could not be expected to exert much, if any, influence in the *final form* of an *English* version.

My unknown Brother is indignant because I raised a question as to the fitness of Dr. Rodiger for deciding upon the *final form* of the *English* Scriptures, and proceeds, in his haste and excited zeal, to defend the value of the learned Doctor's services generally. One would think from this that I had attempted to depreciate them: but the fact is, as would have appeared had my article been given to the readers of the Union, that, in a briefer form, I commended the value of Dr. R.'s services, as an assistant in this work, in the highest terms myself. But we shall hear our Brother—"The attempt," says he, "at slurring at the labors of Dr. Rodiger, is not in the spirit of a Biblical scholar. Even if his labors were confined, as they are not, to a pure text, his time would be well employed. * * * Those who know the invaluable character of his services as a Reviser, have labored diligently to secure all of his laboring time for the work of Revision, and when they succeeded in this, they felt, and now feel, that they had secured a vast amount of good for this holy cause." So much for our assailant. But what does this defense imply? Evidently that I had disparaged Dr. Rodiger's services in these respects. But this is a direct perversion of my purpose and language. I said—"Of his (Dr. R.'s) scholarship, I raise no question, for this is beyond dispute—but his remoteness from the main body of Revisers, and the fact that *Eng-*

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lish is not his vernacular, are reasons, which strike every one, against his suitableness as a Final Reviser of the *English* (mark the word *English*) Scriptures. The value of his services, as an *assistant* in the criticism and interpretation of the original, cannot be too highly appreciated, and ought to be retained — but the great business of the Final Committee is, to 'translate the exact meaning of the Greek text by corresponding words, phrases and sentences, so far as they can be found, in the English language, with the least possible obscurity or indefiniteness'—and to suppose Dr. Rodiger, or any other German Doctor, is at all capable of this, is simply an absurdity.—It is, indeed, a work for which there are but very few, even among our native born scholars, in any eminent degree fitted." This is my language, and it was in this view of Dr. R.'s connection with the Final Committee that I said, "Practically, then, it must be conceded we have but two Final Revisers of the English Scriptures," and in this sense it is *incontestably true. We re-affirm it.*

But our Brother says—"As to the absurdity of expecting any material value from the labors of a 'German Doctor' upon an English version, we confess we cannot see that absurdity is an essential element. There are persons to whom English is not the vernacular, who speak and write the language with a mastery quite equal to that displayed by natives. It might have been an absurdity in the Italian Botta to attempt to write in English a history of the American Revolution, but he did it, in a style of purity, accuracy and perfectness that has not been surpassed by any American writer. Facts upon this point crowd upon us, but it scarcely needs bolstering." Now as to these facts that crowd upon our unknown Brother, we cannot speak, but we hope they are not like the one he has crowded upon the reader. If they are, we advise our Brother not to trouble himself to bring them forward, for they will not serve to *bolster* even a "point." Botta's History written in English! This is certainly a discovery worthy of the prominence that our Brother gives it! We confess we did not know it before! True I read this history when a boy, but then the "Title-Page," and the "Dedication," and the Introductory Commendations, by Adams, Jefferson and Madison, all told me that it was "*translated from the Italian by George Alexander Otis, Esqr.!*"—We must again ask our unknown Brother either to give us his *own name*, or the name of the author from whom he learned this new fact as to Botta's history!

I am sorry my Brother cannot see the absurdity of expecting a native German, who has always lived in Germany, to be able to write the English language with the elegance and idiomatic accuracy demanded in a standard version of the English Scriptures—but he says

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he "*cannot*," and we cannot help it. Nevertheless, common men, who meet with our foreign population in the every day walks of life, and hear them talk—who listen to them in the pulpits and forums of the land, even after they have lived among us for years—such men will have no difficulty in agreeing with us, that *it is absurd*. That we have some very readable books purporting to be *written* in *English* by foreigners, who have long lived among us, we know; but we know also that these productions are submitted to *careful revision by English scholars*, before they are published. That it is absurd to expect Dr. Rodiger to write an English classic, such as the Sacred Scriptures must be, is the sum of my doubts concerning his fitness for one of the Final Committee on the English Scriptures, and in this opinion I stand unmoved.

Again—Our Brother says, "Brother Pendleton urges the plea that one of the rules for the Final Committee requires that the Com. shall work seven hours a day at the Bible Union Rooms, and that Dr. Conant is the only one who complies with this rule. But Brother Pendleton loses sight of the fact that the rule contains the proviso 'so far as practicable.'" As to these statements, I have only to say that my unknown Brother, with his uniform facility at making mistakes, misrepresents me. I neither "urged the plea," nor "lost sight of the proviso." On the contrary, I published the "proviso" in full, and contented myself with simply *stating the facts*, as to the actual operations of the Society, and just as the Society itself has stated them. "*I urged no plea*" *about it*.

As to all that my brother says abo[illegible] Let [illegible] brethren, &c., have but little [illegible] "eit[illegible]ing" our own far as it can find [illegible]ency. I "run no raids" [illegible] tory of the Bible Unio[illegible] or on our own brethren. I [illegible] respect for myself, for the [illegible] Union, for my brethren, and [illegible] as truth, to do so. I have spoken what I believed it my duty to spe[illegible] —the simple and unvarnished truth, about a movement that I love and have done as much to sustain as I have found it in my power to do. If I had waited for the time when there was nobody to be pleased or displeased, I would not have written at all. What degree of actual participation some of the brethren named may have in the management, I do not know—but for several I can speak advisedly. They are not, as our Brother styles them, "managers," but "Vice Presidents." They live remote from New York, and know, generally, about as little of the details of the management of the Bible Union, and have about as little voice in its affairs, as I, or any other Life Director, interested in the succecess of this enterprise. Father Campbell, if I mistake not, has not been able to attend a meeting of the

Bible Union since 1856—and does not regard himself as at all accessory to the present condition of its affairs. And, since our Brother has thought proper to lug this venerated name into his aid, I may further add, that between him and myself there is no difference of judgment as to the aspect of affairs as now presented by the management of the Bible Union, with respect to the number and organization of the Final Committee.

After thus vindicating myself in every statement which I had made, I deem it unnecessary to add, that I regret the necessity which has constrained me to write this article. I wrote a very calm and candid and perfectly correct statement of facts concerning the management of the Bible Union, and hoped that it would have the effect of correcting errors or oversights, or unguarded departures from the broad basis originally laid down for the conduct of this great work—but my article has been met in a different spirit by one who claims to speak with authority almost official, and I cannot but vindicate myself against his attempts to injure my character as a chronicler of events upon which I profess to speak with knowledge. Let the reader judge between us.

W. K. P.

OUR INDIANA TOUR.

Leaving home on the 19th of December, we met the Senior editor of the Harbinger, and his estimable wife, at Indianapolis on the 21st, to attend them on what may be properly called a *tour* through Central and Southern Indiana. It was in fact a *going round*, a journey in a circuit. It by Elmer Campbell a long cherished desire to pay the hasty excursions he had been permitted to do.—Sta[illegible] the aid of our excellent Brother E. Goodwin, and others, in [illegible] out a list of appointments. Within the time mentioned, thirty-two places were visited, from Lafayette on the north to New Albany on the south, and from Terre Haute and Vincennes on the western border, to Richmond on the east, within four miles of the State line. We never failed to meet an engagement, and but once or twice, in the whole route, were we five minutes behind time. Seventy-two discourses were delivered, on the route, generally to very large and attentive audiences, and the pleasures of social intercourse were enjoyed with many old friends, and with almost innumerable new acquaintances, never seen before, and probably never to be seen again until the Jordan is passed. Although the season of the year was unfavorable for travel, Indiana has such numerous and wonderful

ramifications in her rail-road system, that we were enabled to reach most of our appointments by the cars—thus throwing the burden of mud-road travel upon the brethren who came to meet us at the various railway stations.

From the 21st to the 26th, the time was spent in Indianapolis, where we shared the hospitalities of Brethren J. M. Tilford and Ovid Butler, and enjoyed pleasant intercourse with the brethren. Some ten or twelve of our preachers reside in this beautiful city and its environs—the numerous rail-roads that center here giving them unusual facilities for travel in every direction. Brethren Hoshour, Goodwin, Jameson, New, Brown, Benton, B. K. Smith, Bramwell, Hobbs, Evans, in addition to Perry Hall—the youthful but talented pastor of the church—all reside in or near Indianapolis, and furnish supplies to numerous churches within one hundred miles of the capital. Several of these brethren are employed as Professors in the University, and in addition to their regular labors with their classes, frequently sally forth on preaching excursions, and carry the blessings of the gospel to the regions round about. Some of them are students, pursuing their college course, but still finding time to do considerable work in the evangelizing field. One of them—Bro. Elijah Goodwin—edits the Christian Record, and goes out at the call of the churches to various parts of the State as an Evangelist. From so favorable a center of radiation, much light should be spread abroad; and we trust that the church and the University will sufficiently appreciate their position to make their influence felt in behalf of pure Christianity over the entire State.

From Indianapolis we proceeded to Lafayette, taking Zionsville, Lebanon and Thorntown on the way. At Zionsville we were hospitably entertained by Brethren Head and Laughlin, and formed many pleasant acquaintances. At Lebanon we were kindly cared for by Bro. J. H. Rose, an old Kentuckian, who heard the debate with M'Calla. Indeed, we found ourselves in the midst of Kentuckians in Boone county, many of whom were familiar with Mr. Campbell's early efforts in Kentucky, in 1823. Here, too, we enjoyed the society of our highly esteemed brother H. St. John Van Dake, whom we were sorry to find much impaired in health. Bro. Van Dake placed in our hands a pamphlet he has recently published on Repentance and Faith, which we have not yet found time to read, and of which, therefore, we cannot speak as we ought. We do not doubt, however, that it is a dignified and Christian performance, coming from a head and heart incapable of any thing of a contrary character. But we should not be surprised to find it rather metaphysical. We don't think that men are to be brought to faith or repentance by metaphysi-

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cal discussions of the logical, chronological, psychological or theological order of the processes involved in conversion. It is best to load the gospel artillery with a full charge of Bible facts, evidences, promises and warnings, take steady aim at head and heart, and fire away—bringing the proud sinner to terms as soon as possible If you make him a penitent, he is sure to be a believer; if you make him a true believer, he is sure to be a penitent. Most of these discussions are mere logomachies.

A large audience assembled in Lebanon, but the large court-room was so poorly heated that speaker and hearer alike suffered, and we fear that the interview was but little enjoyed.

At Thorntown we were heartily welcomed by our good brother J. Davis, and enjoyed the society of two young preachers of much promise—Hobbs and Blount. Here, too, quite a number of Methodist ministers called on Mr. Campbell, and expressed great satisfaction with the discourse they heard him deliver. The church in Thorntown, raised up principally through Bro. Hobbs' labors, is one of the best specimens of an earnest, working church, we saw on the route. If they are careful to cultivate piety, and preserve their present spirit of enterprise, they cannot fail to wield a mighty influence for good.

At Lafayette, we enjoyed the hospitalities of Bro. J. H. Marsteller, and our old Kentucky friend, Father Reynolds. This is one of the best business points in the State—and like many other marts of commerce, shows but feeble signs of spiritual life. The few brethren there are, however, stretching every nerve to sustain the cause. They have a neat little house of worship, and sustain Bro. Joseph Franklin as their pastor. Bro F. is a young man of energy and perseverance, and we hope he may succeed in reaping a large reward for his earnest labors. A highly intellectual audience greeted Mr. C. here; and the broad and comprehensive views of the gospel furnished to them, cannot but lead to good results.

From Lafayette we proceeded to Crawfordsville, where Bro. S. M. Huston, a worthy and efficient evangelist, was waiting to conduct us to his house. This is the home of Governor Lane, since elected to the U. S. Senate, who was one of the crowded auditory that greeted Father Campbell. Mr. L. is, we are told, a Methodist, although his mother, and the chief of his kindred, are identified with the reformation. It is a good thing to see men who fear God and love righteousness elected to places of solemn trust; but in these stirring and awful times, even good men have reason to tremble lest the fear of the invisible God give way to the pressure of the visible and tangible motives with which the political world abounds.

The new year opened on us at Crawfordsville, bright and beautiful;

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and amidst the greetings of numerous friends, we entered on its scenes with thanksgivings and supplications to the God of Bethel. Accompanied by Brethren Huston and O. B. Wilson, we proceeded to Ladoga, where we found a great crowd packed in the Methodist church —it being kindly tendered, as the largest in the place. Our brethren have a flourishing academy here, under the care of Bro. Jno. A. Campbell, formerly of Bethany College. Several preachers reside here.— At Bro. Stover's, a great many brethren called for religious conversation, and we were pleased to witness the eager spirit of inquiry that seemed to prevail. We had some seasons of delightful conversation with brethren who had evidently made the Bible their meditation.

At Bainbridge we were welcomed by Bro. Thornton, and found a crowd in waiting, in a new and commodious house which the brethren have recently erected. Bro. Higgins Lane—brother of the Senator elect—is the ruling spirit here, and the impress of his manly spirit is seen in the community. The church here is doing very well in its home work; if her members would let their benevolence reach out in just proportions after the general interests of the cause, we have no doubt they would be still more prosperous. Our highly esteemed Bro. L. H. Jameson met us here, and proceeded in our company to Greencastle, making the hours of social intercourse profitable with the rich suggestions of a studious and cultivated mind.

At Greencastle we found our active evangelist Bro. O. P. Badger, laid up by a severe attack of inflammatory rheumatism. We found a pleasant home with Bro. Melvin McKee. Greencastle is the seat of Asbury University, and the stronghold of Methodism in Indiana.— Mr. Campbell was kindly invited to preach in the largest house owned by the Methodists, whose pastor, Mr. Boyd, showed every possible kindness. Dr. Bowman, President of the University, and numerous Professors and ministers were in attendance. Whatever they may have thought before, we venture to say they will never hereafter doubt Mr. C.'s soundness on the question of the Divinity of the Messiah. The clearness, fullness, and grandeur of the conceptions, and the lofty eloquence of the utterance, in the sermons at Greencastle, are not often reached.

At Terre Haute, our worthy brother, H. Musgrove, Esq., had provided lodging for us at the Terre Haute House, kept by our old Wheeling friend, Ben. Hubbs. This is one of the largest hotels in the State, and certainly one of the quietest and most orderly we have ever seen. Bro. Black—a young and energetic evangelist, whose praise is in all the churches round about, resides here. There is a strong temptation to a young man whose services are in demand, to forsake his studies, and trust the inspiration of the occasion for some-

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thing to say. We hope that Bro. B., while working zealously in the field, will not allow himself to be drawn off from regular and persevering study, upon which his future usefulness largely depends. He has in him the elements of great usefulness. The immense hall of the City School building, capable of accommodating twelve hundred, was secured for the occasion of Mr. Campbell's visit, and notwithstanding the inclemency of the weather, and bad roads, a large audience was present at every discourse. Our brethren should have a much larger house in this flourishing city.

Our next appointment was at Sullivan, where Bro. J. W. Wolfe resides. We were grieved to learn from him that his son—a graduate of Bethany College—had recently passed away from earth, a victim of consumption. Here, too, we were indebted to our Methodist friends for the use of their capacious house of worship, which was densely packed, both day and night, with eager listeners. The disciples contemplate the erection, next Spring, of a substantial and commodious church edifice.

From Sullivan we passed to the ancient town of Vincennes, which will be known by its name as a French settlement. Several of the old cottages are still standing. Since the completion of the Ohio and Mississippi rail-road, the city has taken a fresh start, and shows many tokens of prosperity. We made our home here with Dr. Mantle, whose amiable wife, together with Bro. S. Burnet and wife—daughter of the venerable Adamson Bentley—were old Ohio friends. It was a joy to greet them in a strange land, and to know that they were holding fast the faith, and laboring for its promulgation. The church is feeble here, but we were much pleased with the spirit that prevails among the brethren, and greatly enjoyed our brief visit with old and new friends. Bro. Burnet labors very acceptably for the church, but they need some son of thunder to arouse that slumbering community to attend to the claims of the gospel. It is our opinion that Bro. Geo. Campbell ought to go to Vincennes, and stay there a month. If he cannot go, then Bro. Hobbs should take the case in hand, and see it successfully through.

From Vincennes we proceeded in company with Bro. S. Burnet to Washington, and thence, by private conveyance, five miles to Bethany church. This muddy digression from rail-road travel, forms a rather unpleasant episode in our narrative. There is something quite unromantic and altogether unpoetical about *mud*—especially about Indiana mud. To be hauled one day over a dead level, broken only by the occasional plunge of the wheels in some unfathomed depth of mud—all before, behind, and around you, a vast expanse of mud; the eager gaze over the soggy soil for some pleasant spot of dry land,

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arrested by a rude greeting of mud in eyes and nose and mouth; and then the next day to be rattled over the same road with its mud frozen into ungainly stiffness—to be shaken, tossed and tumbled until consciousness itself has become altogether promiscuous, is enough to have shattered all Hume's philosophy of *impressions*, and to have compelled him to acknowledge that mud, at any rate, is a terrible reality. We defy any man to cultivate bright fancies, or to go crazy over an abstraction, while being lugged along through deep mud, at the poor, dying rate of two miles an hour! We have an idea that if all our transcendental, moonshine, philosophico-theological dreamers could be put into a mud wagon and hauled over some corduroy roads that we wot of in Indiana, it would shake the nonsense out of them, and bring them back from their soft repose in Dreamland to an appreciation of the matter-of-fact world we inhabit here. One thing we are certain of—it enabled us all to appreciate more fully the comforts of rail-road traveling.

Having discoursed to the brethren at Bethany and Washington, we took the cars for Bedford. While waiting at Mitchell for the northern train, we were invited to preach in the Presbyterian church; and although Bro. Chalfant had but an hour in which to give notice, the house was well filled, and serious attention given to the matter propounded.

Reaching Bedford at 3 A. M., we were conducted by Bro. Dr. Newland to his house. Three discourses were delivered in Bedford, to very attentive crowds. Our devoted Bro. Wm. Brothers, the Brothers Short, and many others whom we cannot now name, were with us at this point.

From Bedford we took our way to Bloomington, where the platform was crowded with brethren waiting to receive us. Here we found our old friend, Dr. John Young, now practising law in B.; Bro. R. Faurot, the amiable and devoted pastor of the church—a graduate of Bethany College; the Brethren Blankenship, clear headed and large hearted men, to whom the cause in this region owes much; and many others, whose faces are familiar to us, but whose names have slipped from our memory. Arrangements were made for preaching in the University Hall. Dr. Nutt, President of the State University, and several gentlemen of the Faculty, extended all possible courtesy, and made our visit very ageeable. The cheerful home of Bro. Batterton was thronged with visitors during our stay. Indeed nowhere in the entire route, were our hearts more sensibly touched with the manifold tokens of christian regard and affection.

From Bloomington to New Albany we made our way, stopping over a few hours at New Salem—long enough to allow Mr. Camp-

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bell to address an assembly in waiting, and to snatch a brief repose' Conducted by Bro. Wright, and Bro. Berkey, to the cars, at 4 A. M., we arrived at New Albany at 6—Bro. Dr. Stewart meeting us, and guiding us to his pleasant home, where, in the society of a very kind and accomplished family, we found refreshment and rest from a severe succession of toils and travels. Here our estimable Bro. J. M. Mathes at present resides, having charge of the congregation. The bad weather, and a mistake about the date of the appointment, interfered with the attendance at our meetings. Yet we had very respectable audiences—a few coming over from Louisville, among them our much esteemed Bro. Curtis Smith. This was one of the few places in the State where we heard what we call good singing. Indeed we do not remember ever to have been so impressed with the neglect of this delightful part of worship, as in this trip. In most places, a very few sing—probably not one in twenty; and in some other cases when from five hundred to eight hundred were present, hymn books were so scarce as to make it necessary to line the hymns. What is it in the habitudes of the people of Indiana, so unfavorable to the cultivation of a musical taste.

We must defer any farther notice of our travels till the next number. We will only anticipate so far as to say that Father Campbell endured the fatigues of the trip bravely, and although preaching once and often twice a day during the tour, returned home improved in health and much pleased with his journey. I. E.

MISAPPLIED TEXTS.

"Whatsoever is not of Truth, is sin."—Romans 14: 23.

This passage is often quoted as if it meant that whatever a man does that springs not from faith in Christ, is a sin. This is a false application of the principle taught by the apostle. There are many things a man may do, without any reference to faith in Christ. He may work on the farm or in the shop. He may study Mathematics or read history, without any relation to the subject of faith in Christ, and be guiltless of sin in so doing.

In the connection in which the passage stands, the apostle is speaking of certain meats or days, forbidden or required by the Jewish law to those who were under it. He is showing that there is no sin in observing or not observing these ritualistic matters under the Christian institution, provided the person is fully persuaded in his own mind; but he who doubts is condemned: for whatsoever is not of faith is sin. If he has no assurance of the lawfulness of the act, it is a sin to him, if he does it, as the writer also observes "To him

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that esteemeth any thing *clean*, (in regard to these meats and drinks) to him it is clean."

Such is Paul's casuistry on a subject of great breadth and importance; and which may apply to many other things beside those on which he thus treats.

Faith, in this passage, does not refer to the belief of the Gospel; but to the persuasion of the lawfulness of what one does. To persons *weak in the faith*, that is of defective knowledge in the liberty of the Gospel, the precept was one of great importance.

"The letter killeth but the Spirit giveth life. ii. Cor. 3. 6."

Many quote this passage as if it meant, that the word of God—the Scriptures—killeth, but the Holy Spirit, by his quickening influences, *imparts life* to the soul. This is the popular intertpretation of the passage.

The Friends have made use of it to disparage the authority of the written word; and it is the occasion of their Spiritualistic errors on many vital questions connected with the Christian religion.

Rationalists also freely quote the passage to show Paul *versus* Paul in regard to the necessity of a verbal revelation. "The inspiration within"—"the inner light"—the "*absolute religion*"—"the *innate* consciousness" with them supersedes an external revelation, and is superior to it. The "letter" with them is the written word—which kills! The "Spirit" is an anomalous spirit—their own or some other—which gives life.

The word *letter*, in Paul's acceptation of it is simply the Law of Moses, that kills or condemns—The Spirit is the Gospel that gives life or justification to the obedient believer. J. C.

MISSIONARY CORRESPONDENCE.

Below I have the pleasure of presenting to the brotherhood and public generally three interesting missionary letters, one from Michigan, one from Kansas and one from Jerusalem, Syria. They are *from* widely distant parts of the world. These letters and others swell the number of converts during two missionary months, to more than three hundred additions. Six churches have been organized and three ministers captured from the denominations around us.

D. S. BURNET, *Cor. Sec'y.*

RONALD CENTER, MICH., Jan. 29, 1861.

D. S. BURNET—*Dear Sir:* Since my last to you, I have been laboring in this (Ionia) county. I have had some valuable additions, excellent meetings, in four different neighborhoods; and several weeks' sickness, from exposure to inclement weather.

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I am now in the third week of a protracted effort in Webster District, Orleans (adjoining) township. The people with one accord give heed to the things that are spoken. Up to the present time twenty-two have made the good confession, and five received from the Baptists; in all, twenty seven.

The snow which has been falling here from day to day, and is now falling fast and drifting high, threatens interruption to our meeting.

Please excuse this scrap of paper and short notice, as it is all the paper that I can get, and my time for writing is shorter than my paper. I hope to write you more fully ere long. Praying that Heaven may long bless the church with your eminently useful services, I remain, as ever, yours,

ELI REGAL.

LAWRENCE, Ks., Jan. 28, 1861.

BRO. BURNET—*Dear Sir:* Since my appointment as one of the missionaries of the A. C. M. Society of Kansas, I have traveled over three hundred and fifty miles west of Lawrence, along the line of the Kansas river, and preached six sermons with the following results:

At Junction City, county-seat of Davis Co., I broke the ground and gathered a congregation of 13 members, with good prospects of success in the future. This place now numbers about 400 inhabitants and has the entire patronage of Fort Riley, only 2½ miles distant. This fact alone secures its future prosperity.

At Ogden, in Riley county, I also preached the first sermon ever preached there by any one of our preachers, and gathered a church of 25 members. Here I have reason to believe we shall have but little, if any, real opposition, for the people there have generally embraced our views. We shall also be able to obtain a good house of worship one half of the time at very small cost, the house being already built, and our friends will be able to control it at least that amount of time.

At Ashland, in Davis county, I organized a church of 23 members in September last, as the result of only three discourses. To this church I now added 17 members more, leaving it with a membership of 45.

At St George, county seat of Potawatamie county, I also organized in September last a church of 51 members, as the fruits of one week's labor; and to this congregation I have added 18 members, leaving it with a membership of 72.

At Batcheldo, 12 miles above Junction City, we have a congregation also of 28 members.

Taking both my trips up the Kansas, I have spent ten weeks, and Bro. P. Butler has spent two weeks, with the St. George and Ash-

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land congregations, making in all twelve weeks' labor. And when I first went over this ground there were no organizations; now we have five, with an aggregate membership of nearly two hundred; and in these various organizations we have many of the best men in that part of the Territory.

The reason of my not making an earlier report, has been my protracted absence from home on this missonary trip, the last two weeks of which I was completely blockaded by eighteen inches of snow; and this renders it very difficult for me to do much for the month to come. But I hope the present missions will be continued and others added to them during the year. For surely this is the most promising field for us I ever knew. If we had four more good, active evangelists for the year to come, we could count greater numbers than any other society. We are now far ahead of any but the Methodists. Hoping all will be satisfactory, I remain your brother in bonds.

G. W. HUTCHINSON.

JERUSALEM, Dec. 31, 1860.

MY DEAR BROTHER:—It was generally expected that the disturbed state of Syria would operate greatly to diminish the usual amount of travel and pilgrimage to the "holy shrines," the present season, but such seems not to be the case, there being at least a fair average influx at the Christmas festivities. The day observed by the *Orthodox* Greeks and the Arminians will not come off for two weeks yet; but the Latin "high-day" fandango, which is by far the most uproarious, heathenish, and abominable, has been duly celebrated without any serious casualty. Disturbances of quite a serious character, however, exist in the Lebanon, and wherever else the Greek Catholics are numerous, on account of an effort now being made by the lordly prelates to force the superstitious laity into the adoption of the Gregorian calendar. One would suppose, from the fury with which the angry contest is waged, that the proposod change involved the question of the Saviour's actual birth, and jeopardized the best interests of pure and undefiled religion! What shadows we are; and what shadows we pursue!

Were men but half as zealous for truth as they are for error, and and would but observe the heaven-ordained means of grace in spirit and in truth, instead of such fleshly observances of will-worship, what a different state of things would be upon earth! For I doubt not that more folly and sin are committed during the seven "Christmas *holydays*," than during any seven times times seven days in the whole year.

Owing to the caution necessary to be observed at this time, I have

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not as yet distributed many tracts; but being quite encouraged in this department of missionary labor, am making it rather a specialty at this particular time.

What a headaching annoyance is this interminable bell-ringing! The different sects seem determined to make up for lost time. When I first came to this city, no bell was permitted to be rung in any church whatever, and the only substitutes allowed, even in the Church of the Holy Sepulcher, was a large bar of wood suspended by a rope and struck with a mallet! Gradually, however, various Christian communities have ventured to introduce them—first of small size, tinkling only in some dark corner, but now of deafening tone, openly pealing on the house-top; but all became as mute as church mice during the late troubles.

Another Christian village—but whether Romish or Grecian, I am not sure—though quite a large one—near Nazareth, has become Protestantized within the last few weeks. "What cause for thankfulness!" you are ready to exclaim. But alas! it is altogether notorious—indeed it is not denied by themselves—that the fear of the Bedowin is the motive principle by which they are impelled to come out of Babylon—their real object being to claw their Ishmaelitish neighbors, by whom they are so much oppressed, with the paw of the British lion! Sympathy for the protestants of Hasbeyia and Rasheia has been much diminished since it has become generally known that the Druses solemnly covenanted with them not to molest *them* if they would remain neutral, and faithfully kept the covenant with all that were faithful to their promise. Some of the Jesuit priests of Lebanon have openly charged the Anglo-American Committee of Beirut with bribing Romanists and Greeks to become Protestants; but from what I know of them—and I know most of them intimately—I hesitate not to say that they are utterly incapable of such an act. A hospital is now being founded in this city for the purpose of taking charge of the Syrian orphans; and deputations have come from various quarters for the purpose of taking portions of them to divers institutions to be reared and educated; but so bigoted are their few remaining relatives that they prefer dividing their last crumb with them rather than give them over in charge of Protestants. Several thousand pounds sterling are still expended every week in Beirut to sustain the refugees, and how much in the mountains, in the restoration of the ruined villages, I know not, but certainly a very large sum. Large donations continue to flow in from England, France and the United States, and worthy of all praise is this sympathizing spirit of humanity. But I would ask in all candor, if the neglect with which the poor, down-trodden, impoverished Jews are treated, is at all

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praiseworthy, or even pardonable. Never were people despoiled as the Jews have been for eighteen long centuries; and the haughty Maronites, of Lebanon, have, this moment, far more available means of subsistence than the humbled, despised Jews in any part of Palestine. And yet what is the origin, what the history, what the destiny of the former, compared with that of the latter! But I trust the time is nigh at hand when the church will awake to a sense of its duty, responsibility and interest, as connected with this noble but much neglected people: and "soon the forces of the Gentiles shall come unto them—the ships of Tarshish (America) *first*, to bring their sons from afar, their silver and their gold with them unto the name of the Lord; and the sons of strangers shall build up the walls of Jerusalem." How deplorable is the present condition of the Holy City! Yet how delightful the contemplation of the future!

The situation of the Druses is said to be truly pitiable since the onerous, retributive levy of indemnity has been laid upon them by order of Fuad Pasha. Intimidations, entreaties and impending starvation are all unavailing to induce a large majority of the Damascus refugees to return—so fearful are they of Moslem retaliation on the score of the modicum of justice Fuad Pasha has executed on them. The resignation of Ismael Pasha has excited—as it was well calculated to do—no little uneasiness on the part of the Christian and Jewish population. I have several times met him in the social cricle; and very rarely have formed the acquaintance of any one that has impressed me more favourably than this noble commander. He is, doubtless, known to you by reputation as the brave General Kmettey, who so distinguished himself in the defense of Kars.

Amongst the distinguished visitors now in the city, is the learned and urbane Dr. Leyburn, one of the editors of the *Presbyterian*, who favored our little congregation, at our afternoon worship yesterday, with an admirable discourse at our "hired room," on the side of Mt. Moriah. He and Dr. Inglis, his able colleague, have secured, by their advocacy of the Jewish cause, the contribution of six or seven hundred dollars, which has been invested in land near Jaffa, for the benefit of the Jews—as an incipient effort toward colonization. Your sympathies will be quite affected to learn that Dr. Leyburn, and another American, Mr. Low, of Minnesota, as also their dragoman, and other attendants, were robbed, maltreated and stripped of all their outer garments, a few days ago, at the Jordan, by a gang of Bedowin robbers from Moab. They succeeded as best they could in making their way back to Reah (Jericho), where they made out by hook and by crook to secure clothing enough to hide their nakedness, and in due time succeeded in reaching the city—bringing back with

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them, however, nothing of their own, save three unmentionables! and if Mr. Low's revolver had not missed fire they would, doubtless, have lost their lives as well as their money, clothing and other articles. Our energetic Consul (Mr. Page), immediately reported the matter to the Basha; and every effort is now being made to recover the property or its value (about $500), and bring the wretches to justice—a reprisal of nine camels being already made. Amongst the deaths of Franks during the past month is that of my friend, Dr Schutz, a Russian gentleman, of rare attainments, whom I am very sorry I was not able to reach, in compliance with his urgent dispatch, in time to see him before his death.

Hoping on, hoping ever, believe me, dearest of brothers, most devotedly yours in the Lord. J. T. BARCLAY.

"AND THERE SHALL BE NO MORE DEATH."

Oh, happy thought! a world where death is not,
Nor sickness, sorrow, nor the pain of dying;
A world where sin has left no leprous spot,
No burdened hearts, nor grief, nor any sighing.

The wail of infancy is heard no more,
Nor age is seen, nor guilt, nor blighted pleasures:
A sea, upon whose bright and blissful shore,
We'll find all safe our long-lost, buried treasures.

No dreary heights, no watching and no woe,
No anxious hearts, no orphans on the morrow!
No farewell words, so faintly breathed and low,
No cup to drink of nightly fear and sorrow.

Equal to angels!—strong to bear the weight
Of glory, honor, in the life immortal;
And with exultant wings—with joy elate,
To reach the city, through the grave's dark portal. J. C.

PROGRESS OF REFORM.

ILLINOIS.—Bro. J. W. Jeffress, Marine Settlement, Madison co., Jan. 24, 1861, writes: * * * Brother Campbell, I want to say a few words to you about our present condition as Disciples of Christ. It would be tedious and perhaps at this time unprofitable to give you a history of our career whilst united with the Baptist church. Suffice it to say, I was thrown overboard (as was Jonah from the ship) because I "held and propagated *doctrines* at variance with those held and propagated by the church," whilst I was and am still recognised as a "Christian man and brother;" and in my exclusion they only withdrew the hand of "*church*," not Christian, fellowship! After which my family—6 in number—took up their hats and bonnets and walked out after me. The words and sentences marked as quotations, are extracts from their church action in

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my case, of which I have a copy, and may find it necessary to have it published with my address to the Baptist church some day. We have since organized our little band as a church of Christ, in Marine Settlement, Madison co., Ill., and have grown to 26 in number. Our purpose is to meet every first day to commemorate the death of the death of our Lord, but for want of a house, we have been prevented doing so. We very much need the labors of some young Apollos to preach the unsearchable riches of Christ to the people of this destitute region, and very inviting field of missionary labor. We have a tier of some four counties, from Alton to Chester on the Mississippi, without a single Christian preacher known to me. I would that some good Christian preacher would settle down among us in this beautiful and fertile country, 25 miles from St. Louis, and same distance from Alton. If some talented brother would come here and labor in the Master's cause, *the cause* would no doubt soon become self-sustaining. Who will come? Any pious, talented and unmarried brother, whose heart the Lord may incline to come over into our Macedonia and help us, may be assured of finding a comfortable home in my house, with the use of a horse to get about to preach, with what other pecuniary aid I may be able to give. We have another languishing little congregation some eight miles north of us, which would co-operate with us. Our little church is mostly females, and poor. If you think it best, you can say a word or two in the Harbinger about the above; as I would like my brethren with whom I am acquainted to hear that I am still alive, though old and very infirm. "I will not be dismissed from the army of the faithful."

MISSOURI.—Bro. T. M. Allen, Boone co., Jan. 21, '61, writes: A short time ago, I wrote to you in reference to an interesting meeting in progress in Columbia, and that on the 16th inst. we commenced worshiping in our new meeting-house—on which occasion two fine, noble young men confessed the Savior, making 7 additions up to that time. The following night, Bro. M. E. Lard, who had arrived in our town, to our great joy, preached, and has been the chief speaker up to last night—when the meeting closed, with 24 additions—all by obedience except three. The additions were mostly young gentlemen and ladies—many of them students in the State University and Christian College. Bro. Rogers was the *Baptist* (but that is not his *surname*.) Yesterday evening he immersed 15, cold as it was. But as we walk by *faith*, and not *feeling*, we had to do as they did in the golden age of Christianity—go where there was much water. It was truly a joyous time at the conclusion of our meeting last night, to see the hand of fellowship given to more than 20 young soldiers of the cross, when added to the congregation. May the Lord graciously bless and sustain them. I need say nothing about Bro. Lard, save that he spoke with his usual ability and zeal, and that the profound attention given by the large audiences always in attendance, evidenced their high appreciation of his giant efforts. Truly, nobly did he sustain his high reputation, and met the highest expectations of his friends. Bro. J. K. Rogers and myself, who commenced the meeting, continued to its close.

Bros. White, Mason and others closed a protracted meeting, a few days ago, at Red-top, in this county, with 64 additions. These are glorious results, in the midst of so much political excitement and feeling in the country. May the good Lord carry on his good work, and save us from division and ruin.

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From St. Louis, Feb. 27, '61, Bro. Allen again writes: I have been preaching in this city for upwards of four weeks, and have had meetings five consecutive Lord's days, as also on almost every night during the meeting. You have doubtless been been informed that the congregation has been without a preacher since Bro. Proctor left here and located in Independence last October. But as they have a good and efficient eldership, I had the pleasure to find the congregation in a healthy condition. I have had a fine hearing, with increasing audiences and attention. Since I commenced my labors, there have been 18 additions, and the indications are very favorable for many others. Among those who have been immersed, are two very intelligent Presbyterian ladies, with a number of interesting and promising young ladies and gentlemen. The spirit of Christian union is evidently on the increase, and the brethren and sisters are greatly strengthened and encouraged. I expect to remain here some six weeks or two months longer, unless the congregation should obtain the services of a permanent preacher sooner.

Bro. B. H. Smith, Brunswick, Jan. 23, '61, writes: I held a meeting the first week in the year at Macon city, which resulted in 13 additions—6 by confession and baptism. I have just returned from Carrollton, where 3 confessed the Savior.

Ohio.—Bro. R. R. Sloan, Mt. Vernon, Jan. 14, '61, writes: We have recently had a refreshing time from the presence of the Lord. Our beloved Bro. W. A. Belding, Cor. Sec. of the Ohio Mission, commenced a meeting of days with us on the 7th of December, which continued over three Lord's days. With great kindness, clearness and power, the gospel was presented in day and evening addresses, to large and interested audiences. We have never had so favorable a hearing. Much prejudice was removed, and the seed of the word sown in many hearts. A deep religious feeling and solemnity characterized ever assembly. As the immediate result, 19 accessions, chiefly by baptism, were made to the army of the faithful. Every pupil in our family, not already Christian, confessed the name of Christ.

We have enjoyed the past year the pastoral care and labors of our very worthy Brother L. R. Norton, recently of Connellsville, Pa. He is now conducting a meeting in the western limit of our congregation. There have been six baptisms the present week—and there are prospects of others. The congregation, though small, through a prudent foresight in former years in providing a treasury, and some sacrifices the past year, have sustained all his time. We have expended more largely the past than any former year, and more largely the Lord has blessed us.

Bro. A. B. Green, Norton Center, Jan. 9, '61, writes: As many of the readers of the Harbinger are interested in looking over the reports of the progress of the gospel, I will briefly state that since our yearly meeting at Manchester last September, I have baptized 5 in Norton, and 7 others united with us, who were baptized at the Manchester meeting, making 12 additions to our little church, greatly reduced by removals.

Brother R. Moffett commenced a meeting at Millersburg, Holmes co., O., the 7th of Dec. last, at which 10 penitential souls gave themselves to the service of the Lord. I was called there the 18th of Dec., and remained three days, at which time 1 was baptized and 2 wanderers reclaimed.

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I have now just closed a meeting of days in Clinton, Wayne co., O., with 5 additions—4 by baptism. Bro. J. Belton assisted part of the time. It was a great struggle for a week to get the church out of difficulties.

Bro. Samuel Adams, Meigs' Creek, Jan. 31, '61, in a private letter, writes: We have lately had the most interesting meeting here I ever saw. Brethren Gardner and White commenced preaching here on the 5th inst., and continued thirteen days—the immediate result of which was 52 additions to the congregation at this place. Several old men and women, whose heads were perfectly white, were not afraid to obey their Lord in baptism, though the ice had to be cut. The balance are middle-aged and younger—all, indeed, of the most respectable and intelligent of the country—one whole household.

I never saw such an interest in any meeting I ever attended. The meeting-house was crowded all the time. Much prejudice has been removed, and a most happy impression left upon the minds of the community. A few bigoted sectarians would scold, but would still come back again. There 43 were immersed—5 from the Methodists, 2 from the Baptists, and 2 from the Presbyterians. Our number here now is about 120, some having united since the meeting.

Bro. L. L. Carpenter, Ottokee, Fulton co., Jan. 10, '61, writes: The cause of our blessed Master is steadily progressing in this county. I have recently held a series of meetings at West Barree, resulting in the organization of a congregation there on the foundation of God's word. Quite a goodly number were immersed into Jesus Christ. Some united from the Baptists, and some from the different parties around there. The prospects there seem quite flattering.

I have just closed a happy meeting at Springhill, assisted by Bro. A. L. Edwards, resulting in 17 additions—13 immersed, 3 reclaimed, and 1 from the Baptists.

We are trying to do all we can for the upbuilding of the cause here. May the Lord of the harvest abundantly bless his dear children everywhere, and hasten the glorious day when the gospel shall triumph.

Bro. C. Lake of Wooster writes: Bro. R. Moffett, assisted by Bro. Walker, of Millersburg, has just held a meeting here, with 20 additions, and fine prospects for the future.

Bro. R. Moffett is located as preacher at Wooster, and, as we are informed, has held a number of successful meetings this winter at various points around Wooster. We are very happy to learn of Bro. Moffett's usefulness and success, and pray that the Lord may abundantly bless him in the good work to which, we know, he has with a full purpose of heart devoted himself. Wooster and the region around it, offers a most inviting field for evangelical labor.

Bro. R. Moffett, Wooster, Jan. 19, '61, writes: There have been upwards of 80 accessions to the churches in Wayne and Holmes counties during the fall and winter, at meetings held by Bros. Walker, Taylor, Moore, Price, Green, and myself.

KANSAS.—Bro. M. D. Fisher, Ashland, Davis co., Jan. 16, '61, writes: Since I wrote you last, Bro. G. W. Hutchinson has visited us, and held a meeting of a few days, and added 14 souls to the army of the faithful—2 from the Baptists, 2 from the Congregationalists, 2 from the Methodists, and 8 from the world.—He also held a meeting at Junction city, (the county seat of this county) where

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he planted a little church of 13 members—several of them from the sects.—From there he went to Ogden, (some four miles from here) where he remained a few days and planted a church of 24 members—immersing a large majority of them. He is now closing a meeting at St. George, where he has added some 8 or 10—making in all 61. Brother Giddings, who has lately left the Seventh-Day Baptists, and is now preaching the apostolic gospel, has organized a church at Batchelor, [some fifteen miles from Fort Riley, on the Republican river] of 19 members, and added to them 9—making in all 28.

One brother at this place, who left the Methodists, after obeying the gospel as Peter required on the day of Pentecost, exclaimed, I have been living some thirty years in doubt, doubt, doubt; but now I am in doubt no longer, but rejoice with joy unspeakable and full of glory, and I thank God he has led me to see the truth as it is in Jesus! To the Lord be all the praise.

Bro. H. Rice, of Lykins co., Jan. 4, writes: The cause of the Redeemer is advancing in this section of our Territory. When last writing you there were but three or four brethren. We have now a church of some 25 members, with good prospects for more.

KENTUCKY.—Bro. L. Marrett, Duncansville, Dec., '60, writes: Since my last report, I have visited the following congregations: The first Saturday and Lord's day in Nov., I was at Union, in Boyle co.—spent 2 days, spoke 3 times, and baptized a daughter of one of the leading Baptists of that place. The first Lord's day in Dec., I was at Willisburg, in Washington county, where I spent 3 days, spoke 4 times, and immersed one. The second Saturday and Lord's day in this month I spent at Van Buren, Anderson co.,—spoke 4 times, and 2 took membership. Last Saturday, I began a meeting at Grapevine, near this place, and spent 4 days—spoke 7 times, baptized one, and 2 took membership. The 3d Saturday and Lord's day in November, at Mt. Vernon, Mercer co., I spent 2 days—spoke 4 times, and took 1 membership. Since my last, 8 in all.

INDIANA.—Bro. J. M. Mathes, New Albany, Feb. 9, '61, writes as follows:

BROTHER CAMPBELL:—The next Lord's day after you and Brother Errett were here, we had 2 additions—one by letter and one by verbal communication: and on last Lord's day I had the pleasure of immersing an excellent man, who had confessed his faith in Christ.

Bro. Moses Smith, of Harrison co., has just closed a protracted meeting of some six or eight days, including the first Lord's day in this month, at a place called "Blue Lick," in Clark county, a few miles from Charlestown, with some 15 immersions. Bro. Smith was aided a part of the time by Brethren A. Hubbard and Wesley Hartley, of that vicinity. May the Lord bless and comfort the Disciples everywhere, and keep us all humble!

MISSISSIPPI.—Bro. D. L. Phares, Newtonia, Feb. 4, '61, writes: I have to report that during the year 1860, our faithful brother, W. H. Stewart, of Evergreen, La., has gained 96 accessions to the army of the saints. About a year ago he commenced preaching at a point on Black River, La., where there was no church; and mainly by his labors, a congregation now numbering 70 members has been built up, and the entire community is most favorably disposed towards the new church, which meets regularly every Lord's day, whether any preacher is present or not. Many additions to the membership in Wilkinson

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and Franklin counties, Miss., were made during the year under the labors of our lamented Brother T. B. Harris, of Woodville, Miss.

MICHIGAN.—Bro. Eli Regal has just closed a series of meetings, four miles north of Ionia, with 42 additions. The interest was wide-spread, and deeply solemn, and we shall probably hear of many more conversions in the same neighborhood. Had we a sufficient number of suitable laborers, many hundreds might be turned to the Lord through all this region.

VIRGINIA.—Bro. S. B. Teagarden, New Cumberland, Jan. 31, '61, writes; We have recently had 3 additions here. I recently attended a meeting at Philips' church, three miles south of Salem, O., where there were 6 noble accessions.—The Eldership at this place are working men, and truly religious. May the Lord preserve them from harm.

OBITUARY NOTICES.

TRIBUTE OF RESPECT.

PARTHENIAN HALL, ABINGDON COLLEGE, ILL., Dec. 20, 1860.

WHEREAS, It has pleased our Heavenly Father, in his wisdom, to give us another severe warning of our mortality and nothingness, in sending his destroying angel to summon from our little band our much loved friend and sister, Eunice Heape, who had been for some time a worthy member of our Society; Therefore

RESOLVED, That it is with sorrow of heart and mournful regret, that we pay this last tribute of respect to one whom, a short time since, we greeted daily as a dear friend; but whose cheerful voice is now hushed, to rest till the bright resurrection morn, when we hope it will be tuned to sweeter strains, in a brighter land.

RESOLVED, That in the fall of one so full of hope and promise, we realize fully the saying that "Life is uncertain, and death is certain," and the great importance of being prepared to be called hence, at the will of our Maker.

RESOLVED, That we extend our heart-felt sympathies to the friends of the deceased, in this their time of sorrow. But while we mingle our tears with theirs in mourning their irreparable loss, we also have cause to rejoice in the hope that we with them will soon meet our dear Sister, who had wisely chosen that good part that even death could not take from her.

RESOLVED, That the Society Hall be dressed in mourning, and the members wear the usual badge for thirty days.

RESOLVED, That a copy of these resolutions be forwarded to the family of the deceased—also to the Abingdon "Nonpareil" and the "Millennial Harbinger," for publication.

MINNIE E. DAVIS, Pre't.

MAGGIE C. THOMPSON, Sec'y.

NEW PHILADELPHIA, O., Feb. 8, '61.

We are called upon to communicate the sad tidings of the death of our highly esteemed Bro. Wm. Shores. He was born Jan. 12, 1776, and died, at Spencer, Ind., Jan. 1, 1861, living 84 years, 11 months, and 20 days. To paint his personal character—public or private—would be to give a picture of as perfect a Christian as I have ever seen. Often have I, with joyful thoughts, listened to the tale of his struggles and triumphs. In his early life he joined the Meth. church, but when he heard the truth as it is in Jesus, he, in the face of opposition from all sides, joyfully confessed it, and to the day of his death looked to his departure with the fondest hope. But the most wonderful of all was, that though blind from his childhood, or so nearly so that he could see but a very little, and *never* READ *a word*, he could repeat from the Holy Oracles chapter after chapter—and, in fact, the New Testament was as familiar to him as household words. His religion so commended him to the hearts of all, that he was wel-

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comed wherever he went, and for years has been a member in the family of Bro. D. Carnahan, of Bakersville, Ohio; whence he went to Bro. Hinton's, in Ind. He was found by the roadside, in a fit of some kind, and speechless, and so remained till he died. May we be ready and waiting, as he was.

S. M. B.

Passed over Jordan, from St. Louis, Mo., Mrs. Sarah T. Morehouse, in the 21st year of her age. "BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD." H. C.

Died of Diphtheria on the 1st. Feb. Catharine P. Davis in her 5th year Of the dregs of diptheria, on the 12th of Feb., George W. Davis, in his 8th month—both children of Bro. Henry Davis of Bethany Va.

[The two following notices are from the Christian Intelligencer.]

ELIZABETHTON, CARTER Co., TENN., Jan. 28, 1861.

DEAR BRO. PARRISH:—It becomes my painful duty to record the death of our beloved brother, James F. Tipton. He died on the 20th inst., after a short but severe attack of paralysis.

He was born on the 14th of October, 1792, in the town of Elizabethton Tenn., which has ever been his residence. He embraced the truth, as taught by the Apostles, some 28 years ago, and has ever been a zealous and uncompromising advocate of the same. He has been very successful as a proclaimer, and so powerful were his appeals to the sinner that he seldom failed in adding to the faithful. During two years he was employed by the churches as Evangelist and during that time he immersed four hundred and fourteen. His labors were somewhat reduced by the decline of his health in his later years, though his zeal and love for the cause were unabated. Seeing me by his bed side, he requested me to say to the world that he could give a "reason of the hope within him, even in his dying hours, not because he had a dream, or had seen a vision, for he had seen none; but, because he had 'obeyed from the heart, the form of doctrine delivered him.'" He wished very much to talk, because he was very sensible his race was over, hence, he said, "I am ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

In answer to a question, "whether he ever had, during his long pilgrimage, any doubts or apprehension in regard to the correctness of his faith, or acceptance with God," he replied "*never, never, at any time.*"

He will long live in the memory of many that he called from darkness to the light of the gospel of the Son of God.

But he has left the scene of his labor below and is gone where the "wicked cease to trouble, and the weary are forever at rest." T. J. WRIGHT.

Died, Nov. 2d, 1860, at his residence in Spottsylvania county, Henry Carpenter, in the 74th year of his age.

The deceased had been a consistent professor of the christian religion for about half a century. At the commencement of the current reformation, he readily appreciated its aim, and heartily adopted its principles. He was an active agent for the Christian Baptist, and afterwards for the M. Harbinger.

Bro. Carpenter was one of the most pious men I have ever known, and thoroughly evangelical in his views and his principles. Having known him intimately from my childhood, I do not recollect ever to have had an interview with him, in which the subject of religion was not introduced before our separation, nor have I ever heard a single individual express a doubt with regard to the integrity of his christian profession. Even the most irreligious and skeptical would say, "if there are any christians, Mr. Carpenter is one."

He has left a widow and five children, together with a large circle of relations and friends, to mourn their bereavement—but they "sorrow not even as others who have no hope." F.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. IV] BETHANY, VA., *APRIL*, 1861. [No. *IV.*

METANOEOO—METANOIA.—REPENT—REPENTANCE.—REFORM—REFORMATION.

These two words, *metanoeoo* and *metanoia*, are found *fifty-eight* times in the Greek New Testament. The verb *metanoeoo* thirty-four times, and the noun, or substantive, *metanoia*, twenty-four times.

The former, in the common version, is always translated by the word *repent*, and the latter by the word *repentance*.

Besides these, we have the word *metameiomai* four times, and always translated by the same English word repent.

That this is manifestly unjust to the English reader, needs not to be argued. We cannot but admit that when the Holy Spirit employs two words, not synonymous, the translator should also use two words, if the language into which he translates affords them.

That our language has two such words, no scholar will presume to deny. The best English Dictionary of our language defines *repent* by the words—"*to feel pain, sorrow* or *regret* for something done or spoken;" or "to remember with sorrow, as *to repent of rash words*;" and the word *repentance*, by sorrow for any thing done or said;—the pain or grief which a person experiences in consequence of the injury or inconvenience produced by his own conduct."—Noah Webster, L. L. D.

He also defines *reform* and *reformation*. The former, he says, indicates—to change from worse to better; to amend, to correct;—and the latter, *reformation* or *amendment* of what is defective, vicious, cor-

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rupt, or depraved." This is both perspicuous and definite, and will be admitted by every lexicographer and scholar in our country.

But we desire to elaborate these terms to the satisfaction of the least educated portion of our readers. The word *metamelomai* always indicates sorrowful regrets, such as "*it grieves me*," "I am sorry for it." It always indicates painful and grievous regrets, and is never once found *associated with preaching the gospel.*

Be sorrowful and believe the gospel, never entered into the heart or escaped from the lips or pen of any inspired man, named in the New Testament! Be sorry and believe good news, is one of the most outlandish expressions we could imagine. No inspired man ever used such an expression, so far as the Jewish or Christian Scriptures report. It belongs to the furor of a Calvinistic or Arminian camp-meeting. Some of our contemporaries pour out hell-fire to frighten their hearers into the kingdom of heaven! We have witnessed such scenes, and have been shocked at such utterances. Far from a noble strife their frenzied zeal has led their way.

But a question has arisen in our modern theological schools. It is this:—"*Does repentance precede faith, or faith repentance?*" Volumes of speculation and discussion have been expended on this question, little to the profit of saint or sinner. It is conceded that faith without repentance, or repentance without faith, is of no saving value or importance to any man. It is also conceded that where there is true faith there must be true repentance; and where there is true repentance, there must be true faith.

I have on my table a tract of some sixty-four pages, in good and legible type, titled "REPENTANCE AND FAITH." It is, in fact, *Repentance and Faith* versus *Faith and Repentance.* It simply amounts to this:—a man repents of his sins against God, before he believes that there is a God! At our stand-point of reason, this is simply impossible. He that comes to God, in any way, must first believe that God exists. Can any man sorrow for a sin committed against any being, creator or creature, whom he has never seen, or of whom he has never heard! Does not faith in any being necessarily precede any approach to that being! Has not the pen of inspiration positively affirmed, that "he that comes to God" in any way (in faith, repentance, prayer, or praise,) "must *first believe that he exists;*" and more than this, "that he is a rewarder of those who diligently seek him!!"

The mere local position of words in any sentence does not absolutely indicate a sequence of sense or meaning according to the local position or order of them. If that were so, we could never understand innumerable sentences in either the dead or the living languages

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of humanity. Besides, we find the same words in many places occupying different positions, and yet the sense is the same.

There is an order of causation in the material and spiritual universe —an order of facts in creation, legislation, moral government and redemption. There is also, in some cases, an essential order of preliminaries, which is immutable.

For example—we must have a testifier before we can have testimony; we must have testimony before we can have faith; we must have faith in God before we can repent of sinning against him. We must have the assurance of pardon before we can have peace of mind, and we must have peace of mind before we can rejoice in hope of the life everlasting, and we must enter into the life everlasting before we can possess and enjoy the riches, honors, glories and felicities of heaven.

These are positions which, we presume to think, are logically and evangelically unassailable; and if so, the idea that repentance precedes faith, is not to be entertained. But there is an opinion that there is a *legal* repentance as well as an *evangelical* repentance We admit that there may be, because there has been such a repentance.— We find that the traitor Judas repented of his betrayal of his assumed Lord. But this is quite a different word. It is *metamelomai*, and not *matanoeoo*. The former is not found once in the New Testament connected with preaching the gospel, or with gospel repentance. It indicates a guilty, self-condemned penitence, such as that of Judas in reference to his betrayal of his assumed Lord and Master.

But the evangelical repentance which Jesus and his apostles preached, was quite a different state of mind. It was a joyful, a grateful, an *evangelical* reformation of life. It was not merely a sorrowful regret, because of penalties incurred, and fearful anticipations of future judgment. It was a change of views, a change of heart, a change of purpose, and a change of conduct—a reformation of the inner and the outward man. In one word, a new life began—a life of Christian piety and humanity.

Regeneration without faith, or antecedent to faith, and evangelical repentance without faith, or antecedent to faith, may be modern orthodoxies; but certain we are, they are not of apostolic authority or teaching.

What, may we ask in this case, was the commission given to the twelve Ambassadors by Jesus Christ in person? Did not the Lord himself, in person, commission, authorize, and command his twelve Apostles to go into all the world to make disciples of all nations, baptizing them *into the name* of the Father, and of the Son, and of the Holy Spirit—teaching them to observe all things whatsoever he had commanded them: and in doing this, said he, "lo, I am with

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you always, even to the end of the world."—Boothroyd—London, 1836. To the same effect Bernard, of Philadelphia, 1842,—placing *into the name* in the margin, instead of "*in the name* of the Father, of the Son, and of the Holy Spirit." All verbs indicating action or motion, are, in our language, followed by *to*, *into*, or *unto*, in harmony with a paramount law. We must enter *into* a house before we can be *in* it. And so of every new relation or position of life. We enter *into* a covenant, a bond, a contract, an obligation of any sort.—To baptize or immerse a person *in the name* of the Father, Son and Holy Spirit, is a gross innovation upon all propriety, as well as contrary to the spirit and letter of the Christian gospel. It is *in the name* of the Lord, that is, by the *authority* of the Lord, we immerse a believing penitent, on his own profession, *into* the name of the Father, the Son, and the Holy Spirit. Romanists *christen* church bells, pulpits and babes, "*in the name* of Father, Son, and Holy Ghost." And so practice many Protestants, on the authority of Rome

To the same category of Baptistic aberrations and traditions, we must add the idea of placing *repentance toward God* before *we believe that there is a God!* How can a man repent of offending a being whom he never saw or heard of, in whom he has no faith, of whom he knows nothing! Paul preached to the Greeks repentance toward God and faith in our Lord Jesus. Acts 20. 21. And from this statement, declarative of his address to the Greeks, some of our theorists imagined, and then asserted, that in and under the evangelical dispensation, evangelical repentance must naturally, necessarily and immutably precede faith. "Repent and believe the gospel," is, with them, a special favorite text. Believing the gospel is, in their horizon, the fruit of repentance, instead of repentance being the fruit of believing the gospel. This is rather a superficial theory. The mere position of "Repent and believe the gospel," (Mark 1, 15) is no reliable proof or evidence that repentance necessarily antedates or antecedes faith in God, or faith in Jesus Christ. Why not quote Acts 11. 21—"A great number believed and turned to the Lord." Turning to the Lord, which is evangelical repentance, presumes that faith in the Lord antecedes. Again, Acts 14. 1st—In Iconium, we learn that "a great multitude both of Jews and Greeks believed, and took part with the apostles." This was a genuine fruit of faith, a real reformation. The jailer, too, belongs to this class. When convinced that Paul and Silas were Christ's ministers, he asked, "Sirs, what must I do to be saved?" They answered, "*Believe* on the Lord Jesus Christ, and you and your family shall be saved." This was an unequivocal evidence of his faith and penitence. Hence, without any other evidence or interrogation, they authorized his baptism. Acts 16. 33.

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Many there are who rantize, and many there are who baptize infants, months before these infants are even conscious of their own being. So, Greeks and Romans have dispensed with both faith and repentance. But every human being must hear before he can speak, must believe before he can repent, and must evangelically confess or profess faith in the Lord Jesus Christ before he can be admitted to Christian baptism. Such is the order of things in the human constitution, and such is therefore the order of things in the dispensation of the gospel to a fallen and alienated humanity.

A man must *speak* before any one can *hear* him—he must be heard before he can be believed, and believed before he can be obeyed, and obeyed before his command can affect any one in any way whatever.

Such is the constitution of the human mind. Now, as God commands every man to whom he sends the gospel to believe it and to obey it, it is the superlative duty of every man to whom it is sent, to believe it and to obey it. Its first fruit is repentance—a change of views, a change of purpose, a change of conduct, and, consequently, a change of life.

Such are evangelical faith, evangelical repentance, evangelical hope, love, joy, peace.

Motive must always precede voluntary action. A man can have no motive to be miserable. His supreme desire, aim, intent and effort is to be happy. But alas! he too often mistakes both his goal and the way to it. And as Milton sung—

> "Part curb their fiery steeds, or shun the *goal*
> With rapid wheels."

Sight and faith have eyes. But eyes without light see nothing. It is light material, or immaterial, which guides our footsteps in the path of life, animal or spiritual. The gospel is the light of life eternal. Faith illuminates through the Sun of Righteousness, whose effulgence eclipses all the material suns that astronomy reveals to man. The eye of faith looks far beyond the milky-way of man's astronomy, and sees, in vision bold, a galaxy of glory which eclipses all the luminaries of all the sciences of earth's astronomies. Faith and hope are the Christian's telescopes, which reveal scenes of glory and of bliss that human science never did, never can, and, therefore, never will reveal to man.

These are the special and all transcendental attractions of the gospel of the grace of God, vouchsafed to all those who, through that faith which is "the confidence of things hoped for, and the conviction of things not seen" by mortal eye, look for the gracious reward.

These are the spiritual powers of the evangelical dispensation,

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which are addressed to faith, in order to a repentance into a life everlasting—a true repentance never to be regretted.

But this evangelical repentance never was posessed by any one in the absence of faith unfeigned. Such a repentance, virtually a reformation from dead works; is, in truth and fact, the fruit of faith and not its antecedent. There is a *legal* repentance, but it is the fruit of law, and of the condemnation accruing from violated law. But we speak of *evangelical* repentance, "a repentance that needeth not to be repented of." Grace appreciated by the sinner, is its antecedent; but law, with its terrors, is the immediate antecedent of a legal repentance.*

There is one antecedent to faith of unquestionable necessity. That is, need I say, *hearing*. Beside the rationale of it, we have a Divine oracle declarative of it. It is in these words;—"Faith comes by hearing." But, says some one, whence comes hearing? Paul shall respond;—hearing comes, "by the word" spoken; in this special case, "by the word of God." The immutable order in this case and in all cases in this category is, 1st, God speaks, 2nd, man hears, 3d, man believes, 4th, man repents, 5th, man obeys, 6th, man is blessed.

These *six facts* are incomparably more intelligible and more important than the five doctrines or points of Calvinism or of Arminianism. They are, too, quite appreciable by the humblest capacity. In the constitution, construction and government of the universe, we have categories of the Divine attributes gloriously displayed. These are;—

1. Power, wisdom, and goodness; in creation;
2. Justice, truth, and holiness; in legislation;
3. Mercy, condescension, and love; in redemption;
4. Each and every one of these is infinite, eternal, and immutable.

This is the most rudimental development, so far as we can conceive, of all the perfections, or attributes of God, exhibited in his word and in his works.

In the *classification* of these twelve attributes we may not, in the taste and judgment of some of our readers, arrange them in the most appropriate order, as indicative of their necessary antecedents and consequents.

The arrangement of them above submitted is, however, as far we are informed, the most generally adopted and acquiesced in by the most devoted students of the Bible. We presume not, however, to affirm that these are all the perfections of God, or that the arrangement

* *Metamelia, legal repentance*, is not once found in the Christian Scriptures. It belonged to the legal dispensation. The verb *Metamelomai* is found five times. It is found in the case of Judas, who repented and hanged himself, and indicates merely unavailing regrets.

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of them, is the best that can be. In our horizon, at least, we conceive it to be the best arrangement.

"Order is heaven's first law." There is an order of antecedents and consequents in all the economy of the universe. There is an order in causation, and an order in consequence in all the works of God. We must have the bud before the blossom, the blossom before the fruit, and the fruit before we can eat it, digest it, and assimilate it to our nourishment and invigoration.

Some one must speak before we can hear, we must hear before we can believe; believe before we can repent, repent before we can obey, and obey before we can enjoy. Such is the constitution of the human mind.

But it is not necessary to health or life that we should first study the theory of health and life. The uneducated clown often enjoys better health than the best educated physian. And he that eats the bread of life and drinks the water of life will enjoy better health and a sounder constitution than the right reverend archbishop of York, or his holiness of Rome.

But we have one text and but one where the imperative *repent* precedes the imperative *believe*; Mark 1, 15. "Repent ye and believe the gospel."—And one instance of "repentance towards God and faith in our Lord Jesus Christ." Only in these two instances, in the Christian Scriptures, do these words stand in this order. Be it observed then that in both these cases, the parties addressed confessed or professed faith in God. Jews and Greek Proselytes,—whether of the Gate or of Justice, confessed faith in God. Hence repentance towards God and faith in our Lord Jesus Christ could very appropriately be preached to both. Hence the essential priority, or the positive necessity, of faith preceding repentance, and not repentance preceding faith. He that comes to God must, by an *insuperable necessity*, first believe that he exists, and, secondly, that he will answer the prayer of faith based upon his promises. But again, no man can sincerely approach a God, or a Mediator between him and God, who does not sincerely believe in the existence of both.

In all truth, no child could ever learn to read the Alphabet of his mother tongue without faith. He must, by an insuperable necessity, believe that the first letter of his mother tongue represents the sound *a*. And even before he can learn his A. B. C., he must *believe* his teacher that these three types indicate three distinct sounds.

We, therefore, must unhesitatingly affirm the conviction, that without faith no child, no man ever learned to read his mother tongue. Repentance towards God preceding faith in his positive existence, is as imposible as to live without *air* or to see without light.

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There is no need of a debate on this subject, any more than there is reason to debate, *that a straight line is the shortest possible distance between any two given points*, or that a whole apple occupies more space than the half of it. A man's repenting of a sin against God without a prior assurance of faith or kowledge that there is a God, assumes a position no less untenable in the court of sound reason than he who assumes that there was a creature before a creator, or a son before his father.

The creation Drama, as reported by Moses, is a paragon of order. So is the Redemption Drama. And so, emphatically, is the Evangelical exhibition of it. Its preface or introduction was John the harbinger, his proclamation and baptism. Jesus of Nazareth his ancestry, nativity, person, mission and sacrifice—was his theme. His testimony was sealed by his martyrdom.

These are essential elements—rather, indeed, *the materials* of our faith.

The power of faith upon human character is in its materials. The facts of the gospel are its materials. The true appreciation of these materials, or the realization of them, by a vigorous faith, is adequate to the entire renovation of the human heart, and to the reproduction of that image of God upon the inner man, essential to the full beatification and glorification of man, as an eternal citizen of the new heavens and earth which are already guaranteed by an irrevocable charter given to our federal Head, in safe keeping for every joint heir with himself whose name is indelibly written in the Lamb's book of life, who was typically slain from the foundation of the world.

The frequent reconsideration of this system of redemption, with all its glorious provisions, is interesting to every rank of spiritual beings in God's entire universe. It has the charm of perpetual novelty and will yield rich harvests of ineffable pleasure through all the cycles of eternity. May we not then invite every citizen of Emmanuel's empire to make frequent visits into this immense area of being and blessedness, which the oracles of God gratuitously tender to every one that hungers and thirsts for eternal righteousness, holiness and happiness. The invitatation is superlatively generous and free.

"The Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come; and who ever will let him take the water of life freely." If this be not a cordial invitation who can give one!! A. C.

There is no greater sign of a mean and sordid man than to dote upon riches: nor is any thing more magnificent than to lay them out freely in acts of bounty and liberality.

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PLEA FOR REFORMATION.—NO. 4.

We read, not long since, a fine essay in Frazer, on "The Art of Putting Things," wherein it is clearly shown that much is gained or lost for truth according to one's success or failure in putting his plea in a favorable attitude before the inquirer. We feel that to conduct skillfully a *complaint* against existing symbols and forms of religion —to assume to act the censor to the Protestant world, though the task be undertaken in humility and prosecuted with kindness—calls for a high degree of the art aforesaid, to redeem the effort from an ungracious fate. It is the perfection of wisdom and goodness in the Holy Scriptures, that, when words of reproof or rebuke are to be spoken, the Holy Spirit reserves them to the last; and every good thing that can be spoken, is sought out and approvingly mentioned, ere the voice drops into the sad utterance, "Nevertheless I have somewhat against thee." We regret that our plea does not allow us to follow closely this divine model. We are compelled to put in the forward ranks some ungainly exhibitions of Protestantism. But as we are not going out to battle against our common foe, but are found on the field of drill, inspecting our forces, it is well to bring out the weak points, and learn the worst of our condition—especially as we promise to bring up the rear with a display of the merits and potencies of Protestantism, such as will give occasion of honest rejoicing.

But we are master of no *art* in the discussion of these questions.—It was said, if we mistake not, of Milton's Eve—

"When unadorned, adorned the most."

So our style and treatment of these delicate questions shall have no art but their artlessness. We know only the straight-forward, honest way of saying things; and they who wish to be tricked by deceitful management into an admission of unwelcome propositions, must seek elsewhere for a conjuror.

We say, then, frankly, that the present aspects of Protestantism are not satisfactory;—that its history, thus far, has not redeemed the promises and hopes made and cherished at the outset; and that the true genius of the Protestant movement demands and insists on farther reformation. The movement has halted short of Jerusalem: or, reaching the city, has failed to rebuild her walls, and restore the ordinances and the law of God. Unholy alliances with strangers to the covenant, have resulted in a spurious population, a corrupt speech, and an abortive restoration. There is therefore a call for Ezras and Nehemiahs yet to sound the trump of reformation, to call the people back to the long-forsaken law, until, with tears and penitential con-

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fessions, and united prayers and efforts, they re-establish the walls and the temple, the worship, and the righteousness of the law of God.

We have already intimated some of the defects of the early attempts at reformation, such as these:

1. They retained, as divine institutions, merely human traditions and commandments, such as infant membership and baptismal regeneration—dogmas and practices having no authority in the word of God.

2. They adopted, as bonds of union, symbols and confessions, whose philosophical theology required and enjoined human tests of fellowship, not only unknown to the Bible, but such as, if insisted on, must forever engender strifes among pious people, and hinder unity of faith and of spirit.

3. They unrighteously wedded the church to the State—stifled the pure gospel in the impure atmosphere of courts—and chained the church as an ignominious captive at the chariot-wheels of kings, princes, and diplomatists.

4. They erected huge and complicated systems of ecclesiastical governments, resting on *human policy* and not on *divine authority*, whose rival claims and aggressive tendencies have alienated and embittered the feelings of good people, while their bold assumptions and oppressive workings have brought continual disgrace on the cause of Christ. Christians have exhausted their strength in clamorous and virulent disputes over mere questions of governmental policy, and in bitter and odious rivalries, while the high claims of Piety and Humanity have been trampled in the dust.

The result has been, that the keen edge of the sword of controversy, so successfully wielded against the Roman Catholic church, and piercing even to the dividing asunder of the joints and marrow of that corrupt hierarchy, has been blunted; and that church has survived more on the errors and failures of Protestantism, than on her own intrinsic claims.

But need we gravely argue the question whether the Protestant movement, in its present or its past phases, conforms to the Scriptural delineations of the Primitive Church? Surely it will not be pretended that there is yet anything like a successful approximation to the simplicity, unity, spirituality and catholicity of the apostolic churches!

We can find at a glance—we grieve to say it—*Parties*, such as the letter and spirit of Christianity alike frown on as of the flesh and not of the Spirit; *Creeds*, of human structure, the most venerable and worthy of which is all too modern to claim our reverence; *Names*, of potent spell, and accepted as watch-words, which are utterly un-

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known to the word of God, while Scriptural names are practically repudiated; *terms of communion* not once mentioned in the apostles' teachings; *rites, ceremonies and ordinances*, performed in the awful and glorious names of Father, Son and Holy Spirit, which are but the commandments and traditions of men. And as a result of all these, we see alienations, strifes, envyings, jealousies, rivalries, and persecutions; and an utter dissipation of the forces which, if united, might conquer the world. Surely, surely, if this be the rebuilding of the temple, they who remember the stately simplicity, symmetry and grandeur of the first temple, before the papal Nebuchadnezzar laid it in ruins, and bore her children in chains to Babylon, may well weep and lament at the contrast!

We do not say these things complainingly. We are ready to admit that for much which we object to, an apology may be found in the necessities of past times. We do not write thus to find fault with the past, *but to insist that the future shall be redeemed from such unhappy and disastrous influences.* It is possible to find an apology for the men and the movements of the past, which, spoken for us, should cause us to blush with the shame of actual guilt! And we are convinced that this is fast becoming the conviction of leading minds in various parties

The Evangelical Alliance was and is a notable confession of the weakness and errors of Protestantism; and its blundering efforts to establish a basis of union an evidence, if not a confession of *blindness* as well. But we respect it as an honest and earnest attempt to reach after a healthier development of Christianity than was found in existing forms and teachings.

The *union movement*, in our own country, within the last few years, with which was linked *the great awakening*, was another beating of the pulse which indicated a healthier tone in the public mind, and a healthier condition of the popular heart. It was a powerful condemnation of the *sect* principle. It was a confession and a demonstration, that men could accomplish unitedly, *as Christians*, what they could not separately accomplish as Episcopalians, Presbyterians, Methodists, Baptists, &c. It was by no means a return to Primitive Christianity, *but it was a mighty demonstration of the necessity of such return.*

The unions actually accomplished between some branches of the Presbyterian church, in our own country and in some of the British Provinces: the kindly tone in which propositions for union are entertained among other parties; the dwarfing of creeds; the studied avoidance of many permanent points of controversy, which formerly were pertinaciously urged; the more cheerful recognition of the truly catholic and fundamental principles and practices of the primi-

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tive Church; the frank and open confessions, constantly multiplying, of the folly, guilt, and mischiefs of sectarianism; and the greatly increased incentives to a careful and critical study of the Bible: all these, we cheerfully accept as encouraging indications of the ripening of the Protestant world for farther reformation.

We are now prepared to state what we conceive to be essential features of a true reformation. But we are admonished by the space we have occupied, to delay this another month. I. E.

PIETY AND HUMANITY.

Piety and humanity, in our conception, are the two most beautiful and attractive words in our whole literature. "*The Lord reigneth, let the earth rejoice*," is the most soul stirring and exhilarating oracle in the wide world of fallen and alienated humanity. "Justice and judgment are the habitation of his throne, mercy and truth go before his face." These are soul stirring and exhilarating oracles of him who presides over the destiny of the universe. So minute is his attention to all the contingencies of his universe, that not a sparrow can fall to the ground, nor one hair from our head, unheeded or unobserved by his all-seeing eye. Such knowledge, such attention, is, on our part, incomprehensible. Yet we must believe it. He that made the eye of man, can he not see? He that made the ear of man, cannot he hear! He that made the heart of man, can he not know every thought, every motive, every intent, every impulse thereof!!

Again, is not he superlatively interested in the character and destiny of man! Did he not create man in his own image? Did he not incorporate in him all the elements of the universe! When his whole nature is analyzed, do we not see in him all the elements of creation? Has not man a body, representative of all the materials of our planet? Has he not a soul, possessed of every element of animal life? Has he not a spirit, which can commune with God? a spirit too, that can communicate with all the angel spirits that people the celestial universe! Can he not enjoy the entire society of all the tenantries that people every sphere or realm in creation's loftiest and widest area!

May we not truly say, that in our union and communion with God our Father, through the Lord Jesus Christ, we can enjoy union and communion with all the principalities and powers of every name, —cherub, seraph, angel or spirit, in all the circles of the heaven of heavens! And all this, too, through the ever variant cycles and circles of limitless space, and of interminable ages. as deathless, as immortal as the everlasting God himself.

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"*Because I live you shall also live,*" said our Divine Redeemer, while sojourning in our present mortal constitution. Indeed our life is concealed in Christ, the living and life-giving head of his own body—his ransomed kingdom of regenerated humanity—whose splendors will illuminate the boundless area of the universe of universes that comprehends every holy and happy being, of every nature, rank, and dignity, conceivable on the part of angel or of man.

Paul felt his own weakness more sensibly after he had been caught up to the third heaven—into paradise, and heard words that he could never enunciate; indeed words of such significance and eloquence that it was not possible for Paul himself or any other mortal man to pronounce. Such was their significance that language, in all its affluent powers, could not find a symbol or a sound competent to indicate, or to communicate them to the conception or appreciation of any human being.

We must graduate in the university of heaven before we we can participate in the raptures and transports of that fullness of joy and ecstacy of bliss indicated in such soul elevating and spirit enrapturing scenes.

But there is a foretaste of happiness, an antepast of joy and blessedness, even in our efforts to rise above the mirksomeness of the typography of sense and earth, and to concentrate our thoughts and our aspirations on the glories, the honors, and the unwaning felicities of the paradise of God.

And what is humanity, not impersonated humanity, but what is humanity, not as an abstract idea, but as an ever active, an ever potent principle, ever energetic in beatifying and enlarging the area of enjoyment, within the largest circle of all its powers and influence. This, indeed, is the true, the real and the ever active the ever communicative and the ever blessed and blissful principle. It naturally and necessarily, in its *direct* influence, beatifies others, but still more beatifies itself in its reflex potency. Hence taught the great philanthropist when he said, "It is more blessed to give than to receive!" But the miser, the mere worldling, holds another creed. His orthodoxy reads;—It is more blessed to receive than to give. And what is *piety*. Be not startled at the response we shall give. God is the object of piety as man is the object of humanity. Parents are ever active in beatifying their children. Hence their children, as soon as capable of understanding it, were taught by Paul our apostle, to learn to show piety at home, *alias, gratitude* to their parents. Hence gratitude to God is piety;—and hence an ungrateful man is always an impious man. And hence again an ungrateful child is always an impious child. These, too, are the greatest deformities in

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the world. A man ungrateful to God is impious. A child ungrateful to his parents, is also impious. Hence Paul inculcated, and even commanded children to honor their parents by contributing to their wants, which, indeed, is only equitable; it is but requiting them for the blessings they bestowed upon them. Hence his oracle reads, "Let children learn," (or cultivate) *piety* at home, by requiting their parents. It goes a little farther than one generation.

Paul taught Timothy to exact a little more than this. He says, "If any widow have children, or grand children, let these learn first to *show piety* in taking care of their own household, and then to requite their parents: for this is acceptable to God." And again he adds; "If any provide not for his own kindred, and especially for those of his own household, he has denied the faith, and is worse than an unbeliever, (or infidel).

This certainly is enough. And does it not so intimately connect piety and hmanity as to teach that they only differ in their object, that they are substantially one and the same in principle, differing only in their object.

Gratitude is one of the greatest blessings to him that posesses it and one of the most paramount duties which we do owe to all our benefactors; and sup erlatively to our Heavenly Father, from whom decends to us every good and perfect gift which we enjoy in this life; and for every hope that do cherish in reference to that which is yet to come.

Ingratitude to God or to man is the most condemnable of all sins. It is the most hateful in both heaven and earth. Is is, too, the meanest of all sins, by the most common consent of all humanity, savage or civilized. The most honorable men are ever most ready to acknowledge a favor received, and also the most prompt to confer a favor when an opportunity occurs.

In strict propriety of speech gratitude is piety andpiety is gratitude. According to Webster, our most deservedly authoritative lexicographer, *piety* in *principle* is a compound of reverence or veneration of the Supreme Being, and love of his character, or veneration accompanied with love; and *piety* in *practice* is the exercise of these affections in obedience to his will and devotion to his service."

Piety is gratitude to God and to man, contemplated as our benefactors. Indeed a great majority of men are the beneficiaries of both. All beneficiaries are indebted to benefactors. And in strict propriety of speech every living man is more or less a beneficiary. No man ever saw a man that was not indebted to both God and man.

Ranks and dignities of all degrees are, therefore, more or less, beneficiaries. And hence all men are, more or less, under obligations to

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both God and man. The debt of love is therefore, an everlasting debt. And who, *compos mentis*, would presume to deny it!! There was in Paul's premises a large horizon when he said, Romans 13, 8, "Owe no man any thing but mutual love." "Love and love only pays the debt of love." If this be not canonical in form, it is canonical in good sense and in substantive reality.

Were I to distinguish *Christian* love in its whole area from common benevolence, from natural affection, from carnal or instinctive love, from animal passion of any category, I would call it a grateful, admiring, adoring affection for him, and a cordial and unreserved devotion submisson to him, as Emmanuel—the Lord's anointed; the sovereign of creation's area, and all the tenantries thereof, and for all them that love, honor, and glorify him. Such is my conception of a Christian's love, in its evangelical and divine area. And such is the consummation and the culmination of the evangelical dispensation as exhibited in all the inspired writings of the prophets, apostles, and evangelists of the Lord Jesus Christ. In this conception of it, who, possessed of a discriminating mind and an honest heart, would not regard and esteem it as worthy of all acceptation, at the sacrifice of every forbidden passion and lust that conflict with its requisitions.

A. C.

OUR INDIANA TOUR.—NO. 2.

From Albany to Charlestown, our way was through a fine country, but over—no, not *over*, but *through* very deep mud. "I hope," said a young clergyman, when fishing for a compliment from his superior, "I hope, sir, you were not disappointed with the *length* of my sermon yesterday." "No, sir," was the reply, "nor with the *depth* of it either!" But we found both length and depth of the road from Jeffersonville to Charlestown all-sufficient—especially those portions not yet MacAdamized. But through the kindness of Bro. Alfred Davis and others in New Albany, we were furnished with a very comfortable carriage, and made the trip with comparative ease. At Charlestown we found a hearty welcome at Bro, M. B. Cole's, who had come to New Albany to meet us. The Methodist church was already thronged, an hour before the time, with an anxious auditory. Bro. John Harris, and other preachers, met us at this point. The brief period of our sojourn was pleasantly spent in the society of a cordial and devoted brotherhood.

Proceeding by steamboat to the beautiful city of Madison, we found on board Bishop Spalding, of Louisville—the Roman Catholic Bishop of Kentucky, and enjoyed with him a pleasant interview.—

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The Bishop is very much devoted to his church, and uses his varied learning with great zeal for her advancement; but in his intercourse with Protestants is a very courteous and polished gentleman, and does not offensively obtrude his peculiarities on their notice.

At Madison, we had the largest audiences any where assembled on the route. By special request of several city clergymen, Mr. Campbell gave a discourse on the afternoon of Lord's day, at the Court House. The court room, with the gallery, will hold from 1000 to 1500 persons. Every foot of space was occupied, and we were told that as many more failed to obtain entrance. Many brethren were over from Kentucky. Bro. J. D. Lockwood, who resides here, and has been the teacher of this church for six years past, is one of the few good specimens we have seen of what is generally termed a Pastor. His heart is in the work. He visits freely among the people, and knows their wants. His deportment is dignified. While the study is not neglected, the daily drudgery of a pastor's life is freely welcomed, and the sick-bed, the hovel of poverty, and the abode of sorrow find him a frequent visitor. In addition to all this, whenever he can be spared, he pushes out into the adjoining country in earnest evangelical labors. The prosperous condition of the Madison church shows that his labor has not been in vain. We pray God to raise up for our needy churches hundreds of such humble *laborers*, to be faithful under-shepherds of the flock.

We found in Madison some of the companions of our boyhood—Bros. Edward Robinson and Thomas Maddocks—whom we were pleased to find occupying posts of usefulness in the church. Here also we were pleased to meet our estimable Bro. Lanham, of Lexington, Ind.

Going from Madison to Vernon, we were much interested in the mode of ascending the hill with the cars. There is a rise of 440 feet in one mile and a third. This is altogether the steepest railway ascent we have ever known. By means of a cog-wheel, working in a set of cogs firmly arranged in the center of the track, an immense engine carries up the train at the rate of four miles an hour. Bro. Branham, the polite superintendent of the road, assured us that a hundred tons of freight could be carried up with ease. In case of any break in the machinery, there are strong clicks or ratchets, which, falling into the teeth of the bars, will hold the train securely. This invention is, we believe, the fruit of the genius of a Scotchman, named Cathcart, now resident in Indianapolis. It was to us a matter of great interest. We have often admired the steep grades on the Baltimore and Ohio railroad, where art has magnificently triumphed over the most imposing obstacles of nature; but we believe that their hea-

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viest grades are scarcely one-third so steep as this. There is something very inspiring in this conquest of Nature. It is the victory of mind over matter—the triumphant assertion of a superior nature. We stand awed, sometimes, in this presence of physical greatness;—towering mountains, heaving oceans, sweeping hurricanes; and especially in view of the incalculable magnitude of the physical universe. But we are more deeply awed in the presence of that *mind* which can remove mountains, navigate the seas, chain the lightnings, defy the whirlwind's power, and map out the starry heavens, bringing even their seemingly unapproachable mysteries into subjection to mathematical skill, and within reach of the scrutiny of "star-eyed Science." And what must be the true destiny of a nature, which, even here, under the fetters of gross materialism, can work such wonders! But whither are we straying? We did not mean to be betrayed into a homily, nor an essay. But the loud snort of the iron horse, and his majestic ascent of that heavy grade, set us to thinking *whence* all this power? And before we awoke from our revery, we had fairly concluded that a soul-sleeping materialist, who can recognize no spirit in man but his breath, and no higher nature than organized matter, ought to be doomed to work out mathematically the exact amount of flesh, blood and breath necessary to excogitate such a scheme of things as the Madison and Indiana rail-road presents!

From Madison we went toward Indianapolis, stopping on the way at Vernon, Columbus, Edinburg, Nineveh and Greenwood.

Bro. H. New, a devoted laborer in the Lord's vineyard, kindly entertained us in Vernon. At Columbus, we were met by Bros. A. C. Crane and W. A. Washburne. Resting awhile in Bro. Crane's hospitable mansion, we repaired at 11 o'clock to the commodious house which our brethren own here, accompanied by Bro. R. H. Pritchard—a name of honorable fame on the list of Indiana preachers. We met Bro. P. for the first time, although he had been long known to us by his valorous defense of the truth in former years. He has abilities for extensive usefulness. He ought not to be entangled by farming operations. Such men should be cut loose from every worldly tie, and have the undivided command of their time and powers for the work of the Lord. We had heard much of the backward condition of the cause in Columbus; but we must say, that at no point did we meet a heartier welcome, or a more cheering response to our appeals. If the church is behindhand, it surely is not for lack of means to make it otherwise. The Washburnes, the Cranes, the Irvins, the Cobbs, and others whom we saw there, have the ability, and we cannot but believe, the *heart* to put the cause on a good footing. They have a good house—wealth—men of good judgment, and of superior

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worth. Brethren, do not let the banner of salvation trail in the dust.

At Edinburg, too, we found a pleasant village, a crowd of hearers, and a host of affectionate brethren, mostly, however, from the country round about. Bro. Thomson, and Dr. Clark, whose wife was formerly a highly esteemed friend at Bethany, made us welcome at their homes during our stay. The brethren in Edinburg have a commodious house, and abundant means—but they are evidently in a condition not at all prosperous. They need much faithful labor to bring the church up to a proper standard. It is the center of a beautiful and rich country, and we hope to hear that the brethren have taken hold of the work with new devotion. Bro. J. R. Surface met us here, and accompanied us to Nineveh—a name not very pretty for a village, nor of very honorable associations. But in spite of the name, we found an exceedingly pretty country—a very cheerful home at Bro. J. M. Woodruff's—and a lively, earnest, working church. Bro. Miller—a graduate of Bethany—has been doing good service here, and is held in high esteem; but we regretted that failing health had compelled him for a time to abandon his field of labor. We trust he may soon be restored. Under the watchful care of Brethren Keaton and Gale, the church in Nineveh is flourishing. They have here the best tact in bringing out and employing the members of the church, that we found in the State. In Bible reading, recitations, prayer and exhortation, the members are generally called into activity. This is a great work for the under-shepherds. And if they expect to receive a crown of glory when the Chief Shepherd shall appear, many of them had better bestir themselves.

From Nineveh, returning to Edinburg, we took cars to Franklin—where we found Bro. B. K. Smith, conducting a meeting. The Court House was selected, as having the most commodious room for the meeting—and it proved not any too large for the crowd that assembled to hear Mr. Campbell. Bro. J. B. New, of Indianapolis, also met us here, and accompanied us to most of our succeeding appointments. We owe much to Bro. New's kindness, and to his cheerful and pleasant companionship. He is a fine specimen of cheerful, vigorous and useful old age. May the Lord crown his last years with abundant blessings.

The kindness of Bro. and Sistor Baldwin, of Sister Birehard, Bro. and Sister Garshwiler, and indeed of all the brethren whom we saw here, deserves grateful mention. Where there are so many intelligent and zealous disciples, we cannot believe that the cause will remain long under a cloud. Bro. Smith's meeting was producing very desirable results.

We learned that Dr. Bailey, President of a Baptist college here,

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was fearful of tendering the Baptist church to Mr. Campbell, lest some constructive sin of approving Campbellism should fasten its guilt on his orthodox soul! We met only two or three such specimens of Calvinistic exclusivism on the route. They are amusing relics of a past age—regular fossils of the old Calvinistic orthodoxy, which deserve to be labeled and laid away in our museum of theological curiosities!

After an affectionate parting with the Franklin brethren, we passed on to Greenwood, stopping at Bro. Shortridge's, and occupying the new and admirably constructed meeting-house of the Baptists. Our church here is young, and has fair prospects.

From Greenwood we returned to Indianapolis, and were conducted by Bro. New to his pleasant home. Through the kindness of Dr. Boyd, Mr. Campbell found conveyance to the University, where, at two o'clock, he delivered an extemporaneous address to the Threskomathean Society on Literature, Science, Art, Morality, Politics and Religion. It was of course quite discursive, but abounded in capital suggestions, good hits, and wise counsels. It deserved a much larger audience than was present.

The Lord's-day was spent in Indianapolis—Mr. Campbell addressing a crowded house in the morning, and Bro. D. S. Burnet a well-filled house at night. Bro. B. also gave a lecture to the students at the University, in the afternoon. We had an opportunity to-day of enjoying the company of Bro. S. K. Hoshour, the amiable and accomplished President of the University. Bro. H. is a man of genuine worth, a good scholar, and of superior abilities; and his modesty is as great as his ability. In a busy, pushing age like this, such men are not always as widely known or as fully appreciated as they deserve to be. We are glad to learn that under his care, the University is flourishing—maintaining its usual number of students through all the discouragements of the times. The careful financial management of Bro. Ovid Butler, has contributed greatly to the success of this educational enterprise.

By urgent solicitation of Bro. Branham, our stay in Indianapolis was abbreviated, to allow time to return to North Madison, as many had been unable to hear Mr. C. when he was in Madison. We were glad to meet at Bro. Branham's, Bro. D. Craig and wife, of Milton, Ky., Dr. Terrell and family, and many others from Madison. In the Baptist house a very attentive audience was addressed by Mr. Campbell on the broad principles of faith, hope and love, that underlie and permeate the religion of Jesus.

Rushville was our next point, the center of an exceedingly rich and beautiful country—the finest, indeed, that we saw in the State. Here

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we found Bros. D. Franklin, Reeve, Henry, Shaw, Caldwell, and many others waiting for us, and were conducted to Bro. Caldwell's hospitable mansion. Rushville furnished a choice audience. We have three or four preachers living here, all of them earnest and effective men. Here we met Father McDuffie, a pioneer preacher, who, like Father Longley, of Lafayette, has spent his days amid the hardships of frontier life, and laid the foundation of the prosperity of his successors.

From Rushville, a pleasant ride of six miles brought us to Flat-rock church, the field of Bro. Reeve's labors. We had not long to stay here, but there was something in the ways of the brethren that pleased us much. There is a good, hearty feeling pervading the church, and evidently a prudent oversight exercised. Here we met the excellent Geo. Campbell, who has recently moved back to his old home in Rush county. We know not if Indiana has any nobler spirit in her ministerial ranks. Bro. Frazee, too, formerly of Bethany, met us here. Could we have anticipated the excellent condition of the roads when the list of appointments was made out, we would have been glad to have placed several churches on the list in this region; but the winter travel is generally so bad in this State, that we dared not venture on many appointments off the railroads. At Greenfield, Bro. Branham welcomed us, and had out a large assembly for so rainy and dismal a day. At Cambridge City, Bro. Newly conveyed us to his home. Bro. Edmonson and wife, Bro. Rains, and Bro. G. Campbell joined us here. We were sorry to find Bro. Rains in feeble health—sorry, too, to be compelled to go on our way so hurriedly from the kind brethren in Cambridge City.

Our last stopping-place was the beautiful and thriving city of Richmond—originally, we believe, settled by the Friends, but now, in its 12,000 inhabitants, furnishing every variety of theological phase.—Not the least significant aspect of its society, is the bald, mocking, scoffing infidelity of the Barker school, and the prurient, marvel-loving, sight-seeking Spiritualism, which have numerous adherents and votaries. A grand hearing was had here, in Starr Hall, which seats about 800, and we trust that some good impressions were made on the public mind. Our church here is young and feeble, but quite spirited and resolute. Some efficient evangelist should have his home here, as we doubt not the cause can be successfully vindicated in so intelligent a community. We left Bro. J. B. New here to continue the meetings.

On Monday morning, Feb. 3d, we bade adieu to the brethren in Richmond, and started for Bethany, which in due time we safely reached,—closing a trip of nearly eight weeks, during which, in two

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thousand miles of travel, we met with no accident, failed of no appointment, and met with an uninterrupted succession of mercies and delights.

Our success in pleading for Bethany College, was probably as great as, in these perilous and discouraging times, we could expect.

We have many things to say, suggested by what we have seen and heard during this trip, which we cannot embody in these notes.—They will serve to give shape and point to future essays. I. E.

PROPHECY.—No 6.

And God said to Abraham: "Know surely that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation whom they shall serve, I will judge, and afterwards they shall come out with great substance." "And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age. But in the *fourth generation* they shall come hither again; for the iniquity of the Amorites is not yet full." This is an explicit prophecy, but it does not specify details. Therefore it is added:—

"And it came to pass when the sun set, and it became dark, behold a smoking furnace and a burning lamp of fire passed between the separated sides of the heifer, the she goat, and the ram placed by Abraham on the altar, as an offering to God." Then came the special prophetic oracle—"To thy seed have I conveyed this land, from the torrent of Egypt * to the great Euphrates; viz,—the land of the Kenites, the Kenizzites, the Kadmonites, the Hethites, the Perizzites, the Rephaites, the Amorites, the Canaanites, the Girgazites and the Jebusites.

Here we have not only the word to the ear, but also the picture to the eye, developing the special *temporal* purposes of God to Abraham, his friend and confidant, and towards his natural descendants.

But there is given to Abraham another charter, ineffably superior to any charter reported in the annals of time. Let us examine its details. It guarantied to him and to his believing posterity an inheritance commensurate with the universe, and enduring as the throne of God.

It was not, we repeat the mere land of Canaan. That was but an adumbration—a mere shadow of an inheritance broad as creation and lasting as eternity. True he had an earthly patrimony—the

* Not a branch of the Nile, but most probably a stream between Gaza and Rhinocolura. Some think it is the same as Sichor. Joshua 13, 3.

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second paradise of this world, guaranteed to him and to his posterity while they continued obedient to the one condition of that charter. But that violated, all was lost.

There was no *religion* in the Adamic Paradise. Neither, indeed, is there any religion in heaven. There was simply gratitude, or thankfulness in Paradise. And there are gratitude and thanksgivings in heaven.

Religion exists only on earth. Properly defined, it is the *rebinding* or *reconciliation of man to his God*, now in a state of alienation, anarchy and rebellion. There is no mercy in heaven or in hell. There is no need of it in the former, and the latter is beyond its pale. There is *worship* in heaven. In other words, there are gratitude, adoration, thanksgiving and praise in all the circles of the heaven of heavens. *It is the atmosphere of heaven.*

But we are now placed under a remedial dispensation. A system of reconciliation has been most graciously instituted on the part of our Father in heaven. This was, and is, and evermore shall be, the wonder, the admiration, the ecstacy, the rapture of angels and of men. Eye has never seen, ear has never heard, heart has never conceived, consequently tongue has never revealed the joy, the glory, the raptures, the ecstacies of heaven.

In the primary and most appropriate import of the word *prophet*, we cannot apply it to Isaac, though we may to his son Jacob, more especially after his name had been changed into *Israel*. Indeed, when on his death bed, Jacob assembled his sons that he might predict to them what should befall them in the latter days

But the world being more interested in two of his sons than in all the others, he makes these two stand out in the highest relief. These are Levi and Judah.

Of Levi and his brother Simeon, he said, "I will divide them in Jacob, and scatter or disperse them in Israel." Moses, too, a Levite, in his valedictory address, thus spoke of the Levites—

"Let thy Thummim and Urim be with thy pious one,
Whom thou didst prove at Massah."
* * * * * * *
"They shall teach Jacob thy judgments,
And make known thy law to Israel:
They shall place incense before thee,
And lay holocausts upon thine altar."

This was their position and office during some fifteen hundred years.

These exceedingly minute details, and their solemn and sublime significance, with their literal and exact accomplishment, not only expand our vision, but greatly confirm our faith in the plenary inspiration of these holy men, that figure so largely in the drama of prophetic inspiration.

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In Genesis 49, 10, we have one of the most significant and the most appreciable prophetic oracles in the Patriarchal or Jewish Scriptures. It fell from the lips of the patriarch Jacob, *sixteen hundred and eighty nine years* before Jesus *the Christ* was born. It is in these perspicuous and very definite words:—"The Scepter shall not depart from Judah, nor a lawgiver from between his feet, until the Peace-maker come: and to him shall the obedience of the people be." (I quote from Bernard's edition, A. D. 1842.) We shall also give Doctor Boothroyd's version, London, 1836. "A sceptred chief shall not depart from Judah, nor a judge from his own offspring, until the *Shiloh* come; and to him the nations shall be obedient."

We might add,—"that the best Jewish and Christian expositors understand this as a name of Messiah, denoting—"he who gives or makes peace." The Hebrew *Shebet* indicates the rod of correction, as Solomon uses it, Prov. 22, 15.

But we have *an apostasy* predicted, clearly enunciated by the great Apostle to the Gentiles. It is in these words:—"Let no man deceive you by any means: for that day (the day of the Lord's coming in judgment) will not come unless there come an *apostasia* (an apostasy) first, and the man of sin be revealed the son of perdition; who opposeth and exalteth himself against all that is called a God or an object of worship." 2 Thess. 2, 3. So that he sitteth in the very temple of God shewing himself as a God."

This mammoth Apostate is a standing miracle. Willing or unwilling, he confirms the plenary inspiration of Paul when he wrote the following words. The last day is not, as some suppose, very near at hand. "Let no man deceive you by any means, that the day of Christ's second coming is at hand: for that day will not come, unless there come *the apostasy* first, and the man of sin be revealed, the son of perdition; who opposeth and exalteth himself above every one called God, or that is the object of worship, so that he sitteth in the very temple of God, showing himself that he is a God. Remember you not that when I was with you I told you these things? And now you know what withholdeth; in order that he may be revealed in his own time. For lawlessness already *secretly* worketh; only there is that withholdeth * until it be taken out of the way: and then shall the Lawless one be revealed, whom the Lord Jesus will consume with the breath of his mouth, and will destroy with the brightness of his appearance: even him, whose coming is according to the working of Satan, with all false miracles and signs and wonders, and with all unrighteous deceit amongst them that are lost; because they received not the truth in love, that they might be saved. And

* Rather, "holdeth back." Bernard.

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for this cause God will send them such a mighty working of error, that they will believe a falsehood: so that they all will be condemned who believe not the truth, but have pleasure in unrighteousness." Boothroyd, D. D.—London Edition, A. D. 1836,—2 Thessalonians, 2, 3–12.

This, if not an exact portrait, is a good profile, of his fictitious holiness, whose palace and chair yet stand in the city of Romulus, founded 748 years before Christ was born, now covering seven distinct hills, with a circumference of twenty miles, the celebrated center of the *Fourth great Empire*, once denominated "the Lord of the whole earth. It was celebrated by Propertius, of venerated fame.

"Septem urbs alta jugis, toto quæ præsidet orbi."
(The lofty city, which presides over the whole world.)

But her doom is written and sealed. Perhaps we may, when more at leisure, portrait Pagan and Papal Rome. But this object comes not within the area of our present field of vision.

Rome has long assumed the attitude to christendom in which Jerusalem stood to the Jews during the life of the Messiah and his apostles. But the glory of both cities has long since passed away. Their future may be studied with much interest and profit both to the church and to the world. But how few of our cotemporaries take much interest in such studies! The history of the future is more claimant, more soul attractive, more alluring than either the history of the past or the present. "We never are, but always to be, blessed," is indelibly written on many a heart.

But Rome is one of the more prominent fields of the prophetic chart, and is at present occupying an unusually large space in the thoughts and inquiries of the living world. In the wide area of Christendom, we have the Popedom and Protestantdom.

We are not in possession of any good reason why we should have in our lexicography the word *Popedom*, and not the word *Protestantdom*; the word *Christendom* and not the words Mahometandom, Pagandom, &c. These are anomalies in our language which ought not to be tolerated. But alas! the *norma loquendi* has no court of appeals; and consequently every man may coin new words, and phrases, too, if he please.

The *Apostasy* is a prolific theme of prophecy, and we cannot dispense with it or a notice of it, in any successful attempt to understand the future of the gospel age. The term apostasy, in Greek *apostasia*, is found only twice in the Greek New Testament. These occur, Acts 21. 21, translated, com. version, *apostasy* from Moses—the other, 2 Thess., 2. 3—"That day"—(the day of the second coming of the Lord) "will not come, unless there come THE APOSTASY first, and

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the MAN OF SIN be revealed—the son of perdition;—who opposeth and exalteth himself above every one called God, or that is an object of worship; so that he sitteth in the very Temple of God, shewing himself that he is a God." Boothroyd's version. We shall also submit to our readers Bernard's edition: "*That day will not come*, until there come first *the falling away*, and the man of sin is revealed, *the son of perdition*, who opposeth and exalted himself against all that is called God, or that is worshiped: so that he sitteth as God, in the temple of God, declaring himself to be God." To which Paul adds—"Remember you not that when I was yet with you I told you this?" But let us hear him dilate upon this wicked personage. "And now you know what withholdeth, till he shall be revealed in his time." "For the secret wickedness," or, as Boothroyd translates, "Lawlessness already secretly worketh; only there is what withholdeth, until it be taken out of the way. And then shall the LAWLESS ONE be revealed, whom the Lord Jesus will consume with the breath of his mouth, and will destroy with the brightness of his appearance: even him whsoe coming is according to the working of Satan, with all false miracles and signs and wonders; and with all unrighteous deceit, among those that are lost; because they received not the truth in love that they might be saved. And for this cause God will send them such a mighty working of error, that they will believe false hood: so that they will all be condemned who believe not the truth, but have pleasure in unrighteousness." *

We as certainly live in this age and condition of things as we live in the year of grace 1861. The Popedom and the Pope are yet in power, and his kingdom is still increasing by physical generation. His chair, indeed, has lost its splendid cushions, and his parasites are not a little alarmed at the signs of the times. *But the* "*one thousand two hundred and sixty days*;" *or the* "*Forty-two months*;" *or* "*the time, times, and half a time*;"—*three forms of the same period*, commencing in Anno Domini *six hundred and six*, culminating in A. D. 1866, occasionlly produce infelicitous dreams—wakeful nights, and oppressive forebodings, in spite of all the opiates of scepticism and unbelief. But on these themes we desire still to ponder, rather than dogmatically to affirm. A. C.

The persons who do most good are least conscious of it. The man who has but one virtue or charity, is very much like the hen that has but one chicken.

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* Boothroyd, D. D. Bernard and other versionists substantially concur in this version of this most important passage. We regard it as a free and truthful translation.

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"THE PLACE OF FAITH IN THE GOSPEL SCHEME."

DEAR BRO. PENDLETON:—Several numbers of "*The Christian Freeman*," published at *Jacksonville*, Ill., by *W. S. Russell*, fell into my hands, a short time since; and my attention was specially attracted to the article in the Sept. No., with the above caption, from the pen of T. J. M., one of the corresponding editors. With your permission, I will present to you a general review of this article, but more especially of the following paragraph, which came to me *heavily marked*, and *marginally endorsed*, by some one who illustrates the "evident effect" with which the writer is wont to use the "argument." It occurs as part of a modest effort to point out "a more excellent way" to what he is pleased to recognize as the *sounder* wing of the Disciples:

"But yet, by a singular logical incoherence, and as another evidence of the strength with which denominational dogmas and usages cling to us, even these persons contend that the true order of the gospel is, first to believe, and then to repent. If I could gain the ear of such, I would present the case in this way: You say religious faith is no mere assent to the facts and truths of the gospel; and you say rightly, for so it is not. You say that it is *trust*; but yet you say that it must precede repentance—that faith may exist in an impenitent man. If so, your faith must be a mere intellectual belief, by which the heart is unaffected; and after completing this circle, you have landed in the enemy's country and surrendered to him! We have never failed to use this argument with evident effect."

The marginal endorsement of this paragraph, alluded to above, is in these words: "*What think you? I think he presents the matter in a very clear light.*"

I do not assume that the question "What think you," was, by the querist, addressed to me personally, but the endorsement is part of the matter circulated, and I propose, in the form of a review, to present some of the reflections that occur to my mind in connection with it.

In my judgment, the "argument" of the paragraph that elicited this unqualified endorsement, is any thing else than "clear." On the contrary, a *muddier* specimen of *thinking*, than this whole essay, and this paragraph especially, I have seldom seen in print. The self-complacency of the conceited author is inimitable, and may well excite a pitying smile, as *one* "evident effect."

Let the critical reader carefully note the *shifting of terms*, as occurring in this specimen of *logic*, in which the writer has evidently displayed his full strength. By this *shifting of terms*, he has deceived

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himself, as well as those of his readers who, like himself, are unable to detect the fallacy—for I am willing to accord to him perfect candor, as well as to those who endorse the argument, seeing that neither writer nor endorser will be apt to stake his reputation upon *such* an "argument," if aware of its defects. Let us take the argument to pieces, and see what is in it:

First, we have as one of the terms of one of his propositions, the phrase "religious faith," which none in our ranks ever defined to be "a mere assent to the facts and truths of the gospel." We, more than any other people, have always insisted that "Faith, if it hath not works, is dead, being alone." Next, we have the proposition that (*not* "religious faith, as the argument *demands*, but *some*) "faith may exist in an impenitent man." Lastly, we have the *conclusion*, paraded with all the confidence of a mathematical demonstration, "*Your faith*" (that is, "religious faith") "*must be a mere intellectual belief*, by which the heart is unaffected"!!! As a logical curiosity, let this "argument" be thrown into the form of a syllogism:

"Religious faith is no mere assent to the facts and truths of the gospel";

"Faith," (*not* "religious faith," of course, but *some* faith) "may exist in an impenitent man";

Therefore, "Your faith" (that is, "religious faith," which "is no mere assent to the facts and truths of the gospel,") "must be a mere intellectual belief, by which the heart is unaffected."

This is a fair statement of the argument, and he who cannot see the *conclusion* to be a gross *non sequitur*, is wholly beyond the reach of argument, and I argue no further with him.

But to do this *jumble* of an argument full justice, it must be stated that it has in it another element, deserving special notice. The Disciple who is made the victim of the "argument under consideration, is represented as conceding that "faith" (that is, "religious faith") "is *trust*." This faith, (that is, "religious faith") "must precede repentance." *Therefore*, as "faith" (that is *some* faith) "may exist in an impenitent man," "your faith" (that is, "religious faith," or "*trust*") must be a mere intellectual belief, by which the heart is unaffected," (and of course devoid of the element of *trust*!!!)

How it is that the Disciples are, by *such* an "argument" "landed in the enemy's country and surrendered to him," I confess myself unable to comprehend. Whether it is *above*, or *below*, my comprehension, it may not be very important to inquire. T. J. M., who "never failed to use this argument with evident effect," must have been very fortunate in *choosing* his *subjects*!

"The place of faith in the gospel scheme," is, nevertheless a most

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interesting *theme*, and, with the reader's permission, I propose to canvass it more fully. The essayist says, "It involves the *nature* of faith; a clear understanding of which is of unspeakable importance to any right comprehension of the gospel of Jesus." In view of its importance, it is much to be regretted that it should be so grossly misunderstood. *THE GOSPEL—*not faith*—is the "*guide-board*." *Faith* is the *confidence*, the *trust*, reposed in the instructions of the "guide-board," as addressed to the *subject* of this faith; and, as PRECEDENT *to the act of walking in the way pointed out by the "guide-board,"* this faith, confidence, trust, *leads the traveler to pursue his journey accordingly.* The faith, or confidence, or trust is *felt before* being *in* the road pointed out, and is exhibited in the *overt act* of moving into it. The idea that the traveler has no faith in the "guide-board" until *after* he has followed its guidance, is, in its absurdity, of a piece with T. J. M.'s general argument on the "place of faith in the gospel scheme." How come the traveler to take the road pointed out by the "guide-board," if, *beforehand*, he had *no* confidence, faith, trust in its instruction? He *does trust* the guide-board, as a *mental* state, *before* the overt act, and the *mental* trust becomes embodied in the very act of throwing himself in the way pointed out. It is true, the faith continues to the end of his journey, but, having reached his destination, his faith has relation to the "guide-board" as *having already* "*saved*" him, but is very different from the faith he had when yielding to its guidance. Now, in this case, at what point should the faith be called "saving faith?" Was the traveler *saved* by the faith, the confidence, the *trust* he had, *before* even placing himself in the way the "guide-board" points out, but *which led him to follow the way*, promptly and cheerfully?—or was he saved by the faith he had at his journey's *end?* or by his faith and works *combined? To ask these questions, is to answer them.* Accepting the illustration used, but erroneously, by T. J. M., we have prepared the way for the consideration of the question as to the "place of *faith* in the gospel scheme."

"Faith comes by hearing, and hearing by the word of God." The faithful preacher presents the sublime *facts* of the gospel, and, along with the facts, the *proofs* that they *are* facts. The intelligent hearer appropriately employs his understanding in carefully weighing, and

* The writer says, "The office of faith is like that of a guide-board at the departure of two roads, only one of which leads the traveler safely, while the other lures to sudden and certain destruction. True faith points the traveler to the living way, Jesus, the path to holiness and heaven: all other ways lead down to sin and death. How unspeakably important that the guide-board should be properly read, and its direction understood."—Christ. Freeman, Sept., 1860.

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rigorously reasoning upon the *data*, and the result is belief, faith, which, when carefully analyzed, at this stage, is neither more nor less than the affirmative conclusion of the understanding, in the whole premises, *that Jesus is the Christ*—THAT CHRISTIANITY IS TRUE. Of course, the intelligent reader will not understand me as intending to convey the idea, that there is necessarily a marked *pause* between this, the *intellectual* stage, and the *next* in order—that, before passing beyond this stage, the influence of the Truth *pauses* during an interval that might be measured. As well speak of measuring the interval between the introduction of light into the room, and the light's becoming visible—though it is evident the light *must* be introduced into the room *before* it becomes visible. Such is the relation God has established between the human understanding and the human heart; and such the relation of this grand proposition to our moral nature, when its sublime import is clearly apprehended; that, in the case of every right minded hearer, the influence of the Truth it envelops, *passes from the intellect to the heart*, and the moral feelings are stirred to their profoundest depths—just as the announcement that your dearest friend is no more, is first *heard*, then *believed*, and then *felt*, with a depth of emotion suited to the relation, and all occurring with so much rapidity that the several stages may not have been noted. (Indeed it is of the very nature of intense feeling, *not* to concern itself with the analysis of the co-existing mental states.) The effect, in both cases, is due to the relations God has himself established between the senses, the intellect, and the heart; and to the relations between the several classes of Truth, and the human mind, to which all truth is addressed.

The system of gospel truth, then,—affirmed by the understanding to be true—embraces elements that most powerfully appeal to man's moral nature; and the influence of these elements passes as naturally from the understanding to the heart, as from the ear to the understanding. It is worthy to be repeated again and again, that all this comes, legitimately, of the divinely appointed relation between the intellect and the moral nature, and of the harmony between the system of divine truth and the human mind to which it is addressed, as a revelation, and a means of salvation.

Thus far, then, we have the word preached, heard, understood, believed; and then, in the chain of natural sequence, passing to and influencing the heart. That the truth should influence the heart unless first believed, would be absurd, simply. In some sense, then, faith necessarily precedes *repentance*, defined as an exercise of the *moral feelings*, and embracing a sincere sorrow for sin, an honest determination to forsake it, and an actual forsaking of it. But whether that

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should be called "saving faith" which *precedes* and *leads to repentance*, as thus defined, must be admitted to be a matter of *human definition*, since the phrase is not, strictly, a Bible phrase. It is certainly essential to salvation, as none can be saved without it—though "faith alone" saves no one. We are *commanded* to *repent*. It is, therefore, our *duty* to repent. Of necessity, then, repentance has a *voluntary* element in it. Otherwise, we could not repent as moral agents.—Viewed in this light, we *perform* this *condition* of *salvation*, as a *means* to an *end*. *Before* using the means, we look (by faith) to the end. Without faith, confidence, *trust*, we would not use the means, or take even the first additional step, *repentance*, then, considered as a duty commanded by God, as one of the conditions of pardon, and performed by us as an act of duty, and as a means to an end (salvation.) *Repentance*, I say, necessarily implies *trust* as *precedent*.—Faith, in the sense of trust, *precedes* true, Scriptural repentance.

We claim to have shown, indisputably, that faith, in the sense of *trust*, PRECEDES repentance—the only question in dispute between the parties to this controversy. It deserves to be stated prominently, however, that this new school of Reformers make it the burden of their efforts, through their organ, "*The Christian Freeman*," to prove that "*repentance precedes faith*" in the gospel order. They are very fond of quoting certain "texts" *which answer their purpose*, and equally fond of "letting alone" the "texts" that do *not*. They assume the very point in dispute, namely, that, in the "texts" quoted, the inspired penmen *intended* to indicate the *order* of faith and repentance—in the face of Acts ii. 38, which admits of only one rational construction: when the Jews, on the day of Pentecost, asked Peter "*What shall we do?*" they were, already, *believers*; and, with full confidence that Peter would make known the conditions of this great salvation; with an honest determination to comply with them when made known; and with an unwavering faith in God, that he would save them upon their doing what should be required of them; they propounded the most momentous question ever propounded by mortal man—*What shall we do?—as rational, accountable creatures.* We *desire* salvation. To this *end*, contemplated by faith, (*before* being instructed to repent and be baptized) we earnestly DESIRE to *do* all that may be required of us; and we NOW have the fullest confidence that the *end* will be attained by the *means* that *may be prescribed*.

Again, Rom. x. 9, 10: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made." In v. 9, we have one order; in v. 10, the order is directly *reversed*. Which,

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does Paul *intend* to indicate as the natural order? Must we *first* "confess with the mouth the Lord Jesus," and *afterwards* "believe in the heart that God hath raised him from the dead," in order to salvation? or, with v. 10, say, "with the heart man believeth unto righteousness, and with the mouth confession is made?" Evidently, the latter; but we do not so decide on the authority of either of these *conflicting* passages, but on the authority of *common sense*, which, by the way, is not a very *common* thing! It is clear that Paul did not *intend* to teach the order, in either verse. Nor did the inspired penmen *intend* to teach the order in the passages relied upon by the corresponding editor of the "*Freeman*." But, while, in the sense very carefully defined, faith precedes and leads to, it does not *terminate* in, repentance. It accompanies and co-exists with all the subsequent conditions, and becomes *modified* at each successive step in the complete process of becoming a Christian. It is, indeed, a most interesting psychological inquiry, *how* faith becomes thus modified. As we proceed with the investigation, let the intelligent reader interrogate his own consciousness, with a view to eliciting the utterance of his own *common-sense*, touching the question under consideration.

Subjectively considered, an intelligent faith contemplates the whole scheme of salvation as originating with God, and accepts it (salvation) as a free gift. Salvation is of grace, but it is nevertheless offered and accepted under *conditions*, to be performed by the sinner himself, as a rational being, looking to the end from the beginning of his obedience. Salvation, as a personal matter, being thus suspended upon conditions, we must *know* what these conditions are, before we can intelligently perform them as means to salvation as the end; and we must *know* when they have been complied with, in order that we may intelligently enjoy the assurance that we are entitled to the salvation suspended upon the conditions prescribed. We are commanded to believe the gospel, and we actually believe only as we *know* that we believe—the fact of believing being given us in our consciousness in the very act of believing. We are commanded to repent, and we actually repent only as we *know* that we repent—this fact, too, being given us in our consciousness in the very act of repenting. We are commanded to be baptized, and we are scripturally baptized only as we *know* that we submit to this ordinance as penitent believers. The assurance that our sins are pardoned, and we saved, is enjoyed only as we *know* that we have complied with all the conditions upon which God has suspended the blessing.

The grand scheme of redemption, then, is embraced by man, through an intelligent, comprehensive faith, as the *first* step. Faith is followed by repentance, as the *second* step. Then comes baptism,

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as the *third* step. The assurance of remission of sins, follows baptism as the *fourth* stage—this assurance being based upon *all* the conditions precedent. *Faith*, however accompanies all these conditions —co-exists with all these stages, subsequent to the *first*, *at which* it stands related to repentance and baptism as unperformed conditions; and to remission of sins as an unrealized blessing, standing beyond both of these unperformed conditions. After repentance, faith stands related to repentance as a condition already complied with, and to remission of sins as a blessing brought nearer by one additional step, but as still lying beyond baptism, as the remaining unperformed condition. After baptism, faith stands related to all the conditions, as having bsen fully complied with, and accepts and rejoices in the assurance, the conviction, that, upon complying with *the last* of the conditions upon which the remission of sins was suspended, the sinner was cleansed from all his past sins, (of course through the blood of Christ, made available for personal salvation through these divinely appointed means.)

It may be added, that, at each successive stage, faith stands related to itself at the preceding and subsequent stages, in its corresponding modifications—as manhood stands related to youth, &c. It is also apparent that at this (the fourth) stage, as well as at each of the preceding, it stands related to the whole future Christian warfare, and to the eternal salvation that is to be attained only by a "faithful continuance in well doing." In a word, the principle underlying the whole of this analysis, is, that each element is to be regarded in its relations to every other element, and to the one great whole, if we would have a just view of the grand system made up by all the elements *combined*.

From this stand-point it must clearly appear to be purely *arbitrary* to take faith as standing *between* repentance and baptism, and *stereotype* it just here, as "saving faith." There is no warrant for it, whether in reason or revelation. I repeat it, if we are to call it "saving faith" at any one stage, let it be so called when it comes into play with vital energy enough *to lead to* the prompt and cheerful performance of all that God commands. It is here that we find the grand turning-point in the career of the sinner. If this phrase must be used, and if some *other* point must be selected, to receive the name of "saving faith," let it *not* be that assigned by T. J M., but, rather, let it be thus defined as connecting with the very act of baptism, as the *last* of the conditions of pardon, since only at this stage is it the full asurance, to its subject, of the actual salvation involved in the remission of all past sins. This last view is greatly more in harmony with the psychological facts, than the following language, quoted from the same (Sept.) No. of the Freeman: "It is faith that saves us, but

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obedience strengthens the faith that saves, so that it is still faith that secures justification, and not baptism as a procuring cause of remission, *in addition to faith*. Baptism, indeed, is *faith in action*." *Query*. If "faith saves," and "*obedience strengthens the faith that saves*," would faith be *strong* enough to save, *without the strengthening influence of obedience?* If not, what is the propriety of making so much ado about "saving faith," more than about *saving obedience*.—This same editor says, "We deprecate an excessive prominence being given to baptism. This is done by using the phrase, "baptism for the remission of sins," though so nearly the very words used by Peter himself. As a people, we have always "deprecated an excessive prominence being given to" any *one* of the conditions of salvation.—"What God hath joined together let no man put asunder," say we in relation to the conditions of salvation. Let all the conditions he prescribes, be promptly and cheerfully complied with, in the spirit of a true rational obedience, worthy of the object of the divine compassion; and God will assuredly perform all that he promises. If we have "faith as a grain of mustard seed," we can, with the fullest "trust," fall into the path of duty, and pursue it steadily to the end —*doing our part*, without torturing our brains to settle points He has not chosen to reveal, for the simple reason that they are in no way essential to salvation, or happiness here or hereafter. Of *each* of the conditions of salvation, we say, then, as the editor of the "*Freeman*" says of baptism: "Let this ordinance retain its proper position in the gospel order, and not overshadow those vital conditions of salvation that stand beside it, namely repentance and faith." After all, this is making quite enough of baptism. "Repentance and faith," as "vital conditions," "stand beside it" (baptism)!

To sum up the whole matter: Sinners are commanded to believe the gospel, to repent, and to be baptized; and after pointing out to them God's way, let us be content to exhort them to *do all* that He requires. Let us no longer squander our time and energies upon questions that "gender strifes," but "edify not." In a most important sense, to *believe* and to *repent*, are *acts* of *obedience*, as truly as *baptism*. In baptism, the subject is, *physically*, purely PASSIVE, while both believing and repenting are *active mental* states. It is almost an abuse of language, to represent the "act" of *being baptized*, which is so purely passive, as *more* an *act* of *obedience*, on the part of the subject, than *believing* and *repenting*. In the same sense in which *baptism* is said to be faith "in action," every *other* duty, subsequent to the *faith* that *leads* to the performance of God's will, is but an exhibition of "faith in action," up to the very end of the Christian warfare.

This new School of Reformers are especially fond of metaphysical

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discussions, and we accept the issue pressed upon us, to show how utterly groundless and false, is their philosophy, and how rickety their much *vaunted* logic.

The intelligent reader will of course perceive that no attempt has been made to point out the attributes of the faith that "may exist in an impenitent man." This branch of the subject may possibly be taken up at some future day. As to the "faith of devils" (demons), sometimes alluded to in warring on us, it simply absurd to talk of their believing the gospel as human beings believe it. Since the gospel was never *intended* for *their* benefit, their whole relation to it is entirely different, and any faith they have must be modified by their position as wholly beyond the pale of the gospel. They can no more entertain, the hopes the gospel may inspire in man, than they can feel *guilt* because of not *obeying* the gospel, which is *not* addressed to *them*.

In conclusion, I may be permitted to add, that a more barren effort has never fallen under my eye, than is made in the article specially under review,—including, also, the editorial in the same No., to which reference has been made,—to undermine the system of faith for which we have been pleading for the last thirty years.

OMEGA.

LETTER TO BRO. O. L. MATTHEWS.

BETHANY, VIRGINIA, MARCH 1, 1861.

BROTHER O. L. MATTHEWS, OF CALIFORNIA:

My Dear Sir:—Your favor of October 8th, 1860, was a long time coming into my hand. I was absent from home some two months, on a tour through Indiana. It was, however, presented to our readers in the December No. of the M. H. last year. Good news from a far off country gladdens many a heart, and more especially the success and triumphs of the glorious gospel of the Reign of Heaven. The gospel is one of the themes most evidently transcendental. Eternal life is the sweetest and most soul-stirring theme in the whole area of imagination. If angels are yet looking with unspeakable adoration into its transcendently rich and glorifying significance, how much more should the Christian—and even the unconverted world, to whom it is sent, look into it with all the intensity of interest, which human nature can command. Without it how deplorable the condition of a fallen and alienated humanity! It is a day-spring of joy and gladness, paramount to all the riches, honors, glories, and dignities, conceivable by mortal man. For what is a man profited should he gain the whole world, at the sacrifice of his eternal interests in the kingdom and glory and blessedness of a life everlasting

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in the presence of God and of all the principalities and glorious tenantries of the everlasting heaven of heavens!

That a sinful man, ruined and bankrupt forever, without the gospel and its soul-stirring riches, glories, honors, and felicities could, or would despise and repudiate its claims, its hopes, its joys, its beatitudes, is the most striking evidence conceivable or imaginable of perverted reason and alienated affections ever submitted to the reason or imagination of man. Such a one, while he lives as an animal, subjected to his appetites, passions and lusts, is as truly "dead in trespasses and sins," morally and spiritually, as Adam and Noah are now dead so far as respects their mortal bodies—the houses in which they once lived, and moved, and had their being.

How terrible the idea of the second death! The everlasting separation of the whole man—body, soul and spirit—from the Divine presence, in chains of eternal darkness, associated with rebel angels and rebel demons without one hope of respite or redemption forever!!

At this stand-point of reflection, how diligent, how earnest, how indefatigable should be every preacher of the glad tidings of great joy to all people, nations, tongues, and languages. in his work of faith, his labors of love, and patience of hope, in every endeavor to rescue and save from eternal ruin, all within the area of his access, in the varied walks of life!

The more porfoundly we look into the gospel, and look upon a lost and ruined world, the more are we penetrated with the spirit of philanthropy, and with the feeling of responsibility to him who gave up himself—body, soul, and spirit—to rescue man from eternal ruin and to constitute him a joint heir with himself in all the riches, glory, honor, immortality, and eternal happiness of a peerage with himself, in all the felicities, and beatitudes of the heaven of heavens. This is a more beatific, soul animating, and spirit-stirring purpose, end, or aim, than ever was, or can be, submitted to human reason, or to human aspiration. The wonder is, and will forever be, how a christian man could ever become lukewarm or indifferent in such a cause, or in such a work as this.

But strange, surpassing strange it is, that we are so allured, so fascinated, so ensnared, so captivated, with the transient and fast fading objects of time and sense, that we will contribute more of the avails of human life and toil to the gratification of our sensuous nature, and to the style and title and dignity of rank and peerage, than we would to send the gospel and the missionary of the cross to some Pagan land, in which the name of the Great Redeemer of fallen and alienated humanity—the Saviour of the world—has never yet been proclaimed, as the only name enunciated under the whole heaven—by which any human being can be saved from eternal ruin!!

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If this be not true generally, (we by no means say universally), I say if this be not *generally* true, even amongst professors, I shall be peculiarly happy in acknowledging my misconception of, or my want of information on, the whole premises.

What we give to the poor we only lend to the Lord. It is a profitable concern. We have his bond for that—a transferable bond too. In certain cases it is transferred to our children: therefore the liberal man is twice blessed—blessed in himself and blessed in his offspring.

There are no bills recorded in heaven to our profit that are not endorsed by the Lord Jesus Christ. No bill under his signature has ever been, or, ever shall be, protested in the bank of heaven.—Some are payable on sight, others on time. But whenever due they are duly honored on presentation.

Upon the whole premises, preaching the gospel is a profitable business. Preachers have souls for their hire. Every one of these is worth more than the largest estate on earth. There is, too, great glory and honor in this calling. "They who turn many to righteousness shall shine as the stars forever and ever." Did not Solomon demonstrate his wisdom when he said;—"he that winneth (or taketh) souls is wise." Prov. 11. 30.

When asked by christian young men as to the choice of a calling, we occasionally advise them to choose the richest calling in the world. And pray, sir, they sometimes ask, *what is that?* We answer;—*the "winning of souls."* And if they doubt my judgment, I give them King Solomon for it. He, in his wisdom and discretion said; "The fruit of the righteous is a tree of life; and *he that winneth souls is wise.* Prov. 11. 30.

The Apostle James. we think, spoke advisedly when he uttered his last words;—"Brethren, if any of you do err from the truth and one convert him, let him know, that he who converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." With the aid of King Solomon and the deposition of the apostle James, I am of opinion that the most lucrative calling or occupation on earth is soul-saving. It may be pertinent to some cases to note that soul-saving is not confined to the church or to the world. That calling may be profitably prosecuted in our daily intercommunications with our associates in the common walks of life. According to Solomon's conceptions, "a word fitly spoken," (or spoken in season) "is like apples of gold in pictures of silver. Prov. 25. 11. It is as beautiful as it is good and profitable.

I must close. Please communicate to us whatever you may think may be interesting to our readers. In christian affection fraternally yours.

A. C.

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OUR SIN AGAINST THE BIBLE UNION—AGAIN.

It is with sorrow that we find it necessary again to notice the strictures of our unknown Brother in the Christian Union. In our last number, we showed how wantonly we had been charged with careless haste and reckless injustice. This was in reference to an article in the Ch. Union of the 27th Jan'y. When we first read that very remarkable assault, we thought, surely the writer will regret this when he looks at it coolly a second time,—but, judge our surprise when, in the issue for the following week, we found another outburst of the same spirit. The writer seems to have gathered up whatever odd-ends of indirection and apparent contradiction he could hear of in the babbling conjectures of heated partizans, and to have thrown them into rank, as a sort of rear-guard for his assault. But it will not avail him. Our unknown Brother will find, before we are done with his charges, that we have been neither careless nor unjust—that we know "the record" well, and truly represent it in all we say. We care not to multiply words about this matter—and will not,

It is charged that I complain of a departure from the original plan of the Bible Union—as to the number and character of the final revisers—when I ought to have known, and could have known by consulting the record, that the Board were fully authorized to make this change, by a resolution unanimously adopted at the anniversary meeting for 1857. The resolution to which he refers, is as follows—"*Resolved*, that the scholars appointed by the Board upon the Final Committee are fully approved, and any specifications in the plan adopted at our last meeting, which have been found incompatible with the employment of scholars of such qualifications, but which do not affect the principles of the Union, are hereby rescinded."—*Now*, be it known to my unknown Brother, that it was my pleasure to be present at the anniversary of 1857. More than this, I was chairman of the committee on English Scriptures—under whose special notice this whole subject came. He will therefore pardon me if I call *his* attention to the record, and presume, also, to enlighten him a little as to the meaning of this resolution. A careful reading of the resolution itself, will satisfy any one but a special pleader, that it does not look to any reduction in the number or scholarship of the Revisers—but only to the removal of such specifications as might stand in the way of more effectually carrying out the wise provisions of the plan, on this point. The "*specifications*" *rescinded*, were such as had been found incompatible with the employment of scholars of the required qualifications, and for this reason they were rescinded—

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in order that such scholars might the more readily be employed.—How in the name of reason can a resolution, the purpose of which is to facilitate the employment of the required scholars, be construed into a license to dispense with these scholars altogether! Certain specifications, deemed very important in themselves, are found to stand in the way of employing certain scholars. The case comes to this: we must rescind the *specifications*, or we must abandon the hope of employing the scholars. The Union prefers to rescind the former, that they may be able to employ the latter—and this act of theirs is now paraded by my unknown Brother, to prove that they designed to give up the idea of employing the scholars also!

The fact is, the specifications rescinded were those which, in the original plan, had reference to the residence of the Final Committee in New York, their working at the Bible Rooms, and so many hours per day, &c. This was my understanding of it at the time—and this the concurrent action of the Union confirms;—for at this same meeting we find it reported as follows—"In compliance with the expressed wish of the Union, we are seeking a fifth scholar, to be associated with these. Should a sixth and a seventh be found, of equal qualifications, mutually acceptable to those already appointed, and to the Board, there is nothing to prevent them from being added to the number."* Will my unknown Brother consult the record! We need offer no comment. If it was the "*express wish of the Union*" that a fifth member should be added to the Committee, it is absurd to suppose that they intended by the resolution to rescind certain specifications, &c., to instruct the Board not to employ such a fifth member!

It is said that I laid stress upon the fact that the "members of the Final Committee were to work seven hours a day in the Bible Union Rooms." This is simply a mistake of my unknown Brother. I did no such thing. It is not to be found in my article. I stated the facts as to the present operations of this Committee, but I laid no stress upon this matter—for this clause of the specifications has been disregarded by the Board from the beginning, doubtless under the power of the rescinding resolution, before referred to.

Again, it is said that I assume, that four scholars connected with four Universities of Great Britain are to be among the Final Revisers; although, as my unknown Brother adds, he had "never heard a hint before that they were even thought of in that capacity." Surely I could not misrepresent the Bible Union on this subject, when I quoted in full their own language. I give it again (art. 4 of the Plan for Final Revision): "Four scholars in Great Britain, of acknowled qualifications, shall, if practicable, be engaged, one connected with

* Bible Union Quarterly, 1857—p. 254.

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each of the following Universities: University of Oxford, University of Cambridge, University of Edinburgh, University of London.—Proofs of each chapter, as revised by the Committee, shall be sent to each of these scholars, to be examined and criticised, and returned to the Committee for re-examination before its completion and preparation for the press." This is certainly very plain. These British Revisers are among the Final *Revisers*—not of the *five* or *seven* of the Final *Committee*, working in New York, but what is better, four additional Revisers, through whose "examination and criticism every chapter must pass before its completion and preparation for the press." Is this requisition provided for? Have these *four* British Revisers been employed—and is the work of final revision going on in this manner? Does my unknown Brother know?

Another grievous charge against me is that I stated *that*, concerning the publication of Mark as finally revised, which has not a word of truth in it. This is rough language to come from one who ought to be a christian gentleman. I do not take it offensively, however, because I do not think it was so intended. But my unknown Brother is very positive, and says, "Brother Pendleton has never seen such an announcement from the Bible Union, nor from the Revision Association. *No one chapter of Mark, nor of Matthew, has received the sanction of the Final Committee.*" As to Matthew, I made no assertion.—I did say that Mark, we are informed, will soon be published as finally revised, or words to that effect; and for this statement, my unknown Brother insinuates, I can have no other authority than the "idle gossip often set afloat in the papers, concerning the doings of the Bible Union." But I would have my unknown Brother to know, that whatever his respect for me may be, I have too much respect both for myself and for truth, to base my statements, in such a movement, upon any such foundation. If he had understood a little better the subject he is writing about, and known a little more of the character of the man whom he assails, he would not, perhaps, have exposed himself as he has done. I shall content myself with a simple reference to the authority upon which my statement concerning the approaching publication of Mark, as finally revised, was made—and leave the matter without further comment: In the Monthly Reporter for July and August, 1860, it was announced that "Mark is so far advanced that we hope to issue it in a few months after Matthew is published, with the full endorsement of the Final Committee." Again—In the abstract of the 11th Annual Report of the Bible Union, published in the Monthly Reporter for Sept. and Oct., 1860, this announcement was made—"Mark is so far advanced that it will soon follow Matthew, with the full endorsement of the Final Committee." Seeing this an-

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nouncement, and desiring to have the work, I wrote, in November, 1860, to Bro. Buckbee, the Assistant Treasurer, and requested him to send me a copy, telling him that I did not want the *preliminary revision* of Mark, which had been published in the Monthly Reporter several years before, and which I had, but Mark as finally revised. I ordered at the same time the revisions of Matthew and John. To this order Bro. Buckbee replied, that the "introduction" to Matthew was not quite ready, but that he would send on my order so soon as it was.

This response left me to believe, as I had before concluded, that Mark was actually then ready for publication—and upon these facts and the convictions they had produced in my mind, I made my statement. I leave it to the candid reader to say, whether they did not warrant me in making it. If this be "idle gossip of newspapers," what does my unknown Brother recognize as a reliable *announcement!* I am at a loss to know what meaning he attaches to his words. Surely the regular reports of the Cor. Secretary of the Bible Union are not the idle gossip of newspapers—and it is from these that I have drawn my conclusions—from these made the statements in which, I am told with emphasis, there is not a word of truth! We have now considered every charge of misrepresentation raised by my unknown Brother, and may I not quote his own words, and say, "we have found that no single item of them has even a slender foot-stalk to stand upon."

There is another feature in the article of my unknown Brother, which, if there be any difference, is even more remarkable than his indiscreet attack upon my myself. I allude to the arrogance of its assumption in volunteering a censorship, not only over the Harbinger, but also over the action of the brethren in Eastern Virginia, as expressed at their last annual co-operation—which met in September of the past year. After vaunting, in terms modest enough, the superior firmness and fidelity of the Christian Union, in resisting the "outside pressure that grumblers bring to bear upon conductors of the periodical press, in order to obtain the aid of that power for the promotion of their narrow and improper views,"—our Brother farther discourseth on this wise: "Our brethren in Eastern Virginia assumed it to be their duty to persecute the Bible Union, unless that body would violate all its principles, and give up the reins of government to these brethren in Eastern Virginia; and this action of Eastern Virginia is published without a word of dissent, in a periodical under the editorship of one of the leading Vice Presidents of the Bible Union!—'What is truth?' said Pilate, and we may well repeat the interrogatory." We perfectly agree with our unknown Brother—he may well repeat the interrogatory, *What is truth?* We have seldom been called

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to review a production in which the writer seemed to have more neglected to ask *himself* this important question. Pilate asked it, it seems, from a sense of his own ignorance—from the agony of a constrained service, which, as an official tool, he could not decline to render, but which he could find no means to justify. Well had it been for him, could his masters have allowed him to wait for the answer! But he went on with his service of injustice and shame, and we know the result. I repeat the question—What is truth—in this case? and I turn to the printed page and find this answer: "During the session of the co-operation, (of the brethren of Eastern Virginia) the course of the 'American Bible Union' was brought under discussion, by the following resolution, offered by Bro. Garnett—*Resolved*, That it be recommended to the Brotherhood to withhold any further contributions in aid of the Bible Union, until they shall receive some assurance that the objects of that organization, as published to the world, shall be faithfully kept, observed and carried out, to the very letter." This was the resolution offered. After discussion, with entire unanimity as to the propriety of the recommendation, it was laid upon the table. This is what the brethren of Eastern Virginia did, and this is what the Harbinger, "under the editorship of one of the leading Vice Presidents of the Bible Union," published. Will the reader compare it with what my unknown Brother *says* they did—and pause a moment on the "interrogatory, 'What is truth?'" Is there any "assumption" here? any "persecution?"—any demand on the Bible Union to "violate all its principles?"—any requisition upon it to "give up the reins of government to these brethren in Eastern Virginia?"—Marvelous is the magic of feigning fancy! A resolution, the sole purpose of which is to elicit assurance that the published objects of the organization shall be faithfully carried out, is represented as meaning, that these objects shall not be so carried out! A call for a faithful adherence to principles, construed into a demand for the violation of principles! And this from one who, with immaculate reverence for the example of Pilate, echoes the interrogatory, "What is truth?"

But there is another sin and another sinner before the solicitous eye of this new guardian and god-father of Eastern Virginia in general, and of the Harbinger in particular. *The Harbinger published this resolution without dissent!* Yes—we did—and if our unknown Brother does not like it, he will have to make the most of it. We neither impose, nor submit to, the *gag*. Public religious meetings have a right to confer together about the public enterprises of the Lord's people—and if they do not approve of the conduct and management of the organizations which they in part created and sustain, it is their *privilege and duty to say so*. The sooner our unknown Broth-

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er learns this fact, the sooner will he begin to be fit for a religious ed itor. He is very earnestly moved about the injury that the Harbinger is doing to its own *character*—and would have thought it due to lift his chiding hand, even had no interest of the Bible Union demanded it. His exposures and reproofs were "*due*," he thinks, "*to the charter, mission and position of the Millennial Harbinger*, even if nothing was due to the Bible Union." Thus emphatically does he announce one of the motives which spurred him on to action. So there is really a drop of kindness, after all, in this highly drugged cup of anonymous indignation! Doubtless we ought to drink it, without a murmur—but we cannot help feeling like the unfortunate man who was "adjured in the name of Jesus, whom Paul preacheth," by the "seven sons of Sceva, the Jew." Some guardians I know, and some censors I recognize, but who are you? The Harbinger is always thankful for fraternal advice, and is not slow to learn, we trust, even from its enemies;—but it has had some experience of its own, and is not too dull to perceive the difference between the modesty of merit, and the arrogance of assumption. Our unknown Brother will, we trust, think of these things; and before he troubles himself any further with a sense of responsibility for the "character, mission and position of the Millennial Harbinger," ask himself whether this is legitimately his business?—and before he decides, we advise him to look well to the evidence of both his calling and election.

W. K. P.

THE TABERNACLE.—NO. 3.

Having taken a miniature view of the outer court of the Tabernacle, and of the first room, called THE HOLY PLACE, and their special furniture, we are now to enter into the Holiest of all. But our attention is first arrested to the curtain that separated *the holiest of all* from the holy place.

While the whole tabernacle was walled in by boards of shittim wood, ten cubits high—in our figures, fifteen feet high—and a cubit and a half or four and a half feet broad, the curtain or vail that separated the Holy place from the most Holy, was, of course, equal to the breadth and height of the tabernacle. This splendid vail of blue, and purple, and scarlet, and twisted cotton—with fancy work, and adorned with cherubs, was suspended upon four pillars of shittim wood, overlaid with gold; their hooks, too, were of gold, upon four bases of silver.

Within this vail, called the "HOLIEST OF ALL," was the *ark* or *chest of the testimony*, upon which was the *mercy seat*, now called,

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"*the Throne of grace*," sublimely indicating "that justice and judgment are the basis of God's Throne, that mercy and truth are met together, that righteousness and peace have mutually embraced, that truth has sprung up from the earth, and that righteousness has looked down from heaven" Psalm 85, 10, 11.

The daily service of the Levitical priest-hood, the morning and the evening service, continued in their hands only during *twenty-five years* of their whole life. It commenced with their twenty-sixth, and terminated with the last day of their fiftieth year. Numbers, 8, 24. This then was, and now is, the meridian of human life and vigor.

But we have an high priest of perpetual and absolute perfection, who forever lives, and who is our special advocate and intercessor. He is our Melchisedeck, our "Prince of righteousness" and consequently our "Prince of Peace."

But there was no tabernacle, no special house of prayer on this earth from Adam to Moses. Charters were given to Noah, to Shem, to Abraham, to Isaac, to Jacob, to Judah, to David, to Solomon—who stereotyped the tabernacle into a temple, and in a mystic song upon his golden harp, symbolized his father's prayer in his seventy second ode—in these immortal verses, sweet as honey from the honey-comb:

"He shall endure as long as the sun,
And like the moon, through all generations.
He shall be like rain on the shorn meadow;
Like copious showers which water the earth.
In his days the righteous shall flourish;
And peace abound, till the moon be no more.
He shall have dominion from sea to sea,
And from the river to the ends of the earth.
The people of the desert to him shall bow down,
And his enemies shall lick the dust.
Kings of Tarshish, and the Isles shall bring him presents;
Kings of Sheba and Seba shall offer him gifts.
Yea, all Kings to him shall bow down:
Yea, all the nations shall serve him.
For the needy who crieth, he shall deliver;
And the afflicted, who hath none to help him,
The weak and the needy he shall spare,
And the lives of the needy he shall preserve;
From deceit and violence he shall redeem them,
And their blood shall be precious in his sight.
And he shall still live, and the gold of Sheba
Shall be given to him;
And continually shall men pray for him,
And every day shall they praise him.
Abundance of corn shall be on the ground;

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On mountain tops its crops shall shake as Lebanon;
And citizens shall flourish as the grass of the earth.
His name shall endure forever!
All the tribes of the earth shall be blessed in him
And all nations shall call him the blessed one.
Blessed be Jehovah, the God of Israel,
Who alone doeth wondrous deeds;
Blessed be his glorious name forever:
Be the whole earth filled with his glory;
Amen! and Amen!
The prayers of David, the son of Jesse, are ended."

And who would not desire to have a few more of his prayers, and repeat—amen and amen.

We have already noted that this divine Institution is a gracious and a glorious development of God to man and of man to himself, addressed to man *as he is*, with special reference to what he may be, and what he must be forever.

But the full impression of the Holy of Holies, as programmed in the tabernacle, cannot be fully appreciated without a full conception of its symbols—especially its "*mercy seat*," or *Throne of Grace*.

This *mercy-seat*, or *hilasteerion*, * was the covering of the golden chest or "*ark of the covenant*," the constitution of the sacerdotal kingdom, over which Jehovah Elohim presides. The Septuagint version represents the Hebrew *caphar* by the Greek *hilasteerion—a covering*—indicating a pardon or an oblivion of sin.

Paul in his application of this word, Romans 3, 25, gives it a splendid significance—"God," says he, "has set forth Christ Jesus a *propitiation—a mercy-seat*—through faith in his blood, to manifest God's *righteousness*;" that is his *justice and mercy* combined, in the same act of remission or forgiveness of sin.

On the annual great day of atonement, the 10th. of September, when the symbolic nation gathered around the national altar,

"The high-priest, after he had washed, not only his hands and his feet, as usual at common sacrifices, but his whole body, dressed himself in plain linen like the other priests, wearing neither his purple robe, nor the ephod, nor the pectoral, because he was to expiate his own sins, together with those of the people. He first offered a bullock and a ram for his own sins, and those of the priests, putting his hands on the heads of the victims, and confessing his own sins, and the sins of his house. Afterwards, he received from the princes of the people two goats for a sin-offering and a ram for a burnt-

* *Hilasteerion* occurs only twice in the Christian Scriptures Romans 3, 25. Hebrews 9,5. Common version gives "*propitiation*" for the former, and "*mercy-seat*" for the latter.

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offering, to be offered in the name of the whole nation. The lot determined which of the two goats should be sacrificed, and which set at liberty. After this, the high-priest put some of the sacred fire of the altar of burnt-offerings into a censer, threw incense upon it, and entered with it, thus smoking, into the sanctuary. After having perfumed the sanctuary with this incense, he came out, took some of the blood of the young bullock he had sacrificed, carried that also into the sanctuary, and dipping his fingers in it, sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary, or most holy. Then he came out a second time, and beside the altar of burnt-offerings killed the goat which the lot had determined to be the sacrifice. The blood of this goat he carried into the most holy place, and sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary: from thence he returned into the court of the tabernacle, and sprinkled both sides of it with the blood of the goat. During this time, none of the priests, or people, were admitted into the tabernacle, or into the court. This being done, the high-priest came to the altar of burnt-offerings, wetted the four horns of it with the blood of the goat, and young bullock, and sprinkled it seven times with the same blood. The sanctuary, the court and the altar being thus purified, he directed the goat which was set at liberty by the lot, to be brought to him, which being done, he put his hand on the goat's head, confessed his own sins, and the sins of the people, and than delivered it to a person to carry it to some desert place, and let it loose, or throw it down some precipice. (See Scape Goat.) This being done, the high-priest washed himself all over in the tabernacle, and putting on other clothes, (some think his pontifical dress, his robe of purple, the ephod, and the pectoral,) sacrificed two rams for a burnt-offering, one for himself, and the other for the people. The day was a great solemnity of the Hebrews; a day of rest, and of strict fasting. Leo of Modena, Buxtorf, and others, have collected many particulars relative to the solemnities of this day, from the rabbins, as may be seen in the larger edition of Calmet."—*Encyclopedia of Religious Knowledge.*

In conclusion of this grand annual ceremonial, the high priest came out of the Tabernacle and standing at its door pronounced the following benediction, "Jehovah bless thee and keep thee: Jehovah make his face shine upon thee and be gracious to thee: Jehovah lift up his countenance upon thee and give thee peace." A. C.

Honor the Lord with thy substance, and with the first-fruits of all thy increase.

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ENDS WITHOUT MEANS ARE IMPOSSIBLE—MEANS WITHOUT ENDS ARE UNPROFITABLE.

It is an adage of high antiquity, and consequently of high authority that, "*There is no pathway to the unknown but through the known.*"

Sensation, indeed, necessarily precedes perception; perception precedes reflection; reflection precedes volition; volition precedes action; and action precedes pleasure or pain, as the subject, or the case may be. This is a superlatively abbreviated system of mora l *anthroposophy*.

Courteous reader be not metaphysically electrified with such an apaprent aristocratical terminology. It is preferred on this occasion, to escape out of the dust and smoke of the sesquipedalian terminology of the supernaturalism of the supernaturalists of the first quarter of the present century.

We have been for just one half century, terminating in the last month, more or less employed in the Evangelic and Ecclesiastic field of inquiry, research, preaching. teaching, and laboring in the gospel. And ever blessed be the Lord—without money and without price.—

"Oh to grace how great a debtor,
Daily I'm constrained to be!
May thy goodness like a fetter,
Bind me closer still to thee!
Never let me wander from thee;
Never leave thee whom I love:
By thy word and Spirit guide me,
Till I reach thy courts above!"—NEWTON.

"*Grace* and *works*" or "*works* and *grace*" are not stereotyped scriptural formulas of thought, volition, word, or action. Neither are faith and repentance, nor repentance and faith. We have no stereotyped, no arithmetical, no philosophical, no strictly logical or formal order of words, prescribed in the ordinary and common presentation of the remedial system—or in the proclamation of the gospel, either in the historical or epistolary writings of the Christian Institution. We have a considerable variety of attitudes and positions of words in both the Jewish and Christian Scriptures. The apostles, prophets, and evangelists, spake and wrote with a proper respect to the variegated communities which they addressed. They had no premeditated sermons, no formal narratives, no digests of doctrines, no speculative compends of Theology or Christology.

Doctor Luke, indeed, dedicated to his friend Theophilus a narrative of the life, the sayings, the doings and the suffering of the author

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and the founder of the christian faith. He did this to confirm his faith and to enlarge his views of its Author and founder. To this he added the Acts of the Apostles, in carying out their commission in preaching the gospel, and in establishing churches, and thus thoroughly confirmed him in the christian faith and hope.

Had we no other Evangelist than this beloved physician, we might from him alone acquire a saving knowledge of the Redeemer, and a satisfactory information of the whole purpose, purport, and character of his mission, the erection of his church or kingdom, and all that is essentially requisite to make the man of God perfect and complete—to capacitate him to glorify his creator and Redeemer, and to attain to the highest honor and happiness of which his ransomed nature is capable, and that forever and ever!

But in order to this perfection of glory, honor, and immortality, a Divinely instituted system of ways and means, addressed and adapted to our fallen, alienated, and estranged nature, have been instituted and ordained by the all wise and all gracious God our Father, through our Lord Jesus Christ.

There is not in in this whole system of ways and means one institution, one ordinance, one precept, one threatening, one promise non essential.

The doctrine of "*essentials and non essentials*" is of Rome, or Constantinople, or of the general and the special synods and assemblies of the Patriarchdom, the Popedom, and our variegated Protestantdom.

Every Divine institution has its own specific end and intent.—There are not two *fac simile institutions* in the area of the universe. There is not a duplicate institution in the whole oracles and institutions of God's library. There is, too, a a specific virtue in every specific duty enjoined on man, in the entire area of the Christian Scriptures. In the observance and keeping of each and every one of them there is a present and a future blessing, the influence of which extends beyond all the latitudes and the longitudes of earth and time.

The distinction of essential and non essential duties when analyzed, is as vapid as imagination, and as empty as consubstantiation or transubstantiation. It is a palpable vagary, as vapid, as spiritless as Jack with his lantern.

The virtue of means to ends, or the necessity of means to ends, we have never seen nor heard either philosophically or religiously explained. Perhaps it is beyond the ken of mortals.

When we read of a man born blind, at the bidding of another covering his sightless eye-balls with clay, then washing it off in the pool of Siloam, and then seeing as clearly as any other man in the

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world, we cannot say it is supernatural, it is a miracle. Yet when we see a man faint with hunger fall to the ground, and administer to him food congenial to his nature, in a few minutes, invigorated, commanding his loco motive powers, we see no miracle in his case. Yet when the whole truth is told, it is quite as incomprehensible as the other.

The power of God has no degrees in it. It is simple *omnipotence.* It cost or required on his part no greater power to create a mammoth than a mite, a Leviathan than an animalcule, a mountain than a mole-hill the sun than a fire fly, the universe than a grain of sand. To create any thing out of absolute nonentity, or nothing, is wholly beyond the entire area of human apprehension or comprehension. The eternity, or the eternal existence, of gross matter, in any form, is wholly inconceivable, wholly beyond the circles of human experience, reason, or imagination. We must then *by faith alone* admit, that "the things which are seen (*the visible, the material,*) have not sprung from things that appear, or were apparent, but from *the word of God.* Hence a *speech* was the origin of all things.

There is, indeed, so far as we are informed, but one source of power conceivable or appreciable within the entire area of pure reason, angelic or human. And that is what we usually call *will. We reason, we compare, we judge, we will, and we act.* As a power of the human mind, it is paramount. It is, indeed, the sovereign power of the human mind or spirit. It is essentially the active moving power of mind or spirit, in all ranks and orders of spiritual natures—of intellectual and moral agents. Under its dictates we perceive, we compare objects, we decide, we purpose, we resolve, we will, we act.

Our terminology may not be competent to analyze its essence or its operations. But for popular and general appreciation we presume our definitions can and will be intelligible.

The freedom of the human will, so long debated, is practically that liberty which we realize that we possess to act in conformity to, or with, the last and the best dictate of our understanding, on all the premises submitted. At least this was the conclusion at which we arrived many years since, when we had carefully read and considered the most prominent and learned disquisition, on the whole premises submitted. This liberty is *felt*, is *recognized*, by those capable of of analyzing the workings or processes of their own thoughts, volitions, and decisions on the premises submitted to their choice or decision. And happily conscience, unless greatly bribed or perverted by sinister motives, always decides in favor of the last and the best dictate of the understanding. A. C.

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LETTER FROM ELD. JACOB CREATH—No. 3.

Bro. A. Campbell:—There are certain things which man can do for himself; these God will do not do for man. Man can believe God and the devil and his fellow man, and all the falsehoods that are in the world, religious and otherwise. God will not believe for man. Man can repent and return to God (Acts 3. 19) that his sins may be blotted out in baptism. God will not repent for man; nor will he *make* him repent. Thirdly, man can obey God's commands. God will not obey for man. This thing commanded I them saying, *obey my voice.* (Jer. 7, 23.) There is a volume in that expression. Brethren, let us preach a *little* more about obedience. Old Judge Samuel says it is better than sacrifice: and to hearken, than the fat of rams (1 Samuel 15, 22.) Let us be *a little more scriptural* and not quite so orthodox as we have been, brethren.

It is a remarkable fact, that no man from the beginning to the end of the Bible, ever offered in excuse to God for disobedience to him, that he had commanded him to do more than he could do,—impossible things. What say our orthodox brethren to this? Will they pick up the glove? Does not this single fact forever set aside the whole system of "*We can do nothing!*" No man in the Bible ever told God, in extenuation of his disobedience, that he misunderstood him, that he did not know what he said. Does not this one fact knock down every mystic on earth, and all the systems of mysticism? God said to Moses, you shall write or engrave all the words of this law on the tables of stone *very plainly*. How does this comport with the mysticism of the scriptures which is one of the main pillars of the Papacy and Protestantism?

Why write them very *plainly*? Because at the end of every seven years, in the year of release at the feast of tabernacles, when all Israel is come to appear before the Lord thy God, thou shalt read this before all *Israel* in their *hearing*: Gather the people together, men, women and children, and the stranger that is within thy gates —(here are the objects for which they were to read the law)—that they may hear, that they may learn and fear the Lord your God, and lastly, observe to do *all* the words of this law, (Deut. 31, 9, 13. —that their children, who have not known any thing, may hear and learn to worship God. Paul said, we have used great plainness of speech. The common people heard our Saviour gladly. Out of the mouths of babes, he ordained or prepared praise.

quiringly our Calvinistic and paidobaptist friends to all these early knowledge not baptism an anomaly? Did Patriarchs, Jews, or acter very worthy

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Christians ever misunderstand, misconceive, pervert and wrangle about any other ordinance, as Papists and sects have done about this plain Christian Institution, that we are buried with Christ by immersion into his death! There is no instance on record, in ecclesiastical history, of any writers before the Lutheran reformation, understanding these words to mean any thing else than the immersion of a penitent believer into the death, burial and resurrection of Jesus Christ. (Romans 6, Col. 2, 1 Cor. 15.) How has it happened that this plain ordinance is, unlike any other ordinance that God has given to man, wrapt in mystery, in the middle of the nineteenth century. No man ever asked John the Immerser, our Savior, or the apostles, or the preachers of the two first centuries, the meaning of *baptize*? The Devil had not then coined that hateful phrase "*What mode of baptism*?"

I am sometimes at a loss to know, whether the papistical perversion of Matth. 16, "thou art Peter," has done most mischief to mankind, according to the ages of the two, or the Protestant perversion of John 3, "The wind blows &c." This passage is quoted by every mystic in Christendom, to prove that he and his mystics and all others, are born again *mystically*, of something that they received from abroad without knowing *when, where, or how?* No man ever was, ever will be, or ever can be born of any thing that he receives, or that comes upon him. He must be in something and come out of it, before he can be said with any propriety of speech, to be born of it. Have these mystics been in anything and come out again? Far from it. Before the 16th or 17th century, no man ever heard of being born again, unconnected with water. This mystical, physical and nondescript regeneration of all the mystics, is the child of John Calvin, a man who was born a Roman Catholic, suckled and nursed by the mother of Harlots, until he was a man grown, or a good chunk of a boy, —and who never had the Romish bandage taken from off his eyes,— nor did he ever get out of his Romish breeches.

First let me ask all who quote the third of John, to prove a personal, individual, physical, immediate regeneration by the Spirit—to produce faith and change the heart of the sinner—was this the subject of discourse at that time? Does the context authorize such a perversion of the passage? Was not our Saviour discoursing about his kingdom? Why then *wrest* the passage to your own destruction? Does not the context say that many believed on him, when they saw the miracles which he did? (chap. 2, 23.) Do your infant-mystics get faith from miracles, or from operations, or how? and Do your regenerated infants and mystics know, or beli A. C. Christ is a teacher come from God, as did Nicodem

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This is the substance of his faith. 3d. Now for the reasons of his faith. For no man can do these miracles that thou doest except God be with him. 4th. He had faith when he came to Jesus Christ. He did not come there, for the Holy Spirit to blow on him mystically, to regenerate him, as it is quoted to prove. 5th. It was entirely proper for our Saviour to say to a man who gave him the substance of his faith, and the reasons for it. You must be born again, of water, before you can enter my kingdom. If the Greek adverb, here rendered again, had been rendered *from above*, as it is in John 1st. and James 3d, this passage would have been much plainer—born from above, instead of again or the second time, denoting the source of regeneration—from heaven. JACOB CREATH.

STEREOSCOPIC VIEWS OF JERUSALEM, &c.

We return our grateful thanks to Bro. M. J. Deniss, now of Cincinnati, O., for the beautiful Photographs recently sent us, through Bro. Bosworth. They are designed for the stereoscope, and we have gazed at them through one of these instruments, until we feel almost, as if we could, were we brought into their presence, recognize the veritable scenes which they represent. These pictures are offered at very moderate prices, and can be procured by orders sent either through the office of the Harbinger, or directly to Bro. Bosworth, of Cincinnati. The stereoscope is a cheap optical instrument, that ought to be in every house, both for the amusement and instruction of children. With the exception of colour, it gives a distinctness of outline—an accuracy of detail and a boldness of relief, almost, as accurate as the reality itself. With such an aid, and these pictures, taken by Bro. Deniss on the spot which they represent, we can almost sit down in the Holy Land and look upon the sacred scenes of our Saviour's sufferings and triumphs.

Among the pictures received we mention, "Jerusalem from Olivet," —"The Golden Gate,"—"Panoramic view of the Temple area,"—"The Jewish wailing Place,"—"Church of the Nativity,"—"General view of the Temple Enclosure," &c. We cannot look upon these life like realizations of places so renowned in the distant days of primitive Christianity, without recalling all that we know, and wishing to learn still more about them. We remember a beautiful anecdote told by Philip Doddridge, concerning his own early religious education, which suggests to us a fine lesson on the value of such aids as these pictures, as suggestive voices to the little ones who cluster inquiringly around our hearths. He says, "I was brought up in the early knowledge of religion by my parents, who were in their character very worthy of their birth and education; and I well remember

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that my mother taught me the history of the Old and New Testament before I could read, by the assistance of some blue Dutch tiles in the chimney place of the room where we commonly sat; and the wise and pious reflections she made upon these stories were the means of enforcing such good impressions on my heart as never afterwards wore out." Mothers may still profit by this example, and with the immeasurable advantage which the superior delineations of modern art is at so cheap a rate placing in their hands. By aid of these pictures we can easily make our children familiar with all the most sacred scenes of our Saviour's wondrous history during their tenderest years, and teach them to love and revere him with a depth of reality, that no after sophistry of skepticism can ever diminish or destroy.

We introduced our Bro. Deniss to our readers sometime ago, as one of our Jerusalem brethren, just returned from the Holy Land—and we will remember, that he was there actively and usefully engaged with Bro. Barclay, in laboring for the conversion of his brethren according to the flesh, the Jews, of that city. On his arrival at Cincinnati, our Missionary Society engaged him for a like work among the many thousands of the seed of Abraham in that city—but we regret to learn that for want of funds, the managers have been constrained to close the engagement, so that Bro. Deniss is now without Evangelical employment. Our Missionary Society is greatly crippled, by these sad and uncertain times, and unless brethren will take her interests more deeply to heart she will have to contract still further the sphere of her operations. But we pray for better things. Meantime, would not the churches welcome Bro. Deniss, if he would prepare for delivery a few lectures on the Holy Land, and the general prospects of our mission there, and thus enable him to go on with his laudable work among the Jews of Cincinnati? Perhaps, under the endorsement and judicious direction of the Executive Board of our Missionary Society, this suggestion, for which I am indebted to Bro. Errett, the former Secretary, might be made to sustain a great and noble enterprize of Jewish Missionary operations at home, as well as give profitable employment to our devoted and true brother, who comes a stranger among us, from the far Orient, to unite his heart and his hands with us in building up the walls of Zion.

W. K. P.

☞ Bro Barclay's Articles on Prophecy, &c.—We regret that we did not receive in time for this month, No. 5 of this very interesting series of articles. It has just come to hand, along with several other numbers, and we trust we shall be able to let our readers hear from our beloved Brother regularly, to the end of of his discussion of this important department of Prophecy.

W. K. P.

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SEMI-ANNUAL MEETING OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

This meeting of the Society will be held in the Sycamore meeting-house, in Richmond, Virginia, Friday and Saturday, May 10th and 11th. All the friends of the cause who can attend, are invited to be present. Let as many States be represented as possible. Several prominent speakers have been invited to be present, and enliven us with their discourse.

Notwithstanding winter storms and the unusual excitement of the season, success has attended the labors of many of our missionaries upon the outskirts of our country, and in the West Indies. Since Dec. 1st, near four hundred converts have been awarded to their labors. But it must not be disguised that our unusually large corps of laborers, and the stringency of the money market, have depleted our Treasury to the point of exhaustion. Friends of sinners, and of their and our Savior, now is the time to help!

D. S. BURNET, Cor. Sec'y.

CONTRIBUTIONS FOR KANSAS AND TEXAS.

Amount reported in Jan. No., page 56,		$92 19
Mrs. D. M. Priest, Corinth, Miss., (for Texas)		1 00
FOR KANSAS.		
Church at Bradford, Pa.,	$ 5 00	
"A Sister," Olive Branch, Va.,	1 00	
Church at Richmond, Pa.,	10 00	
John Mather, Mt. Ephraim, N. J.,	5 00	
John Douthitt, Indiana, Pa.,	4 00	
"A Brother," Waynesboro, Pa.,	1 00	
Church at Peters' Creek, Pa.,	10 00	
" " Wellsburg, Va.,	16 30	
Brethren, Trafalgar, C, W.,	10 00	
Mrs. A. Metcalf, Carlisle, Ky.,	1 00	
L. A. Hahn, Baltimore, Md.,	1 00	
James Black, Eramosa, C. W.,	10 00	
Isaac Teuer, Pittsburg, Pa.,	4 00	
Church at West Middletown, Pa.,	5 95	
Dr. John Smith, Basnettsville, Va.,	3 75	88 01
Total,		$181 20

PROGRESS OF REFORM.

ARKANSAS.—J. S. Robertson, in a letter dated Camden, March 15th, says, "I held a meeting near Norwoodsville, Sevier co., embracing the first Lord's day in this month, and immersed three. Also, one at Paraclifta. Political excitement is running so high, but little else can be thought of."

[Never was there a time when Evangelists need more to remember Paul's charge—"Preach the word! be instant in season, out of season." In these stirring and perilous times, there are many discouragements; but there is just one gospel for all times, and all lands, and all parties; and one perpetual duty of the Evangelist—"*Preach the word.*"—I. H.]

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INDIANA.—Bro J. H. Lockwood, under date of March 16th. reports a meeting in Madison in November last, resulting in thirty one accessions to the church. He says, "Our excellent brother T. N. Arnold labored faithfully in word and doctrine. He is truly a workman that needeth not to be ashamed." The same letter reports a meeting held by brethren Lockwood and J. M. White in January at Rising Sun, with eight additions; and another at Pleasant Ridge with ten.

We are pleased to learn that at New Albany, the labors of brethren Mathes, Franklin, and others have been blessed with about forty conversions.

B. K. Smith reports the church in Franklin as much improved in its spiritual condition. They have recently had 3 additions.

MISSOURI—E. B. Childers, Feb. 5th. writes: Including the fifth Lord's day in Dec. and the first in January, I held a meeting near Leesburg in Crawford County which resulted in two confessions and immersions.

The prospects are good for building up a large congregation at that place.—The congregations that I am laboring for are in good condition.

T. M. Allen writes from St. Louis, March 21st. as follows; I have now been two months with the congregation in this city, during which time we have had many interesting meetings; and up to last night, there had been 31 additions. The congregation is greatly encouraged, and the indications are still favorable for the progress of truth. I expect to go to Boone to-morrow, on a visit to my children, but expect to return in eight or ten days, to spend a few weeks with the brethren here.

OHIO.—Theobald Miller, Salem, March 1st, reports a meeting he had just closed, with 19 additions—mostly heads of families.

At Croton, J. R. Frame closed a meeting, March 4th, with 6 additions.

W. H. Martin held a series of meetings in Mansfield, the capital of Richland co., commencing on the 7th of Feb. and closing with 3d of March. "The immediate result was 23 additions—21 baptized, and 2 reclaimed."

W. A. Belding, Mentor, March 12th, says: "Bro. Andrew Burns held a meeting here of 16 days, in February; 22 were immersed, and 5 received—27 in all. We held a meeting also in Bazetta and Painesville Corners, in Trumbull co., and 12 were added in the two places. Bro. J. H. Jones held a meeting in Bedford, with 30 or more added. Bro. Wakefield held a meeting in Hiram, and 50 were added—many of them students. A meeting was held in Painesville, with 20 or more additions. The Brothers Encell are the laborers."

KENTUCKY.—J. M. Wasson, Versailles, March 23d, informs us of a good meeting in progress at that place, conducted by T. N. Gaines. "Nineteen additions to the present."

Geo. E. Durrett, Woodville, Ballard co., March 15th, says: "Our church at Bethel numbers about 40 members. We greatly desire that we could obtain a good preacher. We are not able to pay one much, but are willing to pay according to our means. Ours is a new country, and we labor under many disadvantages."

W. C. Rogers, Elkton, March 1st, reports 24 addititions to the army of the faithful, "notwithstanding the political troubles!" He adds, "Bless the Lord that there is a kingdom which cannot be moved." To which we heartily respond, *Amen*.

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PENNSYLVANIA.—Bro. S. E. Pearre, Philadelphia, April 3, '61, writes: Since my connection with the church in this city, there have been, in all, over 40 additions—more than half by immersion. The interest has constantly increased, and persons are coming forward at almost every meeting. The political troubles, however, have so crippled the finances of the church; as to cause us to fear that this good work must stop. We trust, however, that there will be some way provided to sustain the regular preaching of the truth.

☞ We are gratified to receive this cheering news from Philadelphia. It is painful to think that so good a beginning may be brought to so speedy an end. Will not brethren from abroad help the cause in Philadelphia? We know the noble and true men who are co-workers with Bro. Pearre in this city, and can sympathize with them in the stern financial necessity which at present lies so heavily upon them. Brethren, let our prayers and our means be freely offered for the support of the gospel in Philadelphia. This is the day of *her* calamity, and she calls upon the more favored of other parts of our broad land, to help her through the buffetings of the storm. If we cannot still the waves, let us at least sustain those who are toiling at the oar—till brighter skies shall smile upon them. W. K. P.

INDIANA.—Bro. R. Faurot, Bloomington, Feb. 11, '61, writes: I have just returned from Martinsville, county seat of Morgan co., where, with the aid of Bros. Surface and P. Blankenship, we held a meeting of 17 days, resulting in 56 additions—1 by letter, 8 reclaimed, and the rest (47) by baptism. The church is much revived. To the Lord be all the praise.

ILLINOIS.—Geo. W. Minier, March 11th, reports: "Bro. Ryan and myself recently closed a meeting at Sugar Creek, Logan co., with 16 accessions. Also, Bro. Mallory and myself at Bethel, Logan co., 19 additions."

OBITUARY NOTICES.

It is my sad duty to chronicle the departure of one of the best men of this or any other country. The happy spirit of Elder Thomas B. Harris was called away at 3 o'clock, A. M., on the 14th of January, 1861, in the 57th year of his age. He was born in Tennessee, November 13th, 1804, and in boyhood came to Woodville, Miss., where he resided till called from earth. In the autumn of 1843, hearing the gospel proclaimed by Elder W. E. Matthews, he confessed the Lord, and has ever since been an efficient and useful Christian. For a number of years he was the bishop and almost the life of the congregation at the chapel near Woodville. The last few years were mainly devoted to teaching and preaching over a large extent of country; and his labors were most signally blessed. A number of candidates were awaiting baptism at his hands at the time of his falling ill. His whole being was in the good cause, earnestly and affectionately preaching and teaching in public and private, in a most effective and convincing manner. Indeed, his earthly pilgrimage was much shortened by the arduous labors imposed by his irrepressible zeal upon a constitution struggling for years with disease. For three and a half months he was almost constantly confined, and his suffering very severe; yet he repined not, nor uttered a murmur or word of complaint, retaining his intellect unimpaired to the last. During his last hours he was entirely free from pain. He often spoke of his departure, and would address to those around him such expressions as these: "Friends, dear, *dear* as you all are to me, I must leave you; for the Master calleth: grieve not for me when I am gone, but seek to meet me in heaven," &c. To the prayers offered with and for him, he responded, as

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he was always accustomed to do, with an earnest amen. A more excellent, virtuous, noble and generous man, in public and private life—as a citizen, Christian, friend, neighbor, husband, father and master—I have never known. No one could know but to esteem and love him. Yet his pathway was not without thorns; for he endured many trials and persecutions. He leaves a noble Christian widow and seven children, most of them, too, Christians. Two sons and three daughters, who have attained sufficient age, have been successful and highly esteemed teachers in various parts of Mississippi and Louisiana. All were with him during his last days. His last wish even was gratified by the presence, during his last hours, of his most cherished friend and Christian brother. I would like to write extensively of this great and good man, so full of faith and good works: but I know that your space will not allow extended biographies. May the Lord bless the dear family who mourn their loss, and keep them to eternal life, that they may, as he prayed and exhorted them, meet him "in the glorified presence of our redeemer." P.

Fell asleep in Jesus, on the 10th inst., at Muir, Ionia co., Michigan, after a short illness, Joseph Hawley, in the 48th yeor of his age. In early life he embraced the Savior: and his consistent example exerted a hallowed influence upon all who knew him. He earnestly endeavored to give no offense to Jew nor Greek, nor to the church of God, and commended, by his words of faith and labors of love, the religion of our Lord and Savior to all around. It was thus he trained his family for the skies, and that, though dead, he still lives in the bereaved hearts of his family and kindred. While I was pastor of the church of Christ in Detroit, I was often humbled and quickened to duty by the example and co-operation of this humble but gifted servant of the Lord.

ELI REGAL.

RONALD, IONIA CO., MICH., Oct. 29, 1860.

Passed the Jordan of death, from the residence of his father, at Mount Pleasant, Iowa, on the 1st of January, William, son of Bro. M. Berkey, aged five years and eight months. Bro. Berkey has been sorely afflicted in his family, having been bereaved of five of his beloved children, early in the morning of life. Two yet survive, the hope of his declining years. Having ourself experienced a similar affliction, we can cordially sympathize with our disconsolate brother. Our dearest earthly ties thus ruthlessly sundered, admonish us of the danger of loving the gift more than the Giver. Grievous as are these afflictions, we may yet rejoice that we have the cheering hope of a happy reunion with those little ones whom we have so tenderly loved on earth. "Suffer little children to come unto me, for of such is the kingdom of heaven."

Died, at his residence, on Indian Creek, Washington co., Mo., on Sunday morning, Sept. 2, 1860, Benjamin F. Smith, of fracture of the skull. He was born in Oldham co., Ky., April 14th, 1813, joined the Christian church in 1831, and removed to Missouri in 1839. He was, at the time of his death, an elder of the church at Pleasant Hill, Washington co., Mo., and was greatly respected by his many brethren and friends. He left a widow and eleven children to mourn his departure; but they rejoice in bright anticipations of a reunion where parting will be no more. E. R. CHILDERS.

MOUNT VERNON, O., March 28, 1861.

It becomes my painful duty to advise you of the death of our brother, Henry McFadden—a beloved brother, and faithful Deacon in our congregation. He died yesterday, and we have just returned from the grave where sleep his remains till the resurrection.

The deceased was a good citizen, an obliging neighbor, an affectionate husband, a kind father, and a devoted Christian. For several years antecedent to his death, he was a worthy member of the Christian church—active in the discharge of all his duties—earnest and exemplary in his piety. During his last illness, his sufferings were most intense, but borne with that patience and fortitude which unshaken confidence in Christ alone can inspire. In health, Jesus was his only trust; in sickness, his solace and his refuge. So that it was the lan-

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guage of almost his dying hour—"I know in whom I have trusted, and can meet death without a dread and without a fear." His life was one of living faith, and his death of triumphant hope. He is gone to his rest. His neighborhood, his family, and the church, have, in his death, sustained an irreparable loss, while his is an eternal gain. R. R. S.

Died, in Bazetta, Trumbull co., O., Feb. 27, of heart disease, Daniel Faunce, in the 53d year of his age. To all persons acquainted with the history of the cause of truth in this vicinity, the name and fame of Bro. Faunce is familiar. The sufferings of the distressed—the cry of the degraded and famishing world for the gospel—always found an echo in his heart. God's cause was always uppermost in his mind, and after a short introduction of some worldly topic of conversation, he would introduce the great subject of man's salvation by a crucified and risen Savior—and his soul drank into the theme as the thirsty hart eagerly drinks at the water brooks! Were I allowed to take any human being as a standard, I would strive to be as good as Daniel Faunce! A very large and solemn funeral attested the high esteem in which he was held by the community, as well as by the church of Christ.

"Life's labor done, as sinks the day,
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the righteous when he dies!"

W. B. GOODRICH.

Died, on the 27th of Feb., 1861, after an illness of some two months, Maj. Wm. Todd, of Platte co., Mo., in the 67th year of his age. His acquaintances, who are numerous, award to him the reputation of a man honest in his dealings, and faithful to his promises. In his domestic relations, he gave heaven's own proof of his unceasing care and earnest solicitude for the well-being of his family. He reared in their midst an altar of prayer and thanksgiving, and with them there worshiped the Most High. He lived and died a Christian. And thus he leaves them an enduring legacy, confirmed by a calm, peaceful and dignified death. "Blessed are the dead that die in the Lord." H.

Died, in the city of Indianapolis, Ind., on Lord's-day morning, Feb. 10, '61, Lizzie J., daughter of Bro. and Sister G. W. Griffith. "It is well with the child."

Also, near this city, on the afternoon of March 18, Sister Georgia, wife of Dr. G. A. Wells, and step-daughter of Bro. Ovid Butler.

The deceased had been a member of the congregation in this place for several years, having made her choice of a Master early in life. Her engaging manners, sweetness of disposition, and above all, her Christian deportment, and the patient resignation with which she bore her long and painful illness, endeared her to us all. She has gone to rest, in the very morning of her life. God help us also to be ready! P. HALL.

Died at New Cumberland, Va., Dec. 9, '60, Sister Mary Jones, consort of W. Jones. Sister Jones for many years had been a good Christian. May the Lord bless Bro. Jones in his affliction.

Also, Feb. 7, '61, Bro. John Sanders, who was baptized Jan. 2, '61. He was quite happy, and willing to depart and be with Christ. T.

Died, at Wellsburg, Va., March 13th, 1861, Sister Nancy Fowler, in the 70th year of her age. For many years our departed sister was a devoted member of the Christian church at Wellsburg. During the last years of her long life she suffered much bodily affliction, which she bore with true Christian patience and resignation. "Blessed are the dead that die in the Lord." C. L. L.

Died at Wellsburg, Brooke co., Va., Dec. 21st, 1860, Mother Barbara Mendel, in the 76th year of her age. Mother Mendel was born, and had spent the greater part of her life, in this county. For thirty years she had been a member of the Christian church at Wellsburg; and but seldom was her place vacant in

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the house of God, until utter bodily inability confined her to her home. It was good to see this excellent mother in Israel, with child-like faith and devotion, drink in the joys that flow from the preaching of the Word of God, and the communion of the saints. She had the comfort of seeing most of her numerous family following the Savior, and one of her sons publicly preaching the unsearchable riches of Christ. Her mildness and gentleness made her beloved by all the good that knew her, and her memory will long remain precious in the hearts of the church of Wellsburg. C. L. L.

Died, in Rocheport, Mo., on the 18th of November, 1860, Sister Margaret T., wife of Bro. John B. Jones, in the 52d year of her age. The deceased was a pious and devoted member of the church of Christ for about 26 years—walked worthy of her vocation, and died a triumphant Christian. Thank the Lord for the great hope that we shall meet in heaven at last. A FRIEND.

Died, at his residence in Hazel Green, Wis., on the morning of the 28th January, '61, after a painful illness of seveu months, Bro. Charles McCoy, aged 59 years. Bro. McCoy emigrated to the lead mines in 1828. He served his country during the Black Hawk war, as captain of a volunteer company. He possessed a very generous and sympathetic nature. The poor and the needy, the widow and the fatherless, were always objects of his care, to his utmost capability. During the last eight or nine years he was a prominent and zealous member of the Christian church, and died in a firm faith of a blissful immortality. E. T. SPRAGUE.

Died, At Bedford, O., Feb. 11th, 1861, Mrs. Mary Ann Glasier, wife of Johnson Glasier, in the 55th year of her age.

Thus, Bro. Errett, sadly to us, joyfully to our precious mother, has her long and most painful illness found its completion—an illness which, preceded by years of much suffering, had its final commencement with the showers of April; and, f r ten long months left not its victim, uniting with consumption many most torturing forms of disease. Israel's God was her refuge, a very present help through all her trouble.

While yet in early womanhood, she joyfully obeyed the Pentecostian gospel, and became one of eight persons who founded the first congregation of the Disciples of Christ in the State of Vermont. Emigrating to the West not long after, she eagerly sought the "sect that was every where spoken against." A few of its members were found—scattered, persecuted, almost disheartened.—With this few she and her family soon became identified: and, for many years, at Franklin Mills, Portage co., O., she "helped them much which had believed through grace."

All the days of her earthly sojourn, the Lord was indeed her Shepherd, and we know that, in that happy clime, where there is no sorrow, nor sighing, nor any more pain, He will lead her beside the still waters of the river of life.

FANNIE GLASIER.

Departed this life, in Berlin, Erie co., Ohio, March 16, 1861, Teresa Woodward, consort of Joseph Woodward, late of Geauga co., aged 64 years and 2 months.

The deceased was born in Suffield, Connecticut; but came with her parents among the early settlers of the West, at a time which required much fortitude to endure the hardships incident to the establishment of society. But with the bolder, were mingled the gentler elements of character. Through long years, often with a feeble frame, she fulfilled the duties of a wife and mother, with a faithfulness and affection which have left her own estimable character eminently impressed on her six living children. And thus, though dead, she still lives to bless the world, in the person and lives of her offspring, who were early taught to set their heart and hope in God; and who, all of them, have honored the example of their father and mother, in yielding obedience to the gospel. Jewels, such children are, in the crowns of their parents, of higher honor than all the costly gems that adorn the diadems of princes.

Together with her husband, she made a public confession of her faith in Je-

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

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THE WELFARE OF THE WORLD BOUND UP IN THE DESTINY OF ISRAEL.

OBLIGATIONS THUS INCURRED.

V.

Moral, social and material consequents on Restoration—Testimony of Prophets and Apostles.

The moral effect produced upon the heathen by the Restoration of the Jews, is a matter which, though it seems heretofore to have escaped observation, is worthy of the most profound consideration, and prompt action on the part of missionary societies; for it is perfectly demonstrable from the Scriptures that the grand result will far exceed that of the combined operation of all the missionary bodies of all ages; and will, indeed, soon issue in the conversion of the whole world. In proof of which I need only refer to the following Scriptures. Nor are the social and physical changes consequent on the occupancy of the Holy Land by its rightful owners, less worthy the attention of the philanthropist and Christian.

"Thus saith the Lord of Hosts," (Zech. 8: 7, 8, 13, 15, 22, 23) "Behold I will save my people from the east country and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people and I will be their God, in truth and in righteousness. And it shall come to pass that *as ye were a curse amongst the heathen*, O house of Judah and house of Israel, *so* will I save you, and *ye shall be a blessing*; fear not, but

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let your hands be strong; for thus saith the Lord of Hosts, as I thought to punish you when your fathers provoked me to wrath, saith the Lord of Hosts, and I repented not, *so again have I thought in these days to do well unto Jerusalem and to the house of Judah*: fear ye not, * * * * yea, *many people and strong nations shall come to seek the Lord of Hosts in Jerusalem*, and to pray before the Lord. Thus saith the Lord of Hosts, In *those days* it shall come to pass *that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.*"

Jer. 33: 7–9—"I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first; and I will *cleanse them from their iniquity* wherein they have sinned against me, and I will *pardon all their iniquities* whereby they have sinned and whereby they have transgressed against me, and it shall be to me a *name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and all the prosperity that I shall procure unto it.*"

Exek. 39: 21–23—"And I will set my *glory among the heathen*, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. *So the house of Israel shall know that I am the Lord their God from that day and forward*; and the heathen shall know that the house of Israel went into captivity for their iniquity. * * * * *When* I have brought them *again* from the people, and gathered them out of their enemies' land, * * * *then* shall they know that I am the Lord their God; * * * neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord God."

Ezek. 37: 25–28—"And they shall dwell in the land which I have given unto Jacob; * * * they shall *dwell therein, even they and their children's children, for ever*; * * * and I will set my sanctuary in the midst of them *for ever more*; * * * yea, I will be their God, and they shall be my people, * * * and the heathen shall know that I the Lord do sanctify Israel *when my sanctuary shall be in the midst of them forevermore.*"

Jer. 16: 15–21—"And I will bring them again into their land, that I gave unto their fathers; * * * the gentiles shall come unto thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity, and things wherein is no profit. Shall a man make gods unto himself which are no gods? *Therefore behold, I will this once cause them to know: I will cause them to know mine hand and my might, and they shall know that my name is the Lord.*"

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Micah 7: 16, 17, 19—"According to the days of thy coming out of the land of Egypt, will I show unto thee marvelous things. The nations shall see and be confounded at their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, and they shall move out of their holes like worms of the earth; *they shall be afraid of the Lord their God, and shall fear because of thee.* * * * *He will turn again; he will have compassion upon us; he will subdue our iniquities under us; and thou wilt cast all their sins into the depth of the sea.*"

Ezek. 36: 23, 24—"And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before the Lord; for I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

Is. 51: 3—"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; and gladness shall be found therein, thanksgiving, and the voice of melody." (52. 9, 10,) "Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people; he hath redeemed Jerusalem. The Lord hath made bare his arm in the sight of the nations; and all the ends of the earth shall see the salvation of our God."

Is. 66: 18–20—"It shall come that I will gather all nations and tongues, and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them [after the battle of Armageddon] unto the nations—to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off that have not heard my fame, neither have seen my glory; and they shall declare my glory among the gentiles; and they shall bring all your brethren for an offering unto the Lord out of all nations * * * to my holy mountain in Jerusalem, saith the Lord."

To this explicit testimony of the prophets of Old Testament times, may well be added that of the great apostle of the Gentiles (Ro. 11: 12, 15)—"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the gentiles, how much more their fullness; * * * for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" [To perceive the full force of this passage, we must remember how indissolubly the conversion of the Jewish nation is connected with their restoration.] And to the same effect testifies also the apostle James, (Acts 15: 14–17) in commenting on the prophecy of Amos, (9. 11, 12,) averring that after the Lord has visited the gentiles, to take out of them a people for his name, he will return and build again the tabernacle of David, [re-establish the Jew-

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ish polity] "that the residue of men may seek after the Lord, and all the gentiles upon whom my name is called, saith the Lord who doeth all these things." The testimony of the apostle Peter, in his temple sermon, (Acts 3: 19–21,) may also be very appropriately cited in this connection—"Repent ye therefore and be converted, that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord."

We are thus taught most clearly, not only that the heathen will be brought to the knowledge and obedience of the Truth, on the Restoration and Resumption of the Jews; but that such of the confederated anti-Christian army as are made the monuments of mercy and grace at the "great battle of Almighty God," will themselves be sent out as heralds and missionaries extraordinary, not only to the distant idolatrous *heathen*, who have never heard of the Lord, but also to the Ten Tribes of *Israel*, who are still in captivity, and the Jews still remaining dispersed among the nations.

Such will be the gracious consequences resulting from the restoration of the Jews, in a moral point of view, "to the Jew first, and also to the Greek;" and scarcely less interesting—though of course far less important—will be the social and physical changes that sooner or later ensue on the re-settlement of Israel in the land of promise—interesting as well to the Christian and philanthropist as to the political economist and philosopher; affecting, as they do, not only the climate of Palestine and its inhabitants, ferine as well as human—but extending gradually over all the earth.

The Lord solemnly covenanted, on settling the children of Israel in the Holy Land, to give them "rain in due season," guarantying that the land should "yield her increase, and the trees of the field their fruit, that the threshing should reach unto the vintage, and the vintage unto the sowing time," that they should "eat bread to the full, and dwell in the land safely"—*provided only* that they should keep his commandments (Lev. 26: 42); and threatening at the same time their expulsion from that goodly land, and the withdrawal of all these blessings, upon disobedience. Hence the present curse of desolation and sterility under which the land groans, is every where ascribed to the defection and iniquity of the people: "Therefore," says Hosea, (4. 3) "shall the land mourn, and every one that dwelleth therein languish, with the beasts of the field and with the fowls of heaven." * * * "Therefore," says Jeremiah, (3. 3,) "the showers have been withheld, and the latter rain." * * * (12. 4,) "How long shall the land mourn and the herbs of every field wither for the wickedness of them that dwell therein? The beasts are consumed, and the birds." To the same effect also is a declaration of Micah, (7. 13) "the land shall be desolate because of them that dwell therein, for

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the fruit of their doings." And, says the Lord through Ezekiel, (34. 25–27) "I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness and sleep in the woods; and I will make them and the places round about my hill a blessing; and I will cause the showers to come down in their season: there shall be showers of blessing, and the tree of the field shall yield her fruit, and the earth shall yield her increase; and they shall be safe in their land; and they shall know that I am the Lord *when* I have broken the bands of their yoke, and delivered them out of the hands of them that served themselves of them."

But for the sake of their ancestors, the Lord graciously promises to remember the land when he remembers Abraham, Isaac and Jacob, and restore its long lost fertility when he shall raise up the tabernacle of David. (Amos 9: 13–15) "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth; and the mountains shall drop sweet wine, and all the hills shall melt; and I will bring again the captivity of my people Israel, and they shall build the waste places. * * * " And again says the word of the Lord, by the prophet Ezekiel, (36: 8, 11, 30, 35) "But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel, for they are at hand to come; for behold I am for you, and I will turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited, and the waste places be builded." "Fear not, O land," says Joel, (2. 21,) speaking of the last days, when the Lord will be jealous for his land and for his people—"be glad and rejoice, for the Lord will do great things; be not afraid ye beasts of the field, for the pastures of the wilderness do spring, the tree beareth her fruit, the fig-tree and the vine do yield their strength."

Not only shall the former fertility and prosperity be *restored*, but far exceeded. In speaking of these matters, the Lord further declares through Isaiah, (43: 19–21) "behold I do a new thing: now shall it spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honor me, the dragons and the owls, because I give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen.—This people have I formed for myself: they shall show forth my praise"! And again, (Ezek. 36. 11, 30, 35,) "I will multiply upon you man and beast, and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord, and I will

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multiply the fruit of the tree and the increase of the field; and ye shall receive no more reproach of famine among the heathen; * * * and they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."

But the superabounding blessings of Him whose tender mercies are over all his works, by no means terminate on the land, but extend even to the brute creation. "And in that day, saith the Lord, [the day of Israel's Restoration] (Joel 2. 22,) will I make a covenant with the beasts of the field and with the fowls of heaven and with the creeping things of the ground"—the nature of which Isaiah informs us in the 11th chapter of his prophecy :—

"The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them.
And the cow and the bear shall feed;
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
And the sucking child shall play on the hole of the asp.
They shall not hurt nor destroy in all my holy mountain: [er the sea.
For the earth shall be full of the knowledge of the Lord as the waters cov-
And in that day there shall be a root of Jesse,
Which shall stand for an ensign of the people;
To it shall the gentiles seek: and his rest shall be glorious.
And it shall come to pass in that day,
That the Lord shall set his hand again the second time
To recover the remnant of his people which shall be left,
From Assyria and from Egypt and from Pathros,
And from Cush and from Elam and from Shinar.
And he shall set up an ensign for the nations,
And shall assemble the outcasts of Israel, [earth.
And gather together the dispersed of Judah from the four corners of the
The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off;
Ephraim shall not envy Judah, and Judah shall not vex Ephraim.
But they shall fly along the coasts of Philistia toward the west;
They shall spoil them of the east together;
They shall lay their hand upon Edom and Moab;
And the children of Ammon shall serve them.
And the Lord shall utterly destroy the tongue of the Egyptian sea;
And with his mighty wind shall he shake his hand over the river,
And shall smite it *into* seven streams, and make men go over dry shod.
And there shall be a highway for the remnant of his people that shall be left from Assyria,
Like as it was to Israel in the day that he came up out of the land of Egypt."

J. T. B.

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THREE POSITIVE CHRISTIAN INSTITUTIONS.

By almost, if not altogether, common consent of all Protestantdom, there are, at least, three christian *positive* commemorative institutions. These are Christian *Baptism*, the *Lord's day*, and the *Lord's supper*.

Religion, indeed, in its full comprehension, is essentially and necessarily a *positive* institution. No reason within the area of alienated humanity could from any *a priori* principle or reason, even imagine or conceive how, or why, the killing of a pigeon, a turtle dove, a lamb, a kid, a goat, a calf, and burning them to ashes, could either take away or ratify a covenant.

This is, at a proper stand point of observation, a very corroborative evidence of the Divine Institution of sacrifice. When sin entered into the world, sacrifice was instituted as the basis of pardon and reconciliation. It was, indeed, an oracle of God, as expressed by Paul, Hebrews 9, 22—"*Without the shedding of blood is no remission.*" *A bloodless offering never expiated the least sin ever committed by man.* Life for life, or death for death, is as old as the first altar, the first offering, and the first born of humanity.

So far as the largest area of human reason or of imagination expands, extends, or has been surveyed by the most astute and potent intellects, there is not now, nor ever was there, a human being who, from any premises within the regions of thought, could rationally or logically arrive at the conclusion, that the taking away the life of any *perfectly innocent* creature; such as that of a lamb, a calf, a kid, a dove, or a pigeon could expiate or annihilate the guilt of a sin committed by man against either God or man. For, as the effects of sin against God or man are in their nature and consequences everlasting, nothing that is finite or temporary could atone for them. Hence the philosophy, or the reason, of the oracle that affirms;—"*the altar sanctifies the gift.*" Hence, too, the necessity of the incarnation of Divinity in humanity. His Divine nature was, in fact, *the altar*; and his perfect humanity—body, soul, and spirit—*the only sacrifice* that could "forever take away our guilt."

No mere Humanitarian, Arian, Socinian, Universalian, Deist, Theist, or Atheist, has ever understood or appreciated this. Had they, they would have abandoned their crazy sinking barque, and would have seized the long boat of the gospel ship with its oars; and pushed and pulled to shore, to the haven of eternal rest.

Every sin has in its own essence consequences or effects of limitless duration. This fact, if properly understood, we conceive, must annihilate all forms of universalianism.

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To illustrate, at least in part; Suppose that A has stolen from B one dollar. Has not B lost that one dollar forever! Should he even find in his path a thousand dollars, still he is minus that one stolen dollar forever. And he is minus, too, of its proceeds, and of all that those proceeds could avail, *ad infinitum*.

Take another illustration; C has from envy, revenge or malice, slandered the character of his neighbour D. His slander is credited. D, in consequence thereof, has lost a valuable office. Himself, wife and children are turned out of doors, without a home, a friend, or a penny. How long! During life only! No. The consequences in some form or other ever exist.

In the history of the Bible, and in the histories of all times, states, kingdoms, empires, now extant on the records of time, we see blessings and curses as hereditary as the colors of the skin or the moulds of the countenance.

But as most authentic and most illustrative of this feature of the Divine government, let us take the single family of Noah—Shem Ham, and Japheth, as detailed in our March M. Harbinger, and look at them from this angle of vision; and have we not a moral demonstration that this is an established law or principle in the present and in the past moral government of God, so far as the human family is concerned or contemplated!

It is, in this case, literally true, that "the fathers have eaten sour grapes, and the children's teeth are set on edge." Do we not all suffer death because of the one sin of our father Adam! Do not the Jews to this day suffer excision and exile because of the sins of their fathers! Did they not, in their blind zeal, invoke the blood or death of the Lord Jesus upon themselves and upon their children! And, as a people, are they not perishing in unbelief until this day! A small remnant, indeed, have believed and turned to the Lord. But as a nation and a people, they are monuments of the perfect justice and righteous vengeance of the God of their fathers.—The blood of their own Messiah has, in a fearful answer to their own imprecation, been righteously visited upon them now for more than eighteen hundred years!

This tremendous monument is, or may be, known to all mankind who have access to the Living oracles of the everlasting and ever just and merciful God. He still "visits the iniquity of fathers upon their children from age to age, from one generation to another. This, indeed, is not now as it once was, a universal law. Repentance, true and genuine, alone can avert the ancestral depravation.

But without *positive ordinances*, there is not now, nor was there ever, what is properly called *religion*. Every rudimental element of

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Religion is primarily a *positive Divine ordinance* or institution. I could not have ever occurred to any man by mere human reason, or even by any act of imagination, that the killing of a lamb, a kid, a calf, or any other creature, could in any way please God or placate his vengeance.

Indeed the sacrifice of an innocent lamb, kid, or calf, pigeon or dove, with an expectation of pardon for any sin in pursuance thereof was never found within the area of reason, of philosophy, or of imagination.

In my earliest reflections on the subject of an altar, a victim, a priest, a knife and a fire, in order to the remission of sins, I could, not see justice, mercy, or propriety.

That a babe of a day, a week, a month, or a year, forced into life and forced out of it, dying within these periods, could be a worthy subject of everlasting punishment, came not within the circle of my conceptions of the justice or the mercy of God. "By," or through "one man," indeed, (our father Adam) sin, and consequently death, came into the world. Or, as Paul expresses it; "By the offence of one man, sentence of death has passed upon all men to condemnation"—even so, by the righteousness of one man, sentence has passed upon all men to justification of life. For, as by the disobedience of one man, the many were constituted sinners; so by the obedience of the one man shall the many be constituted righteous."

It is a fact that needs not to be argued, that all men now living *do live their whole life*, under a sentence of death, pronounced in these significant words—"Dust thou art and to the dust thou shalt return."

But now, during a temporary suspension of this irrevocable sentence, a remedial system, *wholly of grace*, has been most graciously instituted and presented as a perfect gratuity to every sinner whom it reaches; with a pressing welcome "without money and without price," to accept eternal life, eternal wealth, eternal health, eternal happiness—even in an eternal paradise of God's own immediate husbandry and residence. There the Tree of Life forever grows, forever blooms, forever fructifies; and there, too, under its shades a perennial fountain, the stream of life eternal gushing from the Throne of God and of the Lamb, meanders through all its paths and variegated scenes of beauty in all its varied forms and attractions.

Now, as this system of Redemption is the last great system of the universe and for a purpose the most interesting to humanity, conditioned as it is, and with a special relation to the development and aggrandizement of man to a peerage amongst the highest and most exalted intelligences in the universe of God, its claims are perfectly transcendental and alluring; and place man under an obligation to

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him that redeemed him, paramount to any and to every other obligation conceivable, within the grasp of the most potent and comprehensive intelligence known in the annals of time, or in the records of the universe.

It has been most truthfully and most impressively declared that eye hath never seen, that ear has never heard, that human heart has never conceived, the glorious realities which God has prepared for them that love him and keep his commandments.

Indeed we may truthfully say, that the meaning, or intent of the *positive* institutions of the gospel is to develope and to perpetuate this redemption. They are, one and all, monumental institutions.

Baptism, is indeed, monumental of his *death*, *burial* and *resurrection*. Hence they who are "*dead to sin*," are "*buried with him* in Baptism; *rise with* him, from the symbolic grave to walk in a new life."

The Lord's day celebrates his triumphant resurrection, the greatest event that ever was inscribed on the records of time.

The Lord's supper perpetuates the memory of his sacrificial death; and is, therefore, the weekly Christian feast of his blood ransomed friends. These three *positive* institutions, in their proper conception, comprehend the rudimental elements of the whole remedial system. They are monumental in the highest conception of the term, and comprehend all that is evangelically indicated in that sublime and beatific term, *Redemption*. This is, in all truth, a word of the most soul-stirring eloquence, indicative of all that can beautify, beatify and glorify man forever.

These positive institutions are the true and proper aliment of every regenerated man. His spiritual nature feeds and feasts upon these, as does his animal nature on the necessaries and luxuries of material nature.

We read of "*angels, food*" at least once in Holy Writ Psalms 78, 25. We also read of the "hidden" (or mystic) "manna." A beautiful type it was of the bread of life everlasting. Still they who fed upon the literal manna for forty years were not immortal. They all died "in the wilderness of sin." Some million of souls lived upon it during their wanderings in that desert. But of that mighty host only two—Joshua and Caleb, entered into the promised land. And even now it is awfully true—"*The called are many, the chosen are few.*"

But our proposed theme is *positive ordinances*. Of these we christians have only four—*marriage, baptism, the Lord's day, and the Lord's supper*. They are all alike *moral positive*, institutions. They are called *positive* institutions, because we could not, *a priori*, or by *mere*

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abstract reason, have originated and ordained any one of them. They are called *moral* because they have respect to relative duties, essential to the social system.

Some have divided human actions into three classes—the physical, the moral, and the religious. No doubt we have in actual verity and fact physical facts and acts: we have also moral facts and acts—and also religious and worshipful facts and acts. But in the Scripture terminology, we cannot find the word *moral* once. In our English Sacred Scriptures, we do not once find this word, or the word *morality*. Neither find we the word *human*, or the word *humanity*, in Old Testament or new. They are, therefore, in no respect, *canonical*.

Pagan philosophy, although it has many apologists, even in Protestant pulpits and presses, is a poor and meager affair. *Morals* are with the multitude neither more nor less than "good customs," "pleasing manners," "politeness," "genteelness." But we merely pay our compliments to it in certain circles, and dismiss it with common courtesy, only adding, that formerly it was more limited in its use than at present.

The "golden rule," as it is sometimes called, is the most suggestive statute or prescription on the subject of good manners or good morals that we have ever yet seen or heard. The true gentleman, (not the true genteelman) will always endeavor to treat his neighbour or fellow citizen just as he would desire to be treated by him in every attitude, condition, and circumstance.

But we are taking quite a discursive latitude under the heading of "*Three positive Christian Institutions.*" Our courteous readers will, however, appreciate the propriety of approaching so profound a subject with much consideraton and circumspection; and especially when a subject of such superlative importance has been either greatly neglected or greatly abused.

We will only add, for the present, that the proper conception of these three Divinely ordained Christian Institutions is, at our stand point of observation, and reflection, of paramount importance to every one who desires to stand perfect and complete in the full fruition of the personal and social blessings of citizen-ship in the kingdom of the Divinely crowned Lord of all. A. C.

English Pins.—At one of the Birmingham factories upwards of one hundred and fifty tons of brass are used annually in the manufacture of pins If this quantity was converted into ribbon pins, half an inch in length, and placed in a continuous straight line, it would extend eight hundred thousand miles, a length sufficient to encircle the earth thirty times, or to hang three wires from the earth to the moon.

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PLEA FOR REFORMATION.—NO. 5.

We come now to speak of the features of reformation which need to be developed, and which it is the object of the present movement to bring out.

1.—*The Bible, the Bible only, as the rule of faith and practice.*

We desire to discriminate carefully here, so as to be correctly understood. It is not meant to say that everything in the Bible must be understood and confessed, as constituting the Christian's creed; nor that every commandment in the Bible must be obeyed, as a part of the Christian's rule of life. The Bible contains the history of Jehovah's man-ward movements for more than four thousand years, and the prophecy of His coming movements to the close of time. It is a progressive revelation, adapted to the infancy, childhood and youth of the human race—its matter and modes of communication varying to meet the wants of these successive states and stages of progress, before the "fullness of time" arrived for Messiah's advent. There was the religion of the *Family*, and the religion of the *State*, before the *Church* was built, in whose ample provisions and philanthropic invitations, world-wide humanity might find salvation. The eternal existence and gracious providence of Jehovah, were the creed of the Family—the patriarchal religion—in opposition to the Atheism of the posterity of Cain. Hence it was said, as descriptive of the faith of Enoch's time, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."* The *unity* of Jehovah, and his holiness, justice and truth, was the creed of the State—the Jewish religion—in opposition to the polytheism of Gentile nations, and its accompanying falsehood, pollution and wickedness.† The Divinity of Jesus, as Jehovah's Son and our Savior, is the creed of the Church—the Christian religion—in opposition to all other leaderships and sovereignties of the soul. He is our Prophet, Priest and King, for whom all other teachers, mediators and rulers must be forsaken.

The Old Testament, in its historical movements and prophetical utterances, prepared the way for the advent of the Christ, and for our trust in him. The four Gospels reveal Christ to us in his suffering life, sacrificial death, and glorious resurrection, and in the evidences by which we may believe that he is the Christ, the Son of the living God—that, "believing, we may have life through his name."‡ The Acts of Apostles reveal the ascended and glorified Jesus crowned in

* See Heb. 11: 5, 6. † Ex. 20: 2-7; Deut. 6: 4, 5. ‡ Jno. 20: 30, 31.

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heaven as "Lord and Christ"—with all authority in heaven and earth lodged in his hands; the inauguration of the reign of the new monarch on the earth; the descent of the Holy Spirit to endow the ambassadors of King Jesus with divine wisdom and power; and the preaching of a perfect Gospel—a consummated redemption—by these ambassadors, to Jew and Gentile, to bond and free, to good and bad; so that here all men may learn, from the ambassadors of the Anointed Sovereign of heaven and earth, what they must do to be saved. The Epistles, addressed to saved people, give us *the rules of Christian life*—the precepts, commandments, ordinances, promises and warnings, by which the citizens of the kingdom are to be kept from evil, and to be "thoroughly furnished unto all good works." John's apocalyptic visions reveal the glorious Pilot, who, through the storms and tempests of ages, guides the suffering church of God to final triumph, and lands her members amidst the ineffable glories of the New Jerusalem, where eternal sunshine of peace and love shall rest on the sacramental host of God's elect.

Thus, the Old Testament furnishes the *type*, *symbol* and *prophecy* of our religion; the four Gospels, *its creed—the things to be believed*; the Acts, *its terms of reconciliation*; the Epistles, *its rules of life*; and the Apocalypse, the prophetical chain which links the cross with the crown, the church militant with the church triumphant.

The Divinity of Jesus is the creed of the Christian. We believe on him, in view of the prophecies that went before concerning him. In believing on him, we at once seek knowledge through his teachings, mercy through his death, and life eternal through his resurrection. Faith, standing on the evangelical histories, reaches back after the testimonies of the law, the prophets, and John; and forward to the commandments and promises revealed through the apostles; and thus encompasses and embraces the whole Bible as a divine revelation, and as offering a perfect scheme of human redemption. The Bible thus classified, we know to what parts to go respectively for *evidence*,—for *the knowledge of Jesus*—for *the terms of pardon*—for *guidance in Christian life*—and for *hope*.

Thus explained, we accept the Bible, the whole Bible, the Bible only.

This position distinguishes us from almost the entire Protestant world. "What!" we are asked, "do not all Protestants accept the Bible, the whole Bible?" Yes: but not *the Bible* ONLY. With every party, it is the Bible *as explained by its human creed*. These human creeds become bonds of union—the shibboleths of parties; and no difference how entirely a Christian may believe the Bible, if he does not believe and accept the creed of the party with which he de-

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sires to identify himself, he may not enter there. Thus the people of God are divided by virtue of barriers which human authority has erected, where divine authority never interposed. We say, *the Bible only*. We ask no man to accept anything else. Whoever, in good faith, will come up to plain Bible teachings, he is our brother; and if he goes away from us, or is turned away from us, it must be because he no longer believes the Bible, or is not willing to walk in its commandments, or *because he seeks to introduce some other bond of union*, and thus becomes schismatical.

If it is said that we have a creed in our *unwritten* understanding of the Bible,—we make a three-fold reply. 1. Our creed is a written one, but not *human*. In a large sense, the whole Bible is our creed; in a strict sense, the *basis* proposition of the Christian economy, on which the whole superstructure rests—that "*Jesus is the Christ, the Son of the living God.*" 2. We ask no man to receive anything unwritten—nothing for which we cannot produce a *Thus saith the Lord*, whatever our unwritten impressions may be. 3. If it still be insisted that we have an unwritten interpretation of the Bible, we urge in reply, that they who so object *have unwritten intepretations of their written creeds*: and if there *must* be an unwritten creed, it is safer to stop with an unwritten interpretation of the Scriptures, than to multiply the causes and occasions of difference and of strife, by unwritten interpretations of written interpretations of the Bible. In other words, an unwritten interpretation of the Bible is as much superior to an unwritten interpretation of a human creed, as the Bible itself is superior to a human creed. It is often more difficult to interpret the creeds than the Bible. On this point we have a very frank and candid acknowledgment from a very high source. A year or two ago, the question was mooted by Rev. R. J. Breckenridge, in the Presbyterian (O. S.) General Assembly, of an authoritative commentary on the Bible, to be issued with denominational sanction. The Princeton Repertory—the highest denominational authority—in an able review of the proceedings of the Assembly, referred to this proposal in the following language:

"It is evident, from the very nature of this proposal, as well as from the arguments of its advocates, that it contemplates an exposition of the whole Scripture, to which shall be given the sanction of church authority. If the mere suggestion of such an idea does not strike a man dumb with awe, he must be impervious to all argument. It is a fearful thing to give church authority even to articles of faith gathered from the general sense of Scripture. How large a part of the church universal, or even of the Church of England, can conscientiously adopt the Thirty-Nine Articles in their true sense? How do

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we get along with our more extended Confession? We could not hold together a week, if we made the adoption of all its propositions a condition of ministerial communion. How is it with the marriage question? If it is not only difficult but impossible to frame a creed as extended as the Westminster confession, which can be adopted in all its details by the ministry of any large body of Christians, what shall we say to giving the sanction of the church to a given interpretation of every passage of Scripture? This is more than all the popes who ever lived, merged into one, would dare to propose. It is a thousand-fold more than Rome, when most drunk with pride, ever ventured to attempt. Where is there such a thing? who has ever heard of such a thing as a Church Commentary? There must be some mistake about this matter. The proposition cannot mean what it appears to mean, and what some, at least, both of its advocates and opponents, understood it to mean. We cannot persuade ourselves that any one, having the least idea of the nature of the work, any apprehension of what it is, to come to a clear conviction, even for one's self, what is the true interpretation of thousands of texts of Scripture, how many questions of philology, of grammar, of logic, of geography, history, antiquities, of the analogy of faith and of Scripture, which such decision involves, could, for a moment, dream of the possibility of a church exposition of the whole Bible. The proposal, on the part of any man, or any body of men, to give an authoritative interpretation of unfulfilled prophecy, of the visions of Eezekiel, Zechariah, Daniel, and John, would be proof that God had given him or them up to strong delusion. No amount of inspiration ever granted to man would justify such an assumption. The prophets themselves did not understand their own predictions. The apostles, though rendered infallible in what they taught, were as ignorant, it may be, as other men, of what they did not teach. The Scriptures were as much an unfathomable sea of divine knowledge to them as they are to us.

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"Besides this, the object aimed at is not only inconsistent with the liberty of believing, but it is utterly impracticable. It is said the Bible is to be interpreted according to the church's sense of the Westminster Confession. But who is to tell us the church's sense of the Confession? It is notorious that as to that point, we are not agreed. In the second place, even as to points in which the sense of the Confession is plain, there is want of entire concurrence in its reception; and what is the main point, there is no such thing as the sense of the Westminster Confession as to the true interpretation of thousands of passages of Scripture. The standard is an imaginary one."

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Who, after this, will presume to plead unwritten interpretations of Scripture, which are subject to correction with every increase of light, upon a level with written and dogmatical interpretations, which become avowedly the standard of truth and the basis of fellowship —notwithstanding they are so notoriously imperfect and obscure as to extort acknowledgments from their adherents such as we have just quoted! "Who is to tell us the Church's sense of the Confession? It is notorious that as to that point we are not agreed."

"The history of creeds," says a writer in one of the Encyclopedias, "would be the history of the church, *and of its melancholy aberrations from the simple doctrines of Jesus.*" Dare any one say this of the Bible alone? From the simple utterance of facts and doctrine called the Apostle's creed, down through the Nicene and Athanasian creeds, and the decrees of the Council of Trent, of the Roman church, and the Orthodox Confession of the Greek church, to the Augsburg Confession and Apology, the Articles of Smalcald, the Form of Concord, the Wirtemburg, Suabian, Pomeranian, Mansfeldtian and Copenhagen Confessions of the Reformers; and from these on to the Helvetic, Gallic, Scotch and English Confessions of the Calvinists, the Methodist Discipline and Baptist Confessions, together with all the numerous offspring to which these have given birth, every one has been more legitimately promotive of schism than of unity.

We rejoice to say, that our plea in this particular is making itself felt. The absurdity of substituting the human for the divine is rapidly becoming apparent. As no man would dare *in theory* to exalt human creeds to an equality with the word of God, the people are beginning to insist that *in practice* it shall not be done. They can see how it is at least *possible* to unite Christians on the Bible—and they clearly see how utterly impossible it is to unite them on any human creed whatever. With the growth of this sentiment, the larger creeds are being supplanted by condensed articles of faith, brief and few; and even these are not always insisted on. Nay, even candidates for the ministry are sometimes accepted and ordained, while solemnly refusing to approve the articles of faith of the churches to which they are to minister. Lord Chatham's taunt of a Calvinistic creed, a Popish liturgy and Arminian clergy, which he hurled at the established church of England, scarcely expresses more incongruity than we frequently find in various denominations in our land.

But on the other hand, this position distinguishes us from all heretics and infidels. Many repudiate creeds, because they mean to repudiate Christianity itself. Many find fault with the divisions of Protestants, because they desire to escape from even the divine bond of

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fellowship, and float away from Christian moorings, with no Christ in the vessel, and no divine chart to direct them. They are for pushing on, in bold experiment, for the discovery of a north-west passage, unwarned by the fate of their predecessors who have been wrecked among icebergs in the unnecessary attempt. They are more knowing than the apostles, wiser than Jesus, and able to dictate to the God of the Bible on all questions, human and divine. They talk plausibly of Progress—but it is progress from the humility of faith to the pride of reason; from a beautiful trust in Christ to an impious self-righteousness; from the clear light of revelation to deceitful impulses and intuitions: from the worship of God to the deification of our sinful nature; from the inspirations of the Holy Spirit to the discordant babblings of a thousand lawless spirits, who wander through dry places, seeking rest but finding none; from the preaching of the Gospel to scoffing and ribald lectures against the Bible; from prayer-meetings to balls and routs; from the sweet sanctities of marriage to the licentious affinities of the Harmonial Philosophy; from reverence to impiety, and from law to lawlessness.

When these enemies come in like a flood, the Spirit of the Lord lifts up this standard against them—*the Bible alone*, alike in opposition to human creeds and human philosophies. We know nothing on questions of faith and duty beyond Bible teachings; we desire to know nothing more. A Christless system is to us worse than worthless. Jesus is our Captain and King, "the first and the last, the beginning and the end—the Almighty." He "was dead, and is alive, and liveth forevermore; and hath the keys of death and of hades."—He is the "Root and the Offspring of David, the Bright and Morning Star." Nay, he is the Sun of Righteousness, before whose supreme divinity all other lights fade into nothingness, that the whole earth may be filled with the knowledge of his glory.

Here we plant ourselves, alike against sectarianism and infidelity; and fling our banner to the breeze with this inscription—"*The Bible, the Bible alone.*" We will not try to help the sun to shine, nor attempt to add perfume to the rose. Neither will we forsake the light of the sun and the summits of Zion, for the lowlands and marshes of infidelity, and the *ignus fatui* of modern philosophies and revelations.

An eminent Roman Catholic Bishop recently said to us, "If *authority*, as embodied in the Roman Catholic church, is repudiated, there is, logically, no stopping place short of your position. The same reasons that lie against the authority of the church, lie against all human creeds. Yours is the only consistent Protestant ground." This is correct; and all Protestants are compelled, in fighting Protestant battles, to occupy this position.

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We will close the present number with a few brief statements of undisputed fact.

1. In the primitive church there was no human creed. That was the church's golden age. She was never so united as then—never wielded so much power to save.

2. In abandoning the primitive ground, nothing worthy of the name of unity has ever been attained but the negative unity of the Roman Catholic church, the price of which is, a blind submission to priestly authority. Between the living unity of faith which flourished in the light of the primitive Gospel, and the sepulchral unity of blind, unthinking souls in the Roman Catholic catacombs, there is no peace—no rest.

Just in proportion to the advancement of any nation, age, or race, in the knowledge of the Bible, has been its advancement in all that elevates, refines and ennobles humanity. And if the partial enjoyment of the life-giving, life-sustaining truth of God has led to results so desirable as the history of Protestant nations unfold, we argue that a full return to its divine light, a full enjoyment of its divine life, would cause the deserts of humanity to "rejoice and blossom as the rose."

I. E.

From the Christian Union.

THE GRAND PURPOSE OF OUR BROTHERHOOD.

In our efforts at the *restoration* of primitive Christianity, we should keep constantly before our minds these elementary ideas—principle, practice and organization. It must be remembered that in all these *generalizing* particulars the Christian Church is totally different from the Church of God as it was constructed through Moses, and named, from its nationality, Judaism. We must comprehend the fact that the Christian Kingdom set up on the day of Pentecost was a *new Kingdom*, absolutely original in all its principles and appointments. If any law of morality that once formed a part of the Mosaic economy is found to be incorporated into the Christian system, it must not be regarded as having been *transferred* from one to the other, but as having become a part of Christianity by a new and original enactment. It is clearly taught in the Holy Oracles that Christianity is based upon a "new covenant," and "better promises." It is not "new wine put into old bottles," nor "a new piece of cloth stitched on an old garment." It is not Judaism protracted, but a religion established by Christ without antecedent, underived and truly primitive. "Old things are passed away; behold all things are become new."

There seems to be an irrepressible hankering among religonists to keep alive as much of Judaism as possible; and this predisposition

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has been a fruitful source of the many sad departures from the primitive Gospel that are now so common in the sectarian world. Men will not *practically* allow that the law of Moses is "abolished," "ended," "nailed to the cross," "done away," "dead," though nothing is more plainly announced in divine revelation. We say that men will not allow this fact *practically*, though nearly all professed Christians admit it theologically. All, in theory, say that the law of Moses is not now to be observed, yet a critical examination of much of what is taught and practiced by them, can find a basis only in Judaism.

It is a great original principle in Christianity that under its provisions God can be approached *only through Jesus Christ*. In former dispensations the intercouse between God and man was direct and immediate. Adam, Moses and others talked with God, and He with them, without the intervention of a Mediator. But ever since the sacrifice of Jesus was accepted by the Father, and the Anointed One was coronated in the heavens, clothed with all authority, and His mediatorial office fully entered upon, no mortal has been allowed to address the Father except through the Son. No act of worship can be acceptable to God unless performed in the name of Jesus. When on earth Christ plainly taught that He was the only door through which an entrance into the Kingdom could be effected. Whatever we do is to be done in His name, for at the name of Jesus every knee shall bow, and His authority and Messiahship every tongue shall confess.

We believe, however, that this fundamental doctrine of Christianity is undisputed by any of the denominations. All agree theoretically that this principle was a part of the apostolic teaching; but has not denominationalism departed from the primitive doctrine greatly in practice? Let us see. Denominationalism tells the unbeliever to pray for faith, and makes this the very first item of instruction to the man who inquires what he must do to be saved. She tells him he must pray before he can believe. Now, if God can be approached *only through Jesus Christ*, how can the man who does not believe that Jesus is the Christ, make a prayer that God will hear? Can any man approach God acceptably without bearing the blood of Jesus upon his petition? The unbeliever cannot do this, and yet he is told to pray for faith! It certainly can do no good for the sinner merely to use the name of Jesus in his prayers when he does not honestly, and with all his heart, believe in the Messiahship of the Christ.—God, who knows the secrets of all hearts, cannot be mocked by an empty ceremony. If one man could be allowed to dispense with the mediatorship of Christ in his prayers, and approach the Father di-

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rectly, then all could, and that which we have just agreed upon as a fundamental principle in Christianity would turn out to be no principle at all. If the unbeliever can omit this condition of acceptability surely the Christian can, for it will not be contended that the sinner enjoys immunities and privileges disallowed to the citizens of the Kingdom. The instruction to pray for faith is applicable only to the unbeliever, and how an unbeliever, who does not acknowledge Christ, is to shape a prayer that will be acceptable to God we cannot see.

Apostolic Christianity was never inconsistent with itself. It never taught an unbeliever to pray for faith. It says to the unbeliever, "Many other signs did Jesus, which are not written in this book; but these are written that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life through his name." According to apostolic Christianity, then, faith is not to come by prayer, but from an examination of the things that are written. And this is "saving faith," because by it "you are to have life through His name."

Primitive Christianity says to the unbeliever, "Faith comes by hearing the Word of God"—that is, the Word of God contains all the testimony concerning the Messiahship of Jesus, and this testimony must be examined, considered, weighed, judged of, in order to produce that condition of mind called faith. "This record which God hath given of His Son" is very plain, and exactly suited to the capacities of the mind, so that "He that runs may read, and a man, though a fool, need not err therein." It was asserted by the Christ that men can believe God as easily as they can believe one another.

The mental process necessary to produce belief or faith in any fact connected with Christianity is of precisely the same nature as that which results in belief in other matters. The nature of the fact to be believed, and the relation of the party to that fact is what gives rise to all the *feeling* that may accompany the process of believing. A subject in which the party is intensely interested will necessarily be considered with a higher degree of excitement than one of small consequence, or that concerns the party only remotely. A man may examine the proofs by which he classifies a curious fossil with great coolness, while he would become frenzied in comparing the items of evidence tending to convince him that his absent wife and children had been burned up in a sudden conflagration of his dwelling. The mental process by which he weighed the testimony in both cases would have been the same, but his *feelings* would have been widely different in the two cases. Any one can see that this difference of *feeling* does not arise from the mode by which faith is produced, but from the nature of the thing believed, and the relation of the

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party to that thing. It is precisely upon this principle that a man is overwhelmed by the contemplation of the evidences tending to convince him of his guiltiness before God, and his danger of everlasting destruction, while a secular question, requiring an equal amount of investigation to produce faith, would affect him very little.

The instruction to pray for *faith* is tantamount, to a recommendation to pray for *feeling*, in the denominational contemplation of these two states of mind. The *feeling* resulting from prayer is taken as the evidence of the possession of *faith*, and the conscious possession of faith as the proof that it was derived directly from God in answer to prayer. This, however, is a *non sequitur* of the shallowest kind. It is impossible for a man to *feel* who does not believe. It is the belief that produces the feeling in every case. This is a universal proposition, applicable to all subjects upon which the mind is capable of being exercised at all. A man who does not believe cannot feel enough to pray for any thing. He must believe before he begins to pray. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Christianity, therefore, instructs the unbeliever first to believe, and then to pray; not to pray first, and believe afterwards, or to pray for belief.

Denominationalism tells the unbeliever to pray for faith; but apostolic Christianity tells him that "without faith it is impossible to please God." Is God pleased with a prayer that is not of faith? Can He hear such a prayer? But, says Denominationalism, if the believer prays honestly he will receive faith through an operation of the Holy Spirit. If he prays honestly! How can he pray honestly when he does not believe? Faith is a philosophical prerequisite to an honest prayer; and if, contrary to the declaration of Christ, who said *the world* could not receive the Holy Spirit, the unbeliever should realize an operation of the Holy guest, how could such operation give him faith? An operation of the Holy Spirit *teaches* nothing. How could he learn from such an operation any duty he had to perform, or any fact connected with Messiahship of Christ? Could he learn that Jesus is the Christ, the resurrected, coronated and once crucified Savior of the world, through a spiritual impulse merely? Could he learn from a spiritual operation that it was necessary for him to approach God *through Jesus Christ*, and that he could obtain access to the Father in no other way? Most assuredly he could not.

Primitive Christianity teaches that the Word of God is the instrumentality designed for the production of faith, and a return to the original Gospel will re-establish the use of that Word for this purpose. Denominationalism has departed from this primitive idea, and has,

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upon its own responsibility gone to instructing sinners to look for faith in another direction altogether. This departure from primitive Christianity comes within the range of our efforts at *restoration*.

THE CHURCH IN MONMOUTH, ILLINOIS.

Early in March we paid a long-promised visit to Monmouth, Illinois—a village of about three thousand inhabitants. To those who like a prairie country, Warren county presents peculiar attractions.—Its undulating prairies are greatly preferable to the flat country so often met with in other parts of the State; and its numerous forest groves are doubly valuable in furnishing wood at short distances, and in breaking the force of the strong winds which prevail in so open a country. A rich soil, underlaid with valuable coal-beds, and refreshed with living springs, which seldom fail, are also great attractions. For ourselves, we prefer a country, where timber, rock and streams abound. But there are generally compensations for the disadvantages which any region suffers; and the people of Illinois seem content ro suffer the loss of stone quarries, forests, and limpid streams, in the presence of so mellow and rich a soil as they can boast—a soil with an almost limitless capacity of production, willing to yield its agricultural wealth for half the care and toil which the heavier and harder soils of a timbered country insist on exacting. The broad, even, stoneless, stumpless surface invites the drill, the corn-planter, the mower and the reaper to an easy task; and the farming is mostly accomplished by machinery. The steam-plow will yet drive horse-power from the field; and the most wonderful combinations of Nature's fertility and Art's perfection, will be witnessed in the large farming operations of the Prairie State.

The brethren in Monmouth once had a controlling influence. But in consequence of the removal of large numbers to Oregon, and dissensions in the church at home, they allowed the dominion to pass from their hands. Recently, however, they have erected a very neat house of worship, at a cost of six thousand dollars, all of which is paid but seven hundred dollars. During the ten days we were with them, this house was constantly filled at the regular hours of preaching, and sometimes was crowded with attentive hearers. We had the pleasure of baptizing six converts in the baptistery conveniently arranged under the platform; and we have no doubt, from all the expressions of interest we heard from the world as well as from the church, that if the brethren push the advantage they have gained by the erection of the new church edifice, they will enjoy a steady growth in numbers and influence. We seldom meet men more fully educated

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in Christian benevolence and enterprise than some we found in Monmouth. We trust that a vigorous and united effort will be continued until the cause regains its original footing in that place.

Bro. SMITH WALLACE, who has labored perseveringly and successfully for the church, through her day of adversity,—although at present hampered by business responsibilities, thrust on him against his inclinations,—will, we trust, gain a release as soon as possible, and give his whole time and ability, as well as his great weight of character, to the cause in that region of county. As a county Evangelist, it seems to us that Warren county could employ no better.

We enjoyed a visit from our old and true yoke-fellow, Bro. JAMES E. GASTON, now of Henderson, Ill. We have stood shoulder to shoulder with him in many a hard-fought battle; and it gave us joy to meet him, after a separation of many years, and to find him hale, hearty, and as deeply interested as ever for the success of the Gospel He was about engaging in a discussion with a spiritualistic infidel, who had been making rude incursions into the plantation of grace, and throwing out challenges for debate. Bro. G.'s spirit was stirred in him, and we found him buckling on his armor for the fight. We hope to hear that the boastful champion of an impious creed has had the conceit handsomely taken out of him. Bro. Gaston will pardon us for suggesting, in this public way, that he should break away from the too secluded life into which his modesty has led him, and give himself more fully to evangelical labors. In the present state of the public mind in Illinois, there is great need for wise and prudent counsels, and thorough scriptural instruction in the churches. Men of ripe mind, of undisputed character, and sound in the faith, are much needed to guide the inquiries and direct the movements of the brotherhood. The unseemly dogmatism of over-confident youths, and the arbitrary habitudes of old age, alike need to be controlled by teachers, like Bro. G., of ripe age, with their mental powers in full perfection, their principles entirely matured, and who are known by their whole tenor of life to be well-balanced and unselfish. We seriously do not think that such men are at liberty to retire from the front of the battle.

We also had the pleasure of meeting Bro. Dr. LUCY—well known in eastern and southern Ohio, and western Virginia. We were glad to find him pleasantly located in Warren county, and in a vigorous old age busying himself in doing good alike to the bodies and spirits of men. Physicians of the body, however, are abundant;—we hope Bro. L. will give his attention supremely to the work of saving souls.

At Cameron, seven miles from Monmouth, we found a growing church, under the care of Bro. S. T. SHELTON. The only fault we heard found with him was, his excessive modesty—which holds him

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back, the brethren think, from a field of usefulness in which he might do great good. He is, however, doing an excellent work in his own neighborhood; and oftentimes the quiet field of pastoral labor is more abundant in permanent results than any other. It is a pity there should be found so many cases of extremes among preachers. Some very meritorious men are held back by extreme timidity from posts of usefulness for which they are eminently fitted; they quietly move, in a retired sphere, like undiscovered planets,

"Not of essential splendor less,
Though shining unobserved."

While others have that perfect *conceit*, if not that perfect *love*, which "casteth out fear." They foolishly intrude into positions where inevitable failure brings disgrace on the cause, and dishonor on themselves. Good old Father Creath, of happy memory, was accustomed to say of such men that they were like the banks—having far more money in circulation than the cash in their vaults would enable them to redeem. We should pray to be delivered from extremes. We are required to "think soberly" of ourselves, but not to think *meanly*.—Every man should seek to estimate fairly his means of usefulness—his capacity for doing good. The servants in the parable, who received the talents, knew every one for himself, how many he had received. But the idea of seeking happiness by a self-inflation of one's importance, or by submitting passively to be puffed by others into an undue consequence, is so excessively disgusting, that a man may well pray to be delivered—if not from the ridiculousness of it, at least from its odiousness.

The greatest danger we see threatening the cause in Illinois, arises from the great variety of ideas, tastes and habits found in her heterogeneous population. Her geographical position, her exceeding fertility of soil, and cheapness of land, have attracted people from all parts of the country, and from foreign lands. A border free State—the poorer population of the southwestern slave States have come to seek homes, and the rich to make investments. A western State—they have poured in from eastern States for cheaper lands and larger farms. From the North they have come to seek a climate less severe; and from the South, for the pleasant breezes on the prairies; while the fame of her beautiful and rich lands, and the enterprise of her magic-risen cities, have attracted farmers, artisans, and capitalists from foreign countries. The advantages offered by a new country to men bankrupt in fortune and in character, as well as to men of loose creed, who could not thrive amid the settled faiths and forms of older communities, have secured a very undesirable infusion of lawlessness, and of error and delusion in various shapes. The result of this is, a

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want of homogeneity in population. In churches, there are almost endless conflicts of tastes and habits, which engender and nourish dissatisfactions, and often break out into open contentions. We are inclined to think this is one great cause of the more frequent disturbances in churches in that state, over other states. We are familiar with the history of some churches, composed of excellent material, where for many years there has been at best no more than the semblance of peace. The fourteenth chapter of Romans ought to be committed to memory by every disciple in Illinois, and repeated at least once a week for many years to come; for it will be at least one generation before these antagonisms and contrarieties are fused and lost in a new form of society. Let us hope that when the fusion is accomplished, the admixture of these various elements and qualities will, like the running together of melted metals at the burning of Corinth, yield a new compound, a Corinthian brass of precious worth and of noble fame.

It may be well supposed that public sentiment on religious subjects is in a crude state. There were scarcely more or stranger varieties thrown into the witches' caldron for Macbeth, than are mingled in the seething caldron of free discussion in our Western States, and especially in Illinois. Every form and grade of unbelief and skepticism, from the blankest Atheism to the most sublimated Spiritualism, has its champions and votaries; while heterodoxies of all shapes and sizes lay pitiless hands on orthodoxy, and with iconoclastic zeal, smite the most venerated faiths to the dust. It must not be supposed that our churches have remained entirely undisturbed by these surroundings. They have done well. Considering that our plea for reformation and against human creeds throws many into partial sympathy with us, as reformers, who have no spiritual fellowship with us, we are satisfied that our position and our principles have been severely and successfully tested amidst these almost endless varieties of faith and opinion. Still, we have suffered somewhat. The grosser forms of materialism have captivated many. A shallow kind of criticism on such words as life, death, destruction, soul, spirit, has disturbed and unsettled the faith of some—a disturbance increased by the unscriptural terms which many of correct views allow themselves to use. We can easily see how good men, of limited reading, and unaccustomed to the critical study of the Scriptures, may be unsettled and bewildered by this class of questions. But we find it more difficult to conceive how good men, though led themselves into a semi-confidence in this ghastly theory, can consent to mount it as a hobby, ride on it over the peace and prosperity of churches, and force their unsightly materialism on the churches as a substitute for the gospel.

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of the grace of God. Of all manias, this seems to us the greatest, and most dishonorable to Christian intelligence and refined taste.

We have been frequently asked of late, What shall we do with it? We cannot pretend to prescribe for particular cases. We have a great delicacy in answering at all, lest it should seem like unauthorized dictation. But we think the cases calling for action are sufficiently numerous to warrant us in offering some advice. We suggest, then,

1. That where any notion of this kind is held by a good man, merely as a private opinion, he remain undisturbed in its possession; and that beyond free conversation, solicited by himself, there be no attempt to invade the privacy of the realm of *individual opinion*.

2. That where these opinions are wide-spread, and begin to form the staple of public discourse, prayers, exhortations, or public conversation, competent men—scores of whom in Illinois and Indiana we could name—carefully and thoroughly elaborate the teaching of the Holy Scriptures, "in meekness instructing them that oppose themselves." The circulation of suitable tracts, such as Bro. Campbell's essay on Life and Death, and Bro. Roe's work on Materialism, is also desirable. If need be, at suitable points, meet them in discussion, and enlighten the public on the whole question.

3. If they still persist in affirming their right of free speech, insist that they shall "hold fast the form of sound words" given by the apostles. When they think it necessary to speak of the body and spirit, let them be content to quote the language of the Bible—not favorite texts, but the general range of scripture teachings on each and every department of the subject—whether of the distinction between body and spirit, the state of the righteous after death, or the final destiny of the wicked.

4. If they will not be thus limited to the language of inspiration on a disputed point, nor have respect to the wishes of their brethren, they belong to that class "whose mouths must be stopped." Take away from them all freedom of speech on such questions; and, after the first and second admonitions, reject them, as schismatics, from the fellowship of the church.

In all these steps, there should be, of course, prudence, kindness, forbearance, and a sacred regard to every Christian right and privilege belonging to the erring, until such right is forfeited by the persistent disorderliness of the offender.

Extremes beget extremes. From this low extreme of materialism, the minds of some have swept over into a somewhat sublimated spiritualism; and they have sought to regale their spirits on "the thrice refined pabulum of transcendental moonshine." Finding this too un-

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substantial for our sturdy and practical western mind, they are seeking to prepare a more solid and acceptable pill, by a mixture of inverted Calvinism, and Pietism, with the former Rationalism and Transcendentalism; and all this is skillfully enveloped in a sugar coating of Reformation affinities and relationships, to make it somewhat palatable. It is now as singular a hodge-podge—as queer a dish of theological succotash, served up on the platter of the "Christian Freeman," as we have ever known. We have heard of a physician, who, in making up his prescriptions for patients, would throw the little remainders of the variously prepared powders into one jar, which of course came to possess every conceivable variety of ingredients; and when he met a puzzling case of disease, which baffled all his skill, he would dose the patient from this jar of odds and ends, —certain that something in the mixture must needs meet the case!— It seems to us that some of our good brethren in Jacksonville—brethren whom we are free to say we have very greatly esteemed—in undertaking to "reform the reformation," have been equally puzzled over the result of their prescriptions; and are now furnishing a queer medley of orthodox and heterodox notions, in the forlorn hope that if one kind of theology don't suit, another may! We cannot adequately express the sorrow that we feel, that such men as W. W. Happy, whom we have ever sincerely loved and honored,—and Walter S. Russell, in whose behalf we cherished many exalted hopes—should have been tempted into such an antagonistic attitude to the principles and pleaders of the Reformation, as to break the force of any attempt they may make to lift the churches to a higher life; while their position towards the orthodox churches generally, is such as to call forth only a mock sympathy. If orthodoxy can use them as a cat's paw, to annoy us, they will be patted, and fed, and have pretty things said to them. Beyond this, these parties have no use for them, and no sympathy with them. If they are content to occupy a position where their chief fame is that of *accusers of the brethren*, of course we cannot help it; but for their own usefulness we must always regret it. But we are hopeless of any favorable change. There is a kind of enchantment, to a certain class of mind, in the speculative theology into which these brethren and their associates have ventured. It is a kind of fairy-land, in which shadowy reasonings, unchained imaginations, and marvel-loving fancies, may join with fervent spiritual aspirations, and conscientious yearnings, in moonlight revels and even the ghosts of disappointed hopes may mingle in the solemn sports; and some mischievous sprites of lawless fancy will play strange pranks, and bring the noblest minds into strange associations. poor Bottom, in Midsummer Night's Dream, when bewitched by

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Robin Goodfellow, was not more bewildered than are many minds amidst the enchantments of spiritualistic philosophy. And when they come back from their unlicensed reveries, they say, as did Puck's bewitched victim: "I have had a most rare vision. I have had a dream—past the wit of man to say what dream it was. Man is but an ass if he go about to expound this dream. * * * * The eye of man hath not heard, the ear of man hath not seen, man's hand is not able to taste, his tongue to conceive, nor his heart to report, what my dream was." The glorious indescribability—the sumptuous imaginations—the soft serenities—the delicious indefinabilities, and lackadaisical sentimentalities of these dreamers, which mingle with earnest religious convictions and sober spiritual inquisitions—give such a mixture of fact and fancy, of the real and the ideal, of evident truth with philosophical subtleties, of Bible teaching with intuitional nonsense, as to make of it a serio-comic concern, which might well employ the combined powers of the weeping and the laughing philosopher to do it justice.

But the mind seldom recovers from this delicious kind of aberration. The spell is not broken till the taste and the capacity for sober reasoning are gone, and the mind, having lost its love of symmetry, and its admiration of stately proportions, can only be happy in wandering by moonlight amidst magnificent ruins, and forming fantastical and startling combinations from the fragmentary grandeur of its surroundings. It is generally true that

> "Where these fairies once have danced,
> No grass will ever grow."

But while deploring the extreme position into which some of these Jacksonville brethren have been led, let the brethren generally be careful lest they be tempted to neglect the just cause of complaint which is urged as an apology for this movement—the lack of spirituality—the failure to cultivate individual piety, family piety, and spiritual devotion in the churches. The best answer the churches can make to these extremes of spiritualism and materialism, is to unfold a steady growth in Bible knowledge, in grace and in goodness. Mind-culture, heart-culture, life-culture must not be forgotten in your diligent culture of your broad prairies, brethren of Illinois! There is a richer soil in the converted heart, than in your farms. It will yield a better crop! Be half as diligent in the cultivation of one, as you are in the cultivation of the other, and in the presence of the bounteous and blessed harvest, every cavil will be silenced.

Let us not be understood as indicating wide-spread ruin in our churches. By no means. The evils we speak of are limited. We believe we have an honest, enterprising, benevolent brotherhood in

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Illinois; and that when experience shall have taught them how to manage skillfully the very various elements that enter into society there, they will stand foremost in our brotherhood in efficient enterprise, and be not behind others in goodness. I. E.

INFIDELITY AND ORTHODOXY ON THE WORK OF THE SPIRIT.

In the winter of 1828-29, I happened to be reading one of J. J. Rousseau's works, when a good Baptist Deacon stepped in, and asked me what I was reading. When I told him, he inquired with great concern, "What! that French Infidel's work?" I replied it was the same, when he urged me to throw it into the fire, by all means—not to touch it, for it was poison. I told him that I wanted to see the worst they could say against the religion of Jesus, or how could I know but it might be a fable. The deacon had seen a good deal of the world, had been taken prisoner on the coast of France and served in a French Hospital for a long time, and knew, as he told me, by how many arts the Infidels of that country sought to undermine the faith of every Christian. He then told me that he had an infallible criterion by which he could judge all Infidels—that he had never known one that could get away from him. Oh, said I, do tell me what that criterion is! Why, said he, I can confound them just with one question—one simple question. When I became quite impatient, and anxiously asked, what is the question? Oh, said he with a triumphant air, I ask them, "*Are you born again?*"

After waiting so long in anxious suspense, and supposing that I would meet with one of those clear scintillations which sometimes sparkle out from an intuitive strong common sense, my disappointment can well be imagined, and breaking out into a hearty laugh, I vociferated, O yes! O yes! you choked him off—you gagged him sure enough!! By the way, this *talismanic* question, this "*open sesame*" argument, is the only one in the quiver of all those who believe that the Holy Spirit personally converts men by a physical operation on their hearts! They have no other. All the miracles of the Bible were thrown away, all the prophecies utterly lost, and the labor of the written record was vanity and needless toil,—the touch of the finger of Omnipotence only can quicken the dead chaos of the soul. As in creation the Spirit of God brooded over the dead and dark chaos, that was "desolate and waste," so the same Spirit must quicken and renew the sinner!

A Scotchman, in the 18th century, wrote a book entitled "Christianity not founded on argument," which made quite a sensation among the clergy, both in the established church and among dissen-

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ters. He struck at two weak points in the creeds of Protestants, and brought them to the rescue. His first proof that it was not founded on argument, was, that children were *baptized* into Christ ere they could hear or appreciate an argument. In the church catechism he found the following: "What is your name? *Ans.*—John. Who gave you that name? *Ans.*—My godfathers and my godmothers, in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Of course, if this were a Christian mode of making Christians, the Infidel would have it all his own way, so far as this is concerned! The next point he made, was this:—that Christians generally believe that all those who became members of the church in mature life, by conversion, were converted by a physical operation of the Holy Spirit on their hearts, and therefore were not dependent on truth or argument, or any appeal to the human understanding! If these *were in fact* the modes in which Christians were made according to the Scriptures, the Infidel would have triumphed forever against it as a divine system of truth, established for the elevation, recovery and salvation of our race. Nevertheless, because we deny the above system, which the Infidel aimed his shafts against, viz., that Christians are made in infancy by baptism, and that in adult age, persons are converted by a personal physical operation of the Holy Spirit, independent of their convictions,—we are denounced as Infidels!!

Listen to the Infidel when trying to cripple Christianity, by showing that miracles were all unnecessary, and the conviction of the mind by truth and argument not provided for, he says: "*The Holy Ghost irradiates the souls of believers at once with an irresistible light from heaven, that flashes conviction in a moment, so that this faith is completed in an instant, and the most perfect and finished creed produced at once, without any tedious progress in deductions of our own.*" Is not this the faith we found pre-occupying the public mind when we first lifted up our voices as Reformers in the land? And, endeavor to hide it as they may, this is the idea of thousands in spite of the advancement of the age! Moreover, the author of "Christianity not founded on argument," labored to show that the Scriptures were full of this idea that details of facts and truths were nothing, but that this immediate, irresistible, and indefinable illumination of the Holy Spirit superseded the necessity for any such slow and doubtful process!

Dr. LELAND, in his "View of the Deistical Writers," says of this work, "The whole turn of the pamphlet is in a religious strain. He formally pretends to offer up his most ardent prayers in behalf of his friend at the Throne of Grace, 'that God would be pleased himself to illuminate and irradiate his mind with a perfect and thorough convic-

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tion of the truth of his holy gospel, that the same Holy Spirit that first dictated that divine law would powerfully set on his seal, and attest its authority in his heart.' Such a strain of ridicule as this, for whosoever impartially considers this treatise can regard it in no other view, is one of the most solemn mockeries that was ever offered to the Supreme Being. In many other passages, under pretence of exalting the influence of the Holy Spirit, the Scriptures are depreciated, as of no use: they are called, by way of contempt, *manuscript authorities*, and *paper revelations*; as if the being committed to writing could destroy the authority of a divine law; when the man would be tho't out of his senses that should, under the same pretense, attempt to invalidate the authority of human laws. It is observable that the most high-flown enthusiasts have always spoken with disregard of the holy Scripture, and represented it as a *dead letter*; which, by the way, is no great sign of its being of an enthusiastic nature and tendency. And this writer hath endeavored to take advantage of their madness for exposing the authority of the sacred writings. Thus the Deists run upon occasion run into the wilds of enthusiasm, and join with the men they most heartily despise, in order to answer their design of exposing Christianity. Such hath been the fate of holy writ, to be undervalued by those who had no religion at all, and by those that have carried religion up to madness and frenzy."

Thanks to Dr. Leland for this faithful expose of Infidelity and mad enthusiasm! There are certain doctors of *modern* divinity, who fall broadly under his lash, and if I had access to their ears, I would like to inquire *on which side they stand!* By the way, I am almost afraid of letting the *invocation* of this author get abroad! It is so much more respectable and sensible than anything I ever hear at a *modern revival*, that I fear they will copy it, and many may be beguiled by it. "That the same Holy Spirit that first dictated that divine law would powerfully set on his seal and attest its authority in his heart." It is remarkable to think that the very same argument should be used to undermine and overthrow the Scriptures, and to extol them and make them appear worthy of all admiration! Some have said that the Scriptures are so elevated and sublime, so transcendently above the poor croakings of humanity, that it requires the same Divine Spirit that dictated them to induct the mind into an acquaintance with them!

That astute and long-headed man made his appeal to the Scriptures, and used them with about the same degree of fairness that all our opponents do when they try to overturn our teaching. Note attentively, if the reader pleases, how feasible he makes things appear, as set forth by Dr. Leland. The Dr. says, "There can scarce be a more glaring instance of disingenuity than to assert, as this writer does,

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contrary to Christ's own most express declarations, (concerning which see John 5. 36; 10. 25, 38; 14. 11; 11. 3, 4, 5, 6,) that he himself never designed that his miracles should be regarded as proofs and evidences of his divine mission: that he was *always remarkably upon the reserve when he happened among unbelieving company:* and that he took particular care that his miracles should not come to public notice, and *see thou tell no man* was generally the charge." Upon the face of it, does it not seem that he is carrying his point? Still, candidly, we see every passage is misapplied, and what the Lord did for one reason, is charged to another. This is *a legitimate sectarian use of the word of God.* As for instance, it is said of our Lord that in a certain place he could perform no miracles because of their unbelief—upon this the Infidel bases the declaration that Jesus "constantly stipulated beforehand for a certain degree, and no ordinary one, of confidence and persuasion in the persons on whom he wrought his miracles." When, in addition to this, it is considered, that our Lord often placed the result of a cure by miracle upon this issue, "According to thy faith be it unto thee," will it not follow that *apparently* the Infidel sustains himself by Scripture! The truth is, it is in *appearance* only, and therefore we should be careful and *prayerful* to bring away the mind of God, when we read or apply any portion of the word of God.

As a caution to all whom it may concern, I will follow out this case a little farther. That the Holy Spirit successfully *advocated* the claims of Jesus to be God's Son and man's Savior, is clear from the book of the Acts, and that he was given to the saints, *to dwell in them*, to *comfort, encourage, build up and establish them in the divine life*, is also clear from the Acts, and the Epistles of the Apostles.—Now see what ingenuity can do. Dr. Leland continues, "The representation this author makes of the influence of the Holy Spirit imparted to all believers, is also highly disingenuous, though in it he pretends to keep close to the scripture accounts. He represents it as absolutely excluding all outward teaching, and all use of our own endeavors. And yet nothing can be more evident than it is from the whole gospel, that we are required to be diligent in the use of our own endeavors; and the great usefulness of outward teaching is constantly supposed, and provision is made for its continuance in the Christian church." In how many ways is it possible to appear to "keep close to the scripture accounts," while at the same time something wide as the poles from its meaning is sought to be established. The notion was set in motion and went the rounds that John was to tarry until Jesus returned to judge the world, although Jesus had not said he should remain. He had only said, "If I will that he tar-

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ry till I come, what is that to thee? follow thou me." Imposing doctrines and ceremonies have a similar foundation.

Dr. GEORGE CAMPBELL, in his Introduction to the Dissertation on Miracles, in reply to Hume's Essay on Miracles, says: "Christianity,' it hath been said, "is not founded on argument.' If it were only meant by these words that the religion of Jesus could not, by the single aid of reasoning, produce its full effect upon the heart, every true Christian would cheerfully subscribe to them. No arguments, unaccompanied by the influences of the Holy Spirit, can convert the soul from sin to God; though even to such conversion arguments are, by the agency of the Spirit, rendered subservient. Again, if we are to understand by this aphorism that the principles of our religion could never have been discovered by the natural and unassisted faculties of man, this position, I presume, would be as little disputed as the former. But if, on the contrary, under the cover of an ambiguous expression, it is intended to insinuate that those principles, from their very nature, can admit no rational evidence of their truth, (and this, by the way, is the only meaning which can avail our antagonists,) the gospel, as well as common sense, loudly reclaims against it."

With deference, we submit, that this is not worthy the astuteness and ordinary discrimination of Dr. Campbell, and it evinces somewhat the truth of the remark of Abp. WHATELY, that *logic* was not the forte of the learned President of Mareschal College. The point sought to be carried by the Infidel, was, that the Christian religion is an unreasonable and dogmatic system, not depending for support in the convictions of the people; not appreciable by our ordinary faculties, but to be sustained by perpetual miracles. The Holy Spirit came as an Advocate to plead the cause of Christ. He argued from the predictions of the Prophets, to the facts in the life, doctrines, and sufferings of Jesus Christ, that God had made that same Jesus whom the Jews crucified, both Lord and Christ. He sustained the preaching by miracles and gifts, and I am unable to see what other power was necessary to be superadded to carry conviction to the candid mind. The gospel message is the testimony of the Holy Spirit to convince the minds and move the hearts of men. Paul "reasoned out of the Scriptures, opening and alleging that Christ must needs have suffered and risen from the dead; and that this Jesus, whom I preach unto you, is Christ." Now Paul spoke this as the Spirit gave him utterance; is it contended that an influence beyond its *truth*, its *interest* and its *power* was necessary to make them believe? As a result, it is written, "And some of them believed, and consorted with Paul and Silas."

There is a fallacy of misstatement lurking in Dr. Campbell's defi-

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nition, as given above. He says, "No arguments, unaccompanied by the influences of the Holy Spirit, can convert the soul from sin to God; though even to such conversion *arguments are, by the agency of the Spirit, rendered subservient.*" If he means here that the Holy Spirit uses arguments in the conversion of men, he is unfortunate in his expressions. But if he means that sometimes the Spirit imparts his influences *to our arguments*, to give them weight and force, or "*to set on his seal*," I conscientiously demur. My faith is, that nothing will bring a sinner to God but the gospel of Christ, *revealed* and *sealed* by the Holy Spirit, *heard* and *believed* in the words of the message itself, upon the evidence given, and as a reason for accepting it, the promise of pardon and the gift of the Holy Spirit, given to every penitent in his public confession of Jesus. There I leave it. J. H.

From the Evangelist.

RELIGIOUS IDEALISM.—No. 11.

The popular theory of the operation of the Spirit is an instance of religious idealism. The theory is an abstraction—a speculation evolved out of human logic; and is a distinct conception from Christianity altogether. It overlooks the gospel entirely; and has led men to nickname faith in Christ and reformation to life, so as to bring them under the contempt of the world; and to stigmatize obedience to the gospel as the grandest and most arrant heresy. Overlooking the facts of our redemption, and the sincere conviction of their truth as constituting the true principle of action, the idealism in question directs the imagination to mysterious influences, separate and distinct from any or all the moral impressions, sympathies, and affections, arising from sincere faith in the Word of God; and counts such supernatural effects alone for the signs and tests of conversion. Hence a simple belief of God's Word, and love to the Saviour arising from it, are treated with the utmost contempt. Faith is a "mystical gratuity" handed to the soul out of heaven. It is the effect of the literal *contact* of the Spirit of God with man's naked spirit, in which contact or impact, the very substance of the soul is altered and made new—and the sinner blooms before God, a new creature, in a moment, and often in spite of his personal efforts to prevent the effect.

The Word of God has nothing to do in the production of this state. It is not a new state of the affections arising from the belief of the Divine Word—but a new state of the affections arising from a *conscious operation of the Spirit on the mind.* The difference between *faith* and *consciousness* is very great—and the difference between a religion based on historical testimony—the testimony of prophets and

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apostles, that has come down to us in the form of writing—and a religion based on the *testimony of our own consciousness*, is as great as can be conceived. I need no *written* testimony to *assure* me of the facts of consciousness. The testimony of my consciousness is enough. If, then, conversion to Christ be effected by an immediate operation of the Spirit, of which the sinner is distinctly conscious, the truth of Christianity owes nothing to the written word—but is simply a fact attested by *intuition*; and the sinner has the same evidence of his salvation as he has of his *physical existence*. If any one can see a place for the Bible in such a conversion as this, he can see more than I can. The Bible does not help me to know I am alive and not asleep; at ease, and not in pain, this moment. The Bible does not help me to know it is day, and not night now. No more can the Bible help any one to know or to believe in an operation of the Spirit of which he has been conscious. If the Bible were proved to be a lie, the truth of such an operation would remain the same, and he who had experienced it, would be as much forced to believe it to be a fact, as he is forced to believe the fact of his own existence. If the Bible were proved to be a forgery, it would not in the least affect the veracity of our consciousness in any instance whatever. We should still recognize pleasure and pain, day and night, and our own and others' existence and fortunes. And in like manner, he who had been distinctly conscious of an immediate operation of the Spirit on his mind, giving him faith, penitence, the knowledge of pardon, and the hope of immortality and eternal life, would still continue in implicit reliance on the veracity of his consciousness, though the Bible were demonstrated to be false, and scattered to the four winds.

The reason is plain why such a religion would remain in spite of all external proofs or disproofs. A religion, a faith and new affection, arising from a *conscious* operation of the Spirit, has no *historical basis*. If our *consciousness* is a trustworthy witness, then such a religion is secure, no matter if every book in the world were proved to be a lie. History, that is historical statements, enter not into such a religion. The Bible has nothing to do with it, any more than it has to do with the reality of the pain experienced in extracting a tooth, or amputating a limb. The sinner is *conscious* that he is saved, because he has experienced an immediate power of the Spirit on his mind, separate and apart from the moral power of truth, and he *knows* that his faith is supported by the direct and unassailable testimony of his own spirit, or his consciousness.

The testimony of consciousness is not a witness that may be believed or not, according to the pleasures of the will. We are *forced*

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to accept the testimony of our consciousness. There is no *choice* about it. We cannot escape from the necessity of believing, or even modify its testimony. Now, a religion based on an immediate direct operation of the Spirit, of which a man is conscious, is a religion that no man can ever doubt, when once it is given to him. He may doubt the Bible, may disbelieve the Word of God—for the Scriptures say a man may be an *unbeliever*—but it is impossible for any man to doubt his conscious knowledge that one hour ago the naked Spirit of God came into him, and changed his whole nature, and made him conscious of his pardon as he now is of his physical existence. The total loss of memory, and, therefore, the total wreck of reason, could alone take from him the joys and the hope, not of his faith in the Bible, but of his faith in the veracity of his conciousness, asserting the operation of the Spirit, which is the basis of his religion.

Now on this theory what use is there in preaching to sinners, in translating and circulating the Scriptures? It is all a waste of time and money. The belief of the Bible is not the *fact*, nor the *consciousness*, of the immediate operation of the Spirit. No trust in the truth of any statement of the Word of God is the operation in question. This is only *historical faith*—to employ the language of contempt of the idealists—and can only lead the soul into self-deception and perdition. The penitence and reformation which are the legitimate effect of believing the Word of God, are false fruits, sour apples full of poison and death, because they spring from the faith of the mind in the Word of God, and not from the fact of an immediate operation of the Spirit on the heart, attested by the authority of consciousness. The love of God arising from a sincere belief in the Bible representation of his love to us in the gift of his Son, and in the wondrous plan of salvation unfolded in the Divine Oracles—the simple spontaneous love for Christ arising from the sincere belief of the reality of his spotless character, as revealed by the evangelists—is all rotten and worthless, because it is not the product of the immediate operation of the Spirit, attested by our own consciousness. The aspiration for a purer life and for the holiness and joys of heaven, and the simple spontaneous impulse to obey the commands of Christ, in order to be his disciples, are all a worthless piece of deception, unless it is the fruit of the *impact* of the Holy Spirit, attested by consciousness. The preaching of the gospel is idle under such a view of the case; for if the sinner were to believe every word the Scripture and the preacher say, it is not the operation of the Spirit, and cannot justify him in taking a single step in the service of God. Wait for the Spirit! This is the only consolation of this unscriptural theory. Preaching,

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prayer, and circulating the Bible are in eternal antagonism to this base born idealism concerning the Spirit. The hyper Calvinist alone is consistent among the believers in an immediate operation of the Spirit. He does nothing, but waits for the Spirit to do it all. The ministry, with them, is to feed the sheep, not to call sinners to repentance. God calls the elect, not the preacher—and man is saved, not by his faith in the truth of the gospel, but by an immediate operation of the Spirit.

It is amusing to see the advocates of this idealistic theory, attempting to rescue the value and importance of the Word of God from the desolations of the doctrine. This is a task above human ability. To shew the truth of the monster is easy; but to bring back the lips and close the mouth requires a superhuman strength. The theory is an edge tool that no man can handle without getting wounded. It is, therefore, interesting to observe the development of this religious idealism in different communities; and the different instrumentalities employed to develop it, according to the intellectual and moral states of neighborhoods. The theory is graduated on a scale adapted to the intellectual and moral percipients of the people. Now it is open and full-orbed in all its miraculous elements; then it is *cautiously* shorn of its supernatural and mysterious points, to a degree deemed palatable; and then again it is almost entirely *concealed*, and explained away, until it is made almost undistinguishable from the teaching of the Christian Scriptures. The ignorant, unrefined community is the most precious soil for this idealistic seed. A people whose minds dwell among the dim shadows of imagination—who retain a considerable amount of legendary lore—who hold to signs and believe in dreams—who have seen or believe in ghosts and haunted houses—who have a sprinkling of second sightism—are the best characters in which to develop, in perfection, the idealistic dogma of the operation of the Spirit. The classic, erudite theologian may smile at such an aspect as the spirit theory assumes in such a people, but he need not, for these people are a better manifestation of the primal idea than he or his fashionable congregation. In the one we have nature unspoiled, and the theory operating on simple, unsophisticated minds, and bringing its fruit to the utmost maturity. In the other we have the idealism working on an *artistic* community; and of course, its results are all modified, and nothing is perfect. In this last instance, the idea of the immediate inspiration of the Spirit—for the theory is nothing more—is necessarily blended with whatever of true intellectual education is possessed; and in proportion to the elevation of the mere mental faculties, will be the rejection of the marvelous and the miraculous that are contained in the theory, and a substitution for them of

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certain definitions and explanations which, although wholly inconsistent with the theory, are sufficient to at least blind the mind to perfect absurdities, and prevent a general revolt from the fossilized creed. Still, the idea, the primary conception, leaves its image more or less perfect in all minds, and makes them weak and sickly. The late Revival in Ireland is a genuine production of the real idealism in question. It would be transcending the limits of these papers to go into the historical detail of this epidemic of pure fanaticism. But if any one desires to see the popular theory of spiritual influence working naturally, and in an undisturbed manner, let him read the accounts of this Revival; and if his heart do not grow sick, it will not be because numerous facts of the worst degradation of our common nature are wanting. And what is worse than this, to convert Christianity into mere *hysteria*? Is a nervous spasm to be identified with the gospel? —with the conversion of a man's intellectual and moral nature to Christ? Is a fit of pure nervous excitement to be confounded with the illumination of man's understanding, with the pure moral and spiritual truths of the Christian Scriptures? And must people be encouraged to take their mere sensibilities and imaginations for the direct touches, inspirations, and suggestions of that Spirit, eternal and infinite, that garnished the earth and heavens with the forms of imperishable majesty and beauty, and who diffuses life and joy throughout the mighty universe? Of all false opinions, and worse than opinions, this naked, filthy excrescence of ignorance and superstition, deserves the severest rebuke! Every man ought to set his face against it as a flint, and put upon it his most unqualified reprobation. Nothing in Heathenism is more immoral and degrading than this theory; and the day of judgment will reveal corruptions growing out of this idealism, as a religious theory, that will make men's souls quake. These are strong expressions, but we propose to vindicate them to the letter.

1. Let us contemplate the corruption it has wrought in the worship of God, and in the means divinely ordained to convert sinners to Christ. Let us go to a modern revival, and observe the facts with the reason God has given us. The idealism of the operation of the Spirit has spread itself through the entire worship. It is in the hymn book, as completely as in the elaborate treatise on speculative divinity. It is the vital element of *prayer*, both public and social. This idealistic element is as clearly evinced in the prayers of the sects, as it is in their creeds and most labored sermons. As a man must be taught to preach the theory, so he must be taught to embrace it in his prayers. It is not enough for man to be distinctly conscious of his wants, and present these in a calm manner, to the Fountain of all power and goodness; but he must present them through

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the idealistic theory of spiritual influence, as held by the party.—Hence, prayer is the logic of the theory, meant to defend it, and instil it into men's minds, under the felicitous aids of a general superstition. By means of prayer a man defends and advocates his particular religious theory before men. In close connection with this almost unexampled corruption, is another, which culminates in perfection: prayer is made a *proselyting* institution by almost every Protestant sect. By this, it is meant that men are *prayed* into the churches of these various parties, rather than brought in through the *force* of intelligent conviction. Prayer is employed to excite a crowd —to superinduce the *religious feeling*—and to spread a spirit of mere fanaticism in every breast. The success has been astonishing; and multitudes, who never investigate, have concluded, from the mere *success* of this perversion of prayer, that really there is some supernatural element in it. Prayers, on a revival occasion, may be fitly qualified by the word *revival*—for they are truly *revival prayers*.—Hence they have characteristic attributes: they are sharp, penetrating, boisterous, incoherent, and thoroughly directed to men's *feelings*.—They are designed, *not for the ears of God, but for the ears of the people*. Local circumstances, the bereavements, misfortunes, and sorrows of particular persons and families, are artfully and cautiously embraced through direct or indirect allusion, in order to excite the parties. The congregation is *prayed at*, as much as it is *preached to*. Men's *names* are called out, in order to excite them, and the most fanatical prayers addressed *to these persons*, through the *blind-fold* of God's name, in order to inflame their mere sensibilities and animal feelings, that they may be added to the party as members. Special persons go through the crowded auditory, and by particular observation and inquiry, ascertain in what persons the excitement is beginning to take effect, and what degree it has reached in those persons known to be affected. These persons, thus promiscuously officiating, may be termed *firemen* of a revival—excitement tenders and feeders. They will, many of them, kneel down and pray *at* a man at the extreme end of the house; or, if repulsed by some one who desires to maintain common self-respect, will immediately pour out a stream of *resentment* and *spleen* in prayer. The serious part of the audience are then invited to a special prayer-meeting, which sometimes continues almost through a whole night. Here praying, singing, exhortation, anecdote-telling, &c., reach their climax. The poor creatures' minds, who lie crying and despairing at the feet of the preachers, are never suffered to cool, but are stimulated to higher and higher degrees of excitement, until often their sufferings would move Heathen cruelty to pity. But the scene continues, until the poor men and women,

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generally youths of both sexes, are induced to take their emotions and fancyings for an inspiration of the Spirit, and to rejoice and shout over the conversion of their souls. This is conversion to an idealistic *theory* of the Spirit—to a human speculation—to pure unmixed fanaticism; but it is not conversion to the Christ. It is not Christianity, in any elementary point of view at all; but a perversion and corruption of the simple gospel of the grace of God. It is a grand burlesque and caricature of the preaching and practice of the Apostles, as recorded in the Book of the Acts. It is a farce, an apocrypha, than which a more miserable delusion and soap lather of priestcraft were never imposed on the easy, superstitious credulity of fallen man.

A man who can employ *prayer*—the most awful and solemn *act* of a person, from the beginning to the end of this mortal life—as a means with which to excite a crowd, and make proselytes to a religious party—has fallen so low, in the worst species of vice, as to be, in general, irreclaimable. Such an act of hypocricy and atheism, in a practical point of view, is wholly inconsistent with any respect for God, or man, or virtue. We do not wish to dwell on this point, or to lay open the sewer of corruption contained under this shew of religion—this pious grimace—this awful mockery of the living God—to his face. But God and angels see it, though the heavens are silent, and the thunders of Divine wrath do not visibly fall, in crushing power, upon the heads of such blasphemers; and it will meet its reward at a tribunal where the secrets of all hearts shall be made as visible as the sun, and every instance of religious deceit and holy sham shall be treated with the fires of hell—the awards of simple justice. We write not these things in anger, or for any desire to injure religious parties, as such. But we write in solemn sorrow and deep grief, at this secret fountain of the last loathsome corruption, which few persons have ever suspected as existing at all; and the exposure of which is fraught with immense peril, not only to single persons who expose it, but to the superficial morals of society. As society reacted into unexampled dissipation and licentiousness at the restoration of the second Charles; and as France disgorged the creeping blood of scorpions, when divorced from the mere formalism of public opinion, which kept clean the external surface, while all was rottenness within—so must it be again, when the eye of the world, bent on the hydra monster of sectarianism, shall discern that the worship even of God has been prostituted to purposes the most contemptable; and that, what had passed for ages as piety, really breathed a hidden spirit, rivaling atheism in its irreverence and blasphemy. The reaction must be fearful—alarming as the thunder of the earthquake, and

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the sudden disappearance of rural districts and crowded cities, over whose desolations the spirit of infinite power sits in eternal silence. Men's faith even in Christianity will suffer, momentarily, when the true character of the sectarian spirit is widely discerned; and frail human nature, released from superstitious and fraudulent restraints—the restraints of idealistic theories, imposed upon mankind through the craft of cunning and wicked priests, will run riot in a liberty void of moral obligation, and find the climax of its degradation in wild and general infidelity.

Already the seeds of such a chaotic religious state, fierce with the tempests of unrestrained passion, are beginning to germinate in the altered spirit of society and of literature. The material which sectarian Christianity gathers, is not a good sign of a work whose area is to embrace the great active agents of the age, and of future ages. Infidelity is found in high places—among the more thoughtful, educated and tasteful; men who employ the pen, and multiply themselves in the millions who read; who shape the higher forms of literature, or indulge in meditative and philosophic thought; or, who tune the lyre, and waken thousands by the sound of a single harp-string; these men, it is known, ignore, more or less, the sectarianized Christianity of the day, and seek from amid their own excogitations for a mere intellectual system, tinged with a Christian idea or two, and with this live and die. Our philosophy and literature scarcely admit Christianity, as we would term it. It is pervaded by a few moral truths, and by a theism variously elaborated; but Christology, gospel it has none. We talk about our *Christian* literature. Where is it?—who are its authors? There are sectarian authors and pleaders without limit and number; but we speak of the literature of Christendom—of the universal learning of the age—and we affirm that it is not quickened and adorned by Christianity, properly so called.—Christianity is in a small minority—unless we count mere civilization and social decency for Christianity—refinements that spring from mere intellectual sharpening, and which many of the old Heathens, Greeks, and Romans, possessed in a wonderful degree. Let us take Ralph Waldo Emerson, and the school of writers to which he belongs. Can the sectarian influence of the age either convert them or counteract their fearful power? We say emphatically that it cannot. One essay of Emerson will outwork and outlive fifty volumes of our common or uncommon theological works. And it will exert a controlling power over such minds, too, as will leave their impress on the smaller circle of human life, beyond the mere ecclesiastic influence that is connected with every day affairs. The stern sectary may pronounce the name of this school of writers with as much

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scorn or contempt as he pleases. This may satisfy the bigot; but it does not regenerate the world. The poison is at work—Pantheism, ideal Pantheism, enveloped with flowers and the rosy loveliness of morning, glitters amid a style whose purity and inherent beauties will command the admiration of cultivated taste, and through the taste, will gain the heart. We might instance other schools of writers—men of a sterner mould and make, of greater logical powers and acumen—deep thinkers—whose minds girdle heaven and earth with one or two vast generalizations; and who love Christianity in the very splendors of their own works, and strive for the development of a satisfying system of truth, out of the mechanics of nature. These men, one and all, as classes, have turned away from your Methodism, and Presbyterianism, and Baptistism, and every other form of sectarianised Christianity; nor can any sect reach them; or prevent the onward march of their unchristian opinions and sentiments. Sectarianism has cut itself loose from sympathy with humanity. There is not one vital catholic sympathy in it, by which to act on the great heart of the world. It has localized, and restricted, and hemmed itself in, by mere party lines, until men of letters and genius look upon its pleadings and its logic as they do upon some comic representation; or perceiving and feeling its illiberal, despotic, unsocial spirit, treat it as an enemy, and make it the object of unfeeling attack. Your proselyting instrumentalities can never be made to reach this immense mass of educated mind. You must do something more than *pray at* philosophers and scholars, and sing songs to them—draw more directly from the relation of the sexes, and the feelings to which it gives birth, than from the fountains of faith, hope, and moral love. You cannot excite such persons into fits of hysterics, nor make them take their own imaginations for immediate inspirations of the Holy Spirit. Priests and sectarian editors may speak and write philippics against infidelity. This does not mend the matter; more especially, when we take into consideration the fact, that their theologies have eclipsed the gospel, with the divine testimony on which it rests, and have left the enlightened world nothing to believe but freezing abstractions and thorny contradictions. Men of thought experience the powerlessness of these mere idealisms. They find them narrow delusions—intellectual and moral extinguishers—soul-killers—with an infinite power to breed bigots and persecutors. They find that these *isms* are clouds of Egyptian locusts, before which all verdure soon disappears. These idealistic theologies are heart-frosts which nip every bud, and leave the soul dead. They make human character treacherous, pusillanimous, and mean; and influence the worst passion, envy, jealousy, pride, and the lust of dominion. Men whose

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minds can see through these theories, will wake up to the cheat; and the reaction will lead to violent extremes. Hence we think that sectarianism is preparing the way for social and civil disruptions unparalleled in the history of the past, through which men will learn that the spirit of audacious speculation and philosophizing, as matters of revelation out of which our theologies were born, is a greater curse than the famine, the pestilence, and the sword. The gloom of hell must one day settle over the spirit which has alienated, and scattered into fragments the once united and peaceful church of God; and turned away the minds of the people from the Bible, with its sublime series of divine facts, commands, promises, and threatenings; to fables, human philosophies, priestly strategies, holy shams, sacred farces, and legendary lore. J. W. C.

METAPHYSICAL AND DESPOTIC CHRISTIANITY.

The term Christianity does not occur in the sacred writings. It is the outgrowth of "system," and indicates the presence of the hand of man. We have the church of Christ and its Divine founder and head, the temple of God and its Divine Guest—the Holy Spirit, but we have no such word as Christianity in the New Testament. Christ is all and in all.

The Jewish converts would make a system, and incorporate in it the works of the flesh. The Gentile converts would make one, and incorporate in it the philosophy of the schools. Protestantdom has made its numerous systems of ecclesiasticism, and calls them Christianity—that is, Christianity according to Calvin, Luther, or Wesley. But in the New Testament, there is one new man—one body—and in it there is no rallying point for system-making or partyism.

God sent his Son into the world, and he sent the apostles. He sent no systems of Divinity, but persons, and through these the Gospel of salvation.

Christianity, as now taught, is a distinct thing from Christ. It is an abstract something, that has passed through the alembic of the human intellect, and is wanting in life, in authority and power.—Christ is more than Christianity, just as a living vine is more than the theory of its growth and fruitfulness. No one was ever saved by Christianity, but millions by Christ! There is something deeper, broader, higher in the church founded on the rock, than in any system of Christianity that ever was excogitated by the mind of man.—The church on Pentecost was a living, breathing, most vitalizing institution; there was nothing in it of the human—it was all divine. It rose up in the midst of the Jewish nation—separating itself from

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a heartless Judaism, and looking out on the world in the brightness of its auroral dawning. It was a seed dropped from heaven, finding a lodgment in the heart of man; and it has never failed to produce its legitimate fruit. It is the same now as it was in Jerusalem, on the day of its birth. We may have Judaized and Gnostacised Christianity, Arian and Athanasian Christianity, Papal and Protestant Christianity: we may have physical and metaphysical Christianity, but the Gospel of Christ changes not. It is one and the same in all its history.

The Greeks have given us the names of all the sciences—the Romans, the arts; and so the Greeks have given us the metaphysical form of Christianity. They sought after wisdom. The whole Eastern apostasy had its origin in the schools of the Greeks, and paved the way for the introduction of Mohammedanism, and the Patriarchism of Constantinople. The Protestant element is more nearly allied to the Eastern than the Western form of speculative Christianity. It lives on theory, and prides itself on its intellectual orthodoxy and strength; and therefore its numerous and conflicting creeds. It has a Christianity without Christ, a system of doctrines without a personal Redeemer; a dead orthodoxy, without a living WORD. It ruined the Eastern world, and has found in the Western, a house divided against itself, that cannot stand.

Popery is of Roman origin. It could not have grown any where else than in Rome. It is the awful shadow of an extinct empire—the ghoul, walking among the ruins of a dead Imperialism, amidst prostrate columns, crumbling arches, tottering walls with ivy grown, surrounded with the perished pride and blasted beauty, strewn around the palace of the Cæsars.

The national character of the Roman Empire has formed for itself an apotheosis in the Papacy. Rome was the Eternal City. It was the object of Roman idolatry. This was the old, hereditary vice of the extinct empire. The she wolf was its mother, and her children, —political and religious—inherited all the baser, vindictive, and ferocious characteristics of their maternity. Rome was always idolatrous; its rites were interwoven with the religion and the State.—She has never been—never can be any thing else. The idolatry of the State has descended to the church—and there it is frozen and will remain.

The thirst for blood was its ruling passion. This was seen in all its ambitious designs for empire—in its wars, foreign and internecine—in its festive games for the entertainment of the people. Its energy and pride, its rage and cruelty, were all symbolized by the fourth beast, dreadful and terrible, in Daniel's prophecies.

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Its licentiousness was sickening—awful. It reached a proportion that was perfectly gigantic. It found its true symbol in the scarlet-colored woman—cruel, and corrupt as cruel. The world knows nothing like it. Egypt, Babylon, Greece, Tyre, were mere novices in the art, in comparison with Rome. The Papacy has inherited this feature; in all the States and kingdoms where it reigns supreme, this is its constant fruit. Rome, Spain, Portugal, France, Mexico,—all tell the story, alas! too truthfully.

While in Greece intellect gave birth to speculative Christianity, Rome has opened a field for government. It seeks empire—the predominant feature of the old Tyranny. It boasts of universality, unity. It is a vast, consolidated system of spiritual despotism. The spent philosophy of the schools gave way for the Christianity of the Greeks. With the Romans, the eagles of Imperialism were exchanged for the sign of the cross. The papacy is the re-enactment of the empire of the Cæsars. The church of St. Peter is the ancient Coliseum. The Pope is the shadow of the dead Augustus. A deified emperor is now a deified Christian Priest.

Pope Innocent iii says—"My spouse, the church, did not marry me empty-handed, but brought me a dower precious above all price—a fullness of spiritual things, and a wide extent of temporal endowments. In token of the spiritual things, she bestowed upon me the miter; as a sign of temporal possessions, she gave me the crown: the miter for the priestly office—the crown for the kingdom: constituting me the vicar of Him who has on his vesture and on his thigh a name written—King of kings, and Lord of lords." J. C.

A NOBLE CHILD.

At one of the anniversaries of a Sabbath school in London, two little girls presented themselves to receive a prize, one of whom had recited a verse more than the other, both having learned several thousand verses of Scripture. The gentleman who presided inquired—

"And couldn't you have learned one verse more, and thus kept up with Martha?

"Yes, sir," the blushing child replied; "but I loved Martha, *and kept back on purpose.*"

"And was there any one of all these verses you have learned," again inquired the President, "that taught you this lesson?"

"There was, sir," she answered, blushing still more deeply—"*In honor preferring one another.*"

Wit's best function is to minister to wisdom.

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NO SECT IN HEAVEN.

FROM AN ENGLISH POEM.

Talking of sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream,
By the side of a darkly flowing stream,

And a "Churchman" down to the river came:
When I heard a strange voice call his name—
"Good father, stop; when you cross this tide,
You must leave your robes on the other side."

But the aged father did not mind,
And his long gown floated out behind,
As down to the stream his way he took,
His pale hands clasping a gilt-edged book.

"I'm bound for heaven, and when I'm there,
I shall want my book of Common Prayer;
And though I put on a starry crown,
I should feel quite lost without my gown."

Then he fixed his eyes on the shining track,
But his gown was heavy, and held him back,
And the poor old father tried in vain,
A single step in the flood to gain.

I saw him again on the other side,
But his silk gown floated on the tide;
And no one asked, in that blissful spot,
Whether he belonged to "the church" or not.

Then down to the river a Quaker strayed;
His dress of a sober hue was made:
"My coat and hat must be all of gray,
I cannot go any other way."

Then he buttoned his coat straight up to his chin,
And staidly, solemnly, waded in,
And his broad-brimmed hat he pulled down tight
Over his forehead, so cold and white.

But a strong wind carried away his hat;
A moment he silently sighed over that,
And then, as he gazed on the farther shore,
The coat slipped off, and was seen no more.

As he entered heaven, his suit of gray
Went quietly sailing—away—away,
And none of the angels questioned him
About the width of his beaver's brim.

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Next came Dr. Watts, with a bundle of Psalms
Tied nicely up in his aged arms,
And hymns as many, a very wise thing,
That the people in heaven, "all round," might sing.

But I thought that he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked rather surprised as, one by one,
The Psalms and Hymns in the wave went down.

And after him, with his MSS.,
Came Wesley, the pattern of Godliness;
But he cried, "Dear me, what shall I do?
The water has soaked them through and through.'

And there, on the river, far and wide,
Away they went down the swollen tide;
And the saint, astonished, passed through alone,
Without his manuscripts, up to the throne.

Then gravely walking, two saints by name,
Down to the stream together came;
But as they stopped at the river's brink,
I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you, friend,
How you attained to life's great end?"
"*Thus*, with a few drops on my brow."
"But *I* have been dipped, as you'll see me now.

And I really think it will hardly do,
As I'm 'close communion,' to cross with you;
You're bound, I know, to the realms of bliss,
But you must go that way, and I'll go this."

Then straightway plunging, with all his might,
Away to the left—his friend at the right,
Apart they went from this world of sin,
But at last together they entered in.

And now, when the river was rolling on,
A Presbyterian church went down;
Of women there seemed an innumerable throng,
But the men I could count as they passed along.

And concerning the road, they could never agree,
The *old* or the *new* way, which it could be;
Nor ever a moment paused to think
That both would lead to the river's brink.

And a sound of murmuring, long and loud,
Came ever up from the moving crowd—
"You're in the old way, and I'm in the new,
That is the false, and this is the true,"—

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Or, "I'm in the old way, and you're in the new,
That is the false, and *this* is the true,"

But the *brethren* only seemed to speak—
Modest the sisters walked, and meek,
And if ever one of them chanced to say
What troubles she met with on the way,
How she longed to pass to the other side,
Nor feared to cross over the swelling tide:
A voice arose from the brethren then:
"Let no one speak but the 'holy men;'
For have ye not heard the words of Paul,
'Oh, let the women keep silence all?'"

I watched them long in my curious dream,
Till they stood by the borders of the stream,
Then, just as I thought, the two ways met,
But all the brethren were talking yet,
And would talk on, till the heaving tide
Carried them over, side by side;
Side by side, for the way was one,
The toilsome journey of life was done,
And all who in Christ the Savior died,
Came out alike on the other side.
No forms, or crosses, or books had they,
No gowns of silk, or suits of gray,
No creeds to guide them, or MSS.,
For all had put on Christ's righteousness.

We have found the above going the rounds of the religious papers, as a good thing. They seem unconscious of the vein of terrible satire running through these verses. All the paraphernalia, and dogmatism, and exclusiveness of *sect* must, it seems, give way ere heaven is gained. No sects—no human creeds in heaven!

"No forms, or crosses, or books had they,
No gowns of silk, or suits of gray,
No creeds to guide them, or MSS.,
For all had put on Christ's righteousness."

Does it not appear, then, that until these party insignia are put off, Christ's righteousness cannot be properly put on? Is not the church *here* the place of training for the heavenly society? Does not the holy place lead to the most holy? Are we, then, only learning here prejudices, tastes, and human forms, to be *put off* at death? Will nothing but the grip of death compel us to yield our sectarian pride? Will the dying moment accomplish for us what all the lessons of heavenly wisdom and love failed in a life-time to accomplish? If these distinctions are not to live in heaven, why, in the name of reason and revelation, are they so persistently fostered here? Why may

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we not enjoy a foretaste of heavenly harmony and bliss here, in "heavenly places in Christ Jesus our Lord? Nay, if our time is spent in sectarian squabbles here, what right have we to hope for an entrance into the pure heavens?

It is the noble design of this reformation to propose and plead for the union of Christians on the Christian foundation, to the utter overthrow of the names, creeds, spirit, designs, and bitter fruits of partyism, until we can say, "No sect on earth." We believe that there is a stream this side of Jordan, where Churchman, and Quaker, and Wesleyan, and Baptist, and Presbyterian, may all wash away their creeds, and robes, and suits, and sins of sect, and be "all one in Christ Jesus." If they utterly refuse to do it, it will be because they possess not the Spirit of Christ, but the spirit of arrant denominationalism. "Now if any man have not the spirit of Christ, he is none of his." We appeal to all the lovers of Jesus, scattered among the sects of Protestant Christendom, to consider whether their hopes of heaven will not be much brighter if they seek for oneness in Christ *this side of Jordan?* I. E.

LETTER FROM ELD. JACOB CREATH—NO. 4.

REGENERATION AND REMISSION OF SINS.

Bro. A. Campbell—*Dear Sir.*—Our opponents appear to have more difficulty in understanding our teaching on the two words at the head of this caption, than all others. One cause of this difficulty is, they attach one meaning to the word regeneration, the Scriptures attach a different meaning to the word regeneration. They can never understand the meaning of the word regeneration, until they mean by it what the Scriptures do. The paidobaptists grossly pervert the 3d of John, by quoting it both in their creeds and preaching to prove infant rantism, which is baptismal regeneration. Infants are not named in the context, in the premises, or in the whole conversation. How, then, do our opponents wrest this passage to their own destruction.—Infants cannot do one of the things which are there affirmed of Nicodemus: they cannot enter the kingdom of God there spoken of.—They do not understand the nature of that kingdom; they cannot enjoy one of its blessings. They cannot obey one of its laws. They cannot perform one duty or act of that kingdom. No infant ever was, ever can be, or ever will be regenerated, in the way and in the sense in which Nicodemus was, simply because he believed in Jesus Christ, and gave the reasons of his faith, which are prerequisites to baptism, and which no infant ever did or ever will do. Therefore, those who stick the 3d of John in their creeds to prove baptismal regeneration, had as well quote it to prove the mass, or prayers at the

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the tombs of the Martyrs, as to prove infant rantism, or baptismal regeneration by it. Can it be possible that any sane man ever did believe that our Savior taught in John 3d, in conversation with a Jewish Senator, the *senseless* and *absurd dogma*, that a *speechless*, *unconscious*, *helpless*, *sleeping* babe, was made a new creature by a few drops of water on its face from a priest's fingers, whether Catholic or Protestant priest? I ask again, *emphatically*, did any sensible man ever believe that this dogma is to be found in the third chapter of John's gospel? If any man does believe such a thing is contained in that chapter, he is a fit subject for the lunatic asylum. He ought to have on a straight jacket until his reason returns to him! I ask our opponents, did one of our preachers ever teach or practice that chimera of a disordered brain? Never! no, never! If he ever did, I will vote for him to wear a straight jacket until his reason returns to him. If no one of our teachers ever taught such a whim, how wicked, false and malicious is the charge of "baptismal regeneration" against us! They had as well charge us with going to mass, or with believing in the supremacy of the Pope. Yet all Protestant as well as Catholic Confessions of Faith connect baptism and the regeneration of infants.—With one and all of them, baptism administered to infants is a sign of regeneration. With some it is regeneration itself, without any thing else, when given to these infants. The Scriptures never did attach such an idea to regeneration, in the 3d of John nor in any other passage. It must have originated in the darkest country, in the darkest mind, and in the darkest age of the world.

I hope that no man who has any respect for our Savior, for his own intellect, for his own age or cotemporaries, will ever quote John 3d to prove infant regeneration, while the world stands, or while men claim to be rational creatures. All the reason, all the Scripture that ever was or that ever will be for infant rantism, or baptismal regeneration, is to be found in the strong *affection* which mothers have for their children, to save them from perdition. That is all the Scripture for it. So much for "baptismal regeneration."

I ask our opponents for one instance in our whole history where we ever baptized one person who did not confess Christ, who did not profess faith in Christ, before baptism. If he cannot adduce one instance, then the charge of adult "baptismal regeneration," without faith or repentance, by water alone, is equally false and unfounded. We stand acquitted from the charge before the whole world, until one case is substantiated. So much for the charge of adult baptismal regeneration. It is worse than the baseless fabric of a vision.

When the three thousand Jews heard Peter preach the gospel on the day of Pentecost, they believed it, and were baptized, or immersed for

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remission of sins. They were then scripturally regenerated and born again, as the popular phraseology has it. So much for the scriptural regeneration of Jews.

When another ancient nation, the Samaritans, heard Philip preach Jesus Christ, or the Gospel, they believed it, they were immersed, they were regenerated. So much for the regeneration, the scriptural regeneration, of a second ancient nation, the Samaritans.

When the Ethiopian Eunuch, the Secretary of State under Queen Candace, heard Philip preach Jesus, he believed it, he confessed Christ, he was immersed, he was pardoned, he was born again, he rejoiced. So much for the fruits of a third ancient nation, and his scriptural regeneration, which is not the popular sectarian regeneration.

When the Gentiles, or nations, heard Peter preach Jesus Christ, as Lord of all, they believed it, he commanded them to be immersed, they were born again. So much for the scriptural regeneration of four ancient nations, or the first fruits from four nations. Who is so blind as not to see all this? When our Savior said, he that believes the gospel and is immersed shall be saved, did he intend to save unregenerated persons or not? Did he intend to pardon sinners and save them, and they not born again? Who is so blind as he who will not see?

When Lydia, and the jailer, and the Corinthians, and all the apostolic converts, believed in the Lord Jesus Christ and were immersed, they were born of the water and Spirit as Nicodemus was, and entered the kingdom,—were new creatures, were holy persons, Christians. This is still the way to be born again, to enter the kingdom, to be a Christian by profession. Then do the commandments of Jesus Christ till death, and he will raise you from the dead, and give you eternal life. Be faithful till death, and I will give you a wreath of immortality. May you and I and all who read these lines obtain that wreath, is the prayer of JACOB CREATH.

THE ANGELS.

What may we know of the angels, their rank in creation, their attributes and employments?

First, the names which are given them in the supreme rank which they hold in the universe, and the power they wield. They are divided into ranks and orders, which are called Thrones, Dominions, Principalities, Powers, Authorities, Living Ones, Cherubim, or Knowing Ones; Seraphim, or Burning Ones. In addition to these, the angels are also called Princes, Morning Stars, and Sons of God. These names are descriptive of position and authority. Thrones is a name which describes those who sit on them, the angel Monarchs of

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the skies. Dominions and Principalities denote those who hold them as sovereigns, and Powers and Authorities are those by whom power is wielded, and authority is exercised. They are, then, yet as the highest order of intelligent creatures, they are the Monarchs and and Princes of the vast empire of God. They are in immediate communion with God. They are represented as standing in the presence of Jehovah, as surrounding the Almighty's throne, as filling the heavenly temple with their train. These circumstances show most clearly their rank, for none but the loftiest of a kingdom stand familiarly in the presence of the Monarch. and are permitted to share his counsels and his glory.

Their rank and dignity are clearly proved also by their appearance when they have manifested themselves on earth.

When an angel descended to roll away the stone from the tomb of Jesus, the earth trembled under his tread, the glory of his countenance was like the lightning's flame, and a hundred Roman soldiers who kept the watch quailed and shook, and became as dead men for fear. One which John described, was clothed with a cloud, and his face was as it were the sun. They are the mighty messengers of God, both to convey his blessings and to execute his judgments.

Such, then, is the exalted rank, the power and splendor of the august hosts, and in this respect we are to be their equals, and thus we gain some knowledge of the life to come. How perfectly this agrees with the declaration that the risen saints are to be a royal nation in the universe, and kings and priests unto God—equal in power and station to the angel Princes, the Thrones, Dominions, and Powers.

Angels are posessed of an intelligence beyond all that we can now conceive of, an intelligence derived from constant communion with God, snd his special instruction, and the study of his works and character during the long ages of their lives of uninterrupted holiness and progress; an intelligence which is also abundantly shown from the lofty character of their employments around the Throne of God, and in the service of his empire.

To this degree of knowledge the risen saints will reach, and in this respect also the redeemed of the Lord will soar to the sphere of angels, and will become their companions and friends.

The angels are posessed of wonderful power, controlling matter and the elements of this lower world. They are represented as sending forth at will, when commanded of God, all powers of destruction. An invading army is annihilated at a stroke —the Pestilence spreads its wings, and scatters death throughout a nation. They shut at will the mouths of lions, and change their ferocity into love. At their word fire is kindled, chains drop from the limbs of the prisoner, bolted doors of dungeons fly open, and

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in a word, the angelic mind and will control matter and animals, and all inferior mind. The spiritual controls the material, and in this respect all the risen saints must be equal to the angels, that is, by a necessary law of the spiritual nature, they will in their risen state control the lower creation by a spiritual power, even as the angels now do.—They will be equal to the angels.—*Free Nation.*

MISAPPLIED TEXTS.

"Christ is all and in all."—Col. 3. 11.

It is not easy to get the precise meaning of the apostle in these short and idiomatic phrases. That Christ is "*all in all*" to the Christian, is a truth clearly taught in the New Testament, and is at once admitted; but is this the meaning of the passage? We think not. Nothing is more frequent than an accommodation of Scripture sayings; and thus a forced meaning passes into the dignity of a proverb. But to those who desire to understand the Bible, much care and caution are needed on this head.

But again, if we were to say that "Christ is all *and* in all" to the believer, omitting the comma after the first "*all*" and before the "*and*," it would not convey to the reader its true meaning, if indeed it would express any well-defined meaning.

There is a double predicate in the text, and with this the meaning is clear. "Christ is all," and "Christ is in all." He is *all* that the Christian needs—Prophet, Priest, King, Savior, Brother, Judge.—"And" he is "in all" the saints, whether they be gentiles or Jews, barbarians or enlightened, Scythians or Greeks, male or female, slaves or freemen. "Christ is all" to them, and "Christ is in all" of them, if they are his disciples.

The social and political relationships of life, are sunk in the new, higher and more sublime relations they sustain to him and to one another. They are *new creatures*—a new creation—old things have passed away.

What an argument is this for unity, among the different conflicting states and conditions of the present life. In all the families, tribes, republics and kingdoms of earth, there is *one*, and only *one*, common brotherhood. "Christ is all" to them. "Christ is in all of them. Alike in relationship and in privilege.

A church *north* and a church *south*, would make the apostle say, "Christ is *part*," not *all*, and "Christ is in *part*," not in *all*. There is no northern side of the Gospel, nor southern side; just as there is no Jewish side and no Gentile side, except among Judaizers and Gentilizers. We might as well say that there was a northern and a

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southern side of Algebra, Geometry, or Mathematics! Truth has no sides, no angles, and no planes. Speaking figuratively, it is perfectly rotund. Thus we say, "Truth is full-orbed."

The philanthropy of God in the Gospel of his Son, is but little understood. We look at it through the crevices and crannies of our own narrow prejudices; and rarely see it in its magnificent proportions, as offering, as it has provided, a "common salvation" to the race—to all who will accept it on the terms prescribed. J. C.

LETTER FROM BRO. R. MILLIGAN.

HARRODSBURG, FEB. 15, 1861.

DEAR BRO. CAMPBELL:—I am much obliged to you for the copy of your Father's Life, recenly forwarded to me by mail. I have just hastily glanced over it; and most cordially do I congratulate you and our whole brotherhood, on the publication of this new volume. It is certainly a very important contribution to our religious literature. But it is more than this: it is also an embodiment of the life and virtues of one to whom, under God, we are all much indebted for our present position and influence as a people. I trust that time will never separate his name from the history of the current Reformation.

I first made his acqaintance at Pigeon Creek, in Washington county, Pa., in the Spring of 1840, and in 1844, he assisted the brethren at Williamsburg, in the ordination of Bro. Henry Langly and myself to the work of the Christian ministry. He was then an old man; but full of faith and hope and love. I shall never forget his venerable and impressive appearance in the pulpit; nor his very amiable and attractive qualities of both head and heart in the social circle. Never did I know a man who seemed to think less of Earth, and more about Heaven, than Elder Thomas Campbell.

I hope that all our young brethren especially will procure and read a copy of his life; and that they will at all times study and labor to imitate his many virtues.

I am pleased to hear that yourself and family are well; and that, when at home, you are still able to attend to all your duties in the College, and to preach, on every Lord's day, to the brethren in Bethany. May God grant you health and strength to fulfil your many obligations.

Every day, I am more and more impressed with the great importance of the work in which we are engaged. To educate the rising generation properly, and especially to mould the minds and the hearts of the young, under the influence and transforming power of the ever-

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lasting Gospel, is to do more for the glory of God and the good of humanity, than to set up kingdoms, or to govern empires.

Let us not then be discomfited or perplexed by our present political embarrassments. While the Lord, reigns, we may rejoice. And if we continue faithful for a little while, I trust that we and all our beloved associates in labor will sit down together in a Kingdom where there will be no secession; no political intriguing; no angry discussions about rights North and South of this, that or any other line of latitude; but when all will love God supremely, and their neighbors as themselves.

With kind regards to yourself and family, I remain as ever your brother in Christ. R. MILLIGAN.

QUERY AND ANSWER.

KNOX COLLEGE, GALESBURG, ILL. April, 20, 1860.

ELDER A. CAMPBELL:—*Dear Sir*; At a recitation here recently, the Rev. J. W. Baily, (a minister of the new School Presbyterian Church, and Professor of *Moral* Philosophy in this College,) said that "the Campbellites say, that if a man is *dipped under water* he may be saved, *no matter* what else he believes."

I have examined the "Christian System," and also your debate with Mr. Rice, and have been unable to find anything which could even be *construed* into meaning anything of the kind.

Now what I wish to know is, have you ever said anything like that, either in debate, sermon or writing? If so, please inform me where I will be able to find it?

And if you have never said thus, do you know of any minister in the Christian Church, who could be quoted as representing the views of the Church, who has said anything which could be construed by an evil-minded person to mean the above? Please answer the above in the way which you think proper. Very truly, your Brother in Christ. HIRAM S. ROBERTS.

BROTHER ROBERTS:—*My Dear Sir.*—I cheerfully respond to your inquiry. This is but one of the many misrepresentations, not to say deliberate falsehoods, originated and circulated by certain opponents of the cause we plead. This is one of the means by which some of our too religious contemporaries seek to glorify their peculiar orthodoxy.

Paul once alludes to a similar case. He asks the Romans, chapter 3, 7, the following question;—"If the truth of God hath more abounded through *my lie* unto his glory, why yet am I judged" (or

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condemned) as a sinner; and not rather as we be slanderously reported, (and as some affirm that we say) Let us do evil that good may come, *whose damnation is just.*"

Lying to advance the cause of truth, is even in our day and generation somewhat popular, even at the risk of Divine condemnation.

Your New School professor seems to sympathize with some of Paul's contemporaries, and zealously affiliates with them, glorifying his orthodoxy by making me say what I never said or ever wrote. We never uttered nor wrote such a sentiment, nor heard any of our brotherhood so express himself, in public or in private. Let him refer to any such sentence, or confess his mistake or misstatement, and make the amend honorable. This is due to himself as an honest and honorable man. Yours truly, A. CAMPBELL.

ELDER WALTER SCOTT'S DEMISE.

I have not yet seen any published notice of the death of our much beloved and esteemed Elder Walter Scott. I have just now learned by a letter of April 25, from brother L. P. Streator, that he was seized, one week beforehe wrote to me, with a severe attack of Typhoid Pneumonia, at his own house, which, in seven days, terminated his pilgrimage on this earth. With the exception of of his son Samuel, absent from home, he was followed to the grave by all his children. No death in my horizon, out of my own family, came more unexpectedly or more ungratefully to my ears than this of our much beloved and highly appreciated brother Walter Scott; and none awoke more tender sympathies and regrets. Next to my father, he was my most cordial and indefatigable fellow laborer in the origin and progress of the present reformation. We often took counsel together in our efforts to plead and advocate the paramount claims of original and apostolic Christianity. His whole heart was in the work. He was, indeed, truly eloquent in the whole import of that word in pleading the claims of the Author and Founder of the Christian faith and hope; and in disabusing the inquiring mind of all its prejudices, misapprehensions and errors. He was, too, most successful in winning souls to the allegiance of the Divine Author and founder of the Christian Institution, and in putting to silence the cavilings and objections of the modern Pharisees and Sadducees of Sectariandom.

He, indeed, possessed, upon the whole view of his character, a happy temperament. It is true, though not a verb, he had his moods and tenses, as men of genius generally have. He was both logical and rhetorical in his conceptions and utterances. He could and he did simultaneously address and interest the understanding, the con-

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science, and the heart of his hearers; and in his happiest seasons constrain their attention ahd their acquiesence.

He was, in hist palmiest, days a powerful and a successful advocate of the claims of the Lord Messiah on the heart and life of every one who had recognized his person and mission; and especially upon those who had, in their baptism, vowed eternal allegiance to his adorable name.

He, without partiality or enmity in his heart to any human being, manfully and magnanimously proclaimed the truth, the whole truth, and nothing but the truth, so far as he understood it, regardless of human applause ar of human condemnation. He had a strong faith in the person and mission, and work the Lord Jesus Christ. He had a rich hope of the life everlasting, and of the inheritance incorruptuible, undefiled and unfading

I knew him well. I knew him long. I loved him much. We might not, indeed, agree in every opinion nor in every point of expediency. But we never loved each other less, because we did not acquiece in every opinion, and in every measure. By the eye of faith and the eye of hope, methinks I see him in Abraham's boscm. A. C.

MISQUOTATIONS OF SCRIPTURE.

"Paul may plant and Apollos water, but God giveth the increase." The true reading is, "I have planted, Apollos watered, but God gave the increase." 1 Cor. iii. 6.

"Owe no man anything but love." The true reading is, "Owe no man anything but to love one another." Rom. 13. 7.

"As iron sharpeneth iron, so doth a man the countenance of his friend." It reads, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. 27. 17.

"That he who runs may read." "That he may run that readeth it." Hab. 2. 2.

"A nation shall be born in a day." Shall a nation be born at once?" Isa. 66. 8.

"Prone to sin as the sparks to fly upwards." "Born unto trouble as the sparks fly upward." Job. 5. 7.

"God tempers the wind to the shorn lamb." Sterne's Sentimental Journey. See Isaiah 27. 8.

"In the midst of life we are in death." Burial Service.

"It is appointed unto *all* men to die, and after death the judgment." It reads, "And as it is appointed unto men once to die, and after this the judgment." Heb. 9. 27.

"He is the author until he shall become the finisher of our faith." It reads, "Jesus, the author and finisher of our faith." Heb. 12. 2.

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PROGRESS OF REFORM.

MICHIGAN.—E. Regal's labors at the Webster school house, north of Ionia, have resulted in the addition of about *one hundred* souls to the church. The first-fruits of this success will probably be the erection of a house of worship at Woodward Lake. Bro. R.'s labors have been indefatigable.

H. D. Carlton, assisted by Isaac Errett, held, in February, an interesting meeting of two weeks' continuance in Ionia—the immediate result of which was the addition of 20 to the congregation.

At Muir, on the 6th of March, the church held a deeply solemn meeting for the ordination of Elders. Brethren Benjamin Soule, Darius Stone, and John Stone, having been previously designated by the church as their choice of rulers, they were set apart by the laying on of hands, with fasting and prayer.—Eli Regal and Isaac Errett, Evangelists, officiated. We are sure that all present recognized the simplicity, beauty and solemnity of the apostolic form of ordination.

The church in Muir are about to erect a house of worship, 40 by 70, to meet the increasing wants of the community.

At Paw Paw, Bro. A. Wilcox has recently closed a meeting with fifty-five additions. Bro. W. is a young preacher—this being his second protracted meeting. We are greatly pleased to see him growing into usefulness. He was nobly seconded by the brethren in Paw Paw, who in prayer and exhortation, and labors from house to house, were constantly engaged. This was true also of the brethren in Ionia county, who came up bravely to the help of the Lord against the mighty—co-operating with the preachers in earnest and joyful labors of love for the conversion of sinners. Prayer meetings and social meetings are of the greatest importance in connection with these protracted efforts.

WISCONSIN.—A CALL.—Here is a letter that has the ring of the true metal. The best man we know to "fill the bill" is Wm. M. Roe, of Buchanan, Mich. His impaired health would doubtless improve in the healthful region described by the writer—and he is just such a workman as Wisconsin needs to lay the basis of a proper religious movement. I. E.

GENESEE STATION, Waukesha co., Wis., March 5, '61.

Is there any preacher that could be prevailed on to come to Wisconsin? If so, please send him. We have a rich country, and people are not held in bondage by priests, or creeds, as in some other States. There are thousands of young people whose minds have not been confused by sectarianism, who would willingly bow to King Jesus, if the gospel were preached to them in its purity. I have a good house, and plenty of this world's goods, and will share with any man who will come here who is a good preacher. I will send him as much cash as will pay his expenses, and will keep him as long as he wishes to stay with us. I think an able proclaimer could soon build up a large church. We have been here 18 years, and have never had to call in a physician. I live three miles west of Genesee Station, and 28 miles west of Milwaukee, on the Mil. and Miss. Railroad. WM. E. McCLURE.

OHIO.—W. A Belding, Mentor, March 12th, says: I am confident that no former year has crowned the preaching of the gospel in our State with such

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success as has the current year. Scarcely a meeting has been held within our State that has not resulted in the conversion of a score or more to the gospel of our blessed Savior. I have had the pleasure of witnessing the confession and baptism of nearly three hundred during the last year. I am more sanguine than at any former period of my life that the cause of our Master must triumph, if his friends are faithful.

As the time of our annual State Missionary Convention is drawing near,—(it will be held in Mt. Vernon, O., commencing on Tuesday before the *last* Lord's day in May,) you will please permit me to say to the dear brethren who are interested, that we hope to have the largest meeting we have ever had, and be able to make the most cheering report we have ever made.

IOWA.—Michael M. Mayers, Spragueville, Feb. 18th, says—"We organized, two years ago, at Mt. Algor, Jackson co., a congregation of believers, under the teaching of Bro. George Rich, of Dewitt. We now number about seventy. We are favored with the labors of Brethren McConnell and Sweeny."

Charles B. Evans, Harrison co., April 18th, reports eight additions at De Soto, Nebraska Territory, at a meeting held there in March—7 by confession and baptism, and 1 by relation. Also, four additions in Harrison co.—2 by baptism, and 2 by relation. He says, "a deep interest was awakened amongst the people, and the prospect is very favorable for a good work to be done before long."

TENNESSEE.—We learn that Bro. C. W. Sewell has been laboring for 18 months past in Middle Tennessee, and that he has had about 130 accessions, and has organized three congregations. He thinks the prospects still good in future.

Bro. J. D. Billingsley reports 50 additions as the result of a meeting held at Post Oak Springs, Roane co., commencing Sept. 28, and closing Oct. 7, 1860.

MISSOURI.—Bro. John S. Allen, of Bethany, April 16, thus writes: I would say through the Harbinger to brethren traveling through the West, we have a large church at this place, and we would be pleased to have them call and preach for us. The church in this place is in a healthy condition, and on the gain. While in St. Louis, a short time ago, Bro. T. M. Allen gave me a partial promise to visit us the coming summer. I hope he will not forget.

KANSAS.—C. G. Bartholomew, Leavenworth city, March 10th, reports three additions to the church there. We notice, in reports made to the Missionary Board, a large increase to the ranks of the brotherhood in that new State.

TEXAS.—At a meeting recently held by Bro. H. O. Polley and others, fourteen accessions were made to the good cause at Mantua, one of regular preaching places.

[We greatly desire to receive more complete reports of the condition and prospects of the cause, in all parts of the land. We cannot promise to publish *in extenso* all the letters we may receive, but we can condense statements from letters which may be sent us, giving all the important facts, with such quotations as our space will allow. We wish to be able to present a full view of the progress of the cause, east, west, north, and south.]

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OBITUARY NOTICES.

Died, at Huntsville, Texas, Feb. 14, of disease of the heart, W. A. Leigh, in the 38th year of his age. Bro. Leigh came into town on the day of his death in apparently fine health and unusually fine spirits, and was engaged in business up to a short time before his death. He was in conversation, (with a brother attorney) and fell in his friend's arms, and only exclaimed "Oh, me!" and expired, with a bright smile playing on his face. I reached him only in time to see the last breath he drew.

Bro. Leigh moved to this State in 1847, from Prince Edward co., Va., and was extensively engaged in the practice of law, before the highest tribunals in this State, up to the time of his death. He was a man of fine literary attainments, and took an active part in every enterprise that had for its object the elevation and happiness of mankind. I am prepared to say, from my intimate relationship with Bro. Leigh, that a more noble and generous Christian man was unknown to me, in the circle of my acquaintance. Bro. Leigh, for several years past, has been examining the Scriptures, and last fall, hearing Bros. Lowry and Henry Thomas explain the truth as it is in Jesus, he became convinced of his duty, and boldly came forward and made the good confession, and was immersed by Bro. Thomas, and united with the church of Christ in this place.

The church here has sustained a great loss, as Bro. Leigh's zeal, piety, and devotion to the cause of Christ was truly encouraging to any follower of the meek and lowly Savior, and while we mourn his loss to us, we feel our loss is his gain.

J. W. BUSH.

Died, April 4th, R. T. Jamison, in the 46th year of his age, after an illness of six days. His disease was typhoid pneumonia; but congestion of the lungs supervened, and in a few hours terminated one of the most useful lives, in all the private walks of our common brotherhood.

Bro. Jamison was a native of Georgia, but from his ninth year, had resided in Perry co., Ala., until December, 1857, when he removed to Chickasaw co., Miss., where he resided until his death, beloved and respected by all who knew him. He had been a member of the church of Christ about fifteen years. His life was the exponent of a living faith in Christ Jesus our Lord—the outer and visible symbol—the legible and living illustration of the warm and vigorous impulses of that inner spiritual life, which was the animating and controlling principle of his whole being. His happy, hospitable home was truly a Bethel, where the Living Oracles were daily read and commented upon in his family, accompanied with prayer and praise. I would that I could say this much of all our brethren.

He was ever liberal of his means, to promote the great cause of human redemption. Out of an ample, though not a large income, he had pledged himself to give three hundred dollars this year for evangelizing purposes, besides contributing liberally to other benevolent objects. But he has been struck down in the midst of his usefulness—called away early in the afternoon from his labor to his reward. He leaves an interesting family, a wife and four children, with many devoted friends and neighbors, to mourn his untimely death;—but their temporary loss is his everlasting gain. While they mourn his loss, they will not, therefore, sorrow as those who have no hope.

Died, in Hudson, Summit co., Ohio, Sherman Oviatt, aged 55 years. For many years Bro. Oviatt has had the oversight of a small church, meeting in Hudson. His faithfulness to his calling, and his devotion to the cause of the blessed Redeemer, gained for him a good reputation, and drew out a very large audience at his funeral, who freely mingled their tears with the widow and two children. But they sorrow not as those without hope. He trusted in God, and has gone to his reward.

A. B. GREEN.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. IV] BETHANY, VA., *JUNE*, 1861. [No. *VI.*

THE WELFARE OF THE WORLD BOUND UP IN THE DESTINY OF ISRAEL.

OBLIGATIONS THUS INCURRED.

VI.

Is the Restoration of Israel devolved in a special manner upon any particular nation?—America clearly commissioned—Agency of England also specified—Participation of all allowed.

But admitting that the Lord designs human agency be put in requisition for the restoration of the Jews—upon what nation or class of society is it devolved? A very interesting and important question, truly, and one upon which the Bible is by no means silent; for it would seem from the eighteenth chapter of Isaiah, that the question has been settled for more than two millenaries and a half in the Divine counsels.

By adverting to that portion of Scripture, it will be seen that according to a divine oracle, a certain people shall be presented to the Lord by the inhabitants of a certain land, at a certain time.

Who are the people thus presented to Jehovah—and the people thus presenting them.

THE PEOPLE MAKING THE INDICATED PRESENT.—It will be seen, on examining that portion of Scripture, that while the general attention of all the inhabitants of the world and all the dwellers on the earth is summoned by the divine hallo,* a special exclamation, ac-

* That the *original* here rendered "wo" should be translated *ho*, is too obvi-

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companied by a specific commission is addressed to a particular land. That the United States of America is the land thus pre-indicated, is clearly manifest from all the circumstances of the case:

It is a "*land shadowing with wings;*" a land peculiarly distinguished, it would seem, for civil and religious liberty, affording a safe asylum for the oppressed, persecuted and distressed of all nations, and especially overshadowing with its wings that remarkable nation that has been every where else oppressed. That this distinctive mark applies with peculiar force and propriety (if not indeed exclusively, in a national aspect,) to the United States of America, is matter of world-wide notoriety—a fact, too, that is proclaimed with equal force, though symbolically, by the wide-spread wings of our national emblem, the symbolic eagle, holding in one hand the olive branch of peace, and in the other the palladium guarantying enjoyment.

This land, we are told, "*is beyond the rivers of Ethiopia,*" or *Cush*, as it is in the original—an indication of its general locality pointing clearly if not exclusively to America. The descendants of Cush, it will be remembered, colonized several regions both in Asia and Africa; and all countries thus settled were called Cush by the Hebrews, and Ethiopia, or Aithiopia, by the Greeks. Its use thus became very vague, even in early ages of the world; and hence came in process of time to signify any very far distant country, though it seems to have been especially applied to such distant countries as were inhabited by dark-skinned tribes. The word Tarshish, though at first applied mainly to Tartesus, in Spain, just at the "gates" of the then known world, came afterwards to be used for the designation of distant countries in the opposite part of the world. Nor is such latitudinous use of a term confined to the ancients; for we find a similar instance in quite modern times, in relation to the vague use of the term *Indies*, which was at first used only to designate a distant region in the remote East; but is now equally applied to certain islands in the West. In this general, indefinite sense of the term, applicable to any very distant and unknown land, America is far more forcibly indicated than any other country; and, indeed, viewed in connection with the

ous to require discussion. It is the Hebrew word *hoi*, (or *hoch*) which is every where else thus rendered—as for instance in the 55th chapter of Isaiah, first verse and first word—"Ho! every one," &c., and in the second chapter of Zechariah, where it occurs twice in the commencement of the sixth verse—"Ho! Ho! come forth," &c. That the "King's Translators" should have designedly taken such a liberty with the word of God, is scarcely credible; and hence the more rational supposition is, that it is a mere typographical error—the substitution of w for h. But be the cause what it may, it serves to swell the mighty voice that so loudly demands a new version of the Living Oracles; for there is anything but a woe pronounced upon the persons here designated.

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other distinctive marks, is solely indicated: while certain it is that the American continent lies directly in a line beyond one of the regions called Ethiopia—supposing the prophecy, as it doubtless was, to have been uttered in Palestine, which is not the case in relation to any other Christian or even civilized land whatever.

This land is farther described as one "*that sendeth ambassadors by sea.* It is, therefore, if not specially isolated, at least a maritime power; or at all events it cannot well be an inland nation, having neither sea-coast nor shipping. It would not seem, however, that it is a country remarkable for a large and warlike navy; but rather characterized for its pacific policy—not only endeavoring to preserve peace at home, but to secure it abroad also—using its shipping to carry over the ocean the merchandise and products of the earth—the fruits of its various commercial treaties. The peculiar applicability of this characteristic to the United States, will abundantly appear, by merely referring to the successful treaties of amity and commerce we have so pre-eminently succeeded in making with China, Japan, and other distant nations, not to make a special point of our various explorations to the Polar regions, the Dead Sea, &c., though so much in point. It may also be mentioned that we cannot possibly send ambassadors to the various nations of Europe, Asia, Africa and Polynesia without conveying them by sea, and that even when we send them to our neighbors on the same continent, they also go mainly by sea.

That America is the land specially indicated by the prophet, we have also strong confirmatory proof from a passage in Homer, (Odiss. Lib. 1, 22–24) who flourished a short time before Isaiah—in relation to which, Faber well remarks, in his Dissertations, (2. 298) "There was yet another Ethiopia, or Cush land, on the northwestern extremity of Africa, the country of the Allantians, bordering on the great Atlantic Ocean and corresponding geographically with the modern Morocco. Thus Homer most correctly assures us that the Ethiopians or Cushim were, so far as Asia was then known, the last of men, both eastward and westward."

These ambassadors, are farther said to be sent, as "*swift messengers in vessels of bulrushes upon the waters.*" But if this be a correct translation, and a strict construction be placed upon this characteristic, not only is America entirely excluded but England, France, Russia, Prussia, Austria, and indeed, not only all the leading powers of the earth, but all except a few insignificant tribes. But how could vessels of *bulrushes*, frail and tardy as they must necessarily be, ever serve the purposes of Ocean navigation! The idea is preposterous: we must therefore see if the original term be not used in some other and

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more appropriate sense, in other portions of the Scriptures. And we accordingly find, on examination, that it is used to signify going swiftly, and also swallowing, sucking up or drinking in.—How admirably characteristic of the principle of steamers!*—And how natural the recollection of Robert Fulton in such a connection! For let the pardonable national vanity of Alma Mater Brittania say what she may of Watt's *improvements*, the steamboat itself is an American invention. But be the history of steamboat navigation what it may, there can be no reasonable doubt that steamboat navigation is here indicated: and equally evident is it that railroads † are meant by the term rendered "swift beast," when speaking of the complete restoration of Judah and Israel in the 60th chapter of Isaiah.

"The present," it is said shall "be brought unto the Lord of Hosts *from a people terrible from their beginning hitherto.*" And if this be a correct rendering of the passage, we may at least anticipate no negative response when we appeal to the aboriginal Red Man of America, the untamable Algerine, the vain-glorious Mexican, and the subjects of that potentate whose boast it is that the sun never sets upon her vast empire, and inquire whether we have not been a people "terrible (in maintaining our own rights at least) hitherto from the beginning?" But inasmuch as the words translated "and from" are just as properly rendered *even of*—a change by which this passage would be rendered more consistent with the second verse, it would rather appear that this is the true import of the terms; and in that event is descriptive not of the people presenting but of the people presented—being simply a repetition of a characteristic before mentioned, word for word. And now we are prepared to inquire as to

THE PEOPLE THUS PRESENTED TO THE LORD.—And that the Jews

* I must here add that for this criticism on *gome*, "*bulrush*," showing the applicability of the term to steam-vessels, I am indebted to my late friend, the Rev. Mr. Ramsay, one of the retired missionaries of the Am. B. C. F. Missions. The general reference of the chapter however I first learned of a son of Abraham, whom I once found "reading the prophet Esaias" by the side of "a certain water called Birket Suleiman." The Bulrush, it will be remembered by those acquainted with the wet nature of the soil in which alone it will grow, is remarkable for its faculty of absorbing water (and of course exhaling it in vapor after passing through its organism), and those acquainted with the operation of the steamer in first sucking up water and afterwards discharging it in vapor or steam, after passing through th eengine, will at once recognize the striking analogy, and allow the justness of the criticism.

† Verse 9, *swift, rolling machines*, (instead of "swift beasts") as rendered by Professor Lowison and others. "*Kar kar*" the very name of the rail-road vehicle duplicated!

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are the people thus indicated, the enquiry will leave us no room whatever to doubt. They are described as a nation "*scattered and peeled, **** meted out and trodden down, **** a people terrible from their beginning hitherto, **** whose land the rivers have spoiled.*" And surely all history—profane as well as sacred—testifies with one consent, that never yet was a nation scattered and peeled, meted out and trodden down, as the poor, ostracised Jew—so long, so injuriously, so shamefully and so pitilessly—and that too by all the nations of the earth, with the single exception of that glorious Republic, so renowned for the extension of civil and religious liberty to all who are oppressed and seek an asylum beneath its overshadowing wings. And hence the invidious distinction and high honor conferred upon us in the part assigned us in the restoration and re enfranchisement of this noble but much injured race. Some commentators would render "meted out" *expecting*—"a notion of expectation:" and surely if any nation on earth may be allowed to indulge in high expectations, or hope long deferred, it is the Jewish. That they are "a people terrible from their beginning hitherto," their dreadful extermination of the Shechemites, even whilst an insignificant tribe of less than a dozen families, is one of the earliest, as it is also one of the most undeniable proofs. How terrible too were they found to be by the mighty hosts of the Egyptians, even when they were just emerging from a state of servitude to take a stand as an independent nation! For the Lord specially declared that he would "put the dread of them and the fear of them upon the nations that are under the whole heaven, who should tremble and be in anguish when they would hear the report of them." And accordingly, most terrible were they founed to be not only by the Amalekites, Syrians, and other immediately contiguous nations, but even by the all-conquering Romans themselves. Nothing is hazarded in affirming that this prophetic feature of the people thus presented to the Lord, applies to them as it does to no other people whatever—though at the same time it is expressly declared that while in captivity amongst the nations, they should be visited with a "a trembling heart and failing of eyes and sorrows of mind"—under constant terror themselves.

But they are also said to be a people "*whose land the rivers have spoiled*"—invading armies and streams of nomadic tribes have devastated and overflowed it. And truly no feature in its history could be more characteristic of Palestine than this circumstance—for it has been the choice resort of nomadic marauders and the favorite battle ground of nations in all past ages, as it is again destined to be in ages yet to come. A *literal* interpretation of the passage, however, is insisted on by some: and should such a construction be deemed ne-

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cessary, it would find ample fulfillment in the destructive overflowings of the Jordan every summer, as well as the desolating floods of the mountain torrents every winter. Others again, objecting to the word "spoils" would render the original term *nourished* instead of "spoiled." And truly it would appear, judging from the remains of aqueducts, that never was there a country so nourished by irrigation—for which, by the way, it is so well adapted. So that which ever of these various reasons be adopted, they all indicate the Holy Land—a fact, however, which is more than *indicated* in the express declaration that they are brought to Mount Zion, the world renowned capital, given alone to the Jew—a circumstance that is altogether decisive.

But that the people thus presented to the Lord of Hosts is the Jewish race, is surely too obvious to require farther comment.

A full and impartial consideration of all the circumstances of the case lead us therefore to the assured conclusion that, guided by Divine prescience, the prophet designated our country twenty five centuries before we became a nation, as the distinguished land to whose citizens would be awarded the high honor of making this noble present to the Lord of Hosts. It is not necessarily implied that the government, as such, will take any active part in the Restoration or even manifest any special interest at first; nor is it by any means to be inferred that all the "hunters and fishers" of the Hebrews will be found on American territory; for the friends of Israel will doubtless be found thus employed in an individual—if, indeed, not in an associated capacity—in all civilized and perhaps even some heathen lands. All the requirements of the case, as far as this passage of Scripture is concerned, would be fully satisfied by the operations of a large and efficient association in the U. S.

Expositors generally term this prophecy one of the most obscure in all the Living Oracles; but in my estimation, a greater degree of perspicuity would have been (heretofore at laest) as useless as inconsistent with the character of such prophicies.

But although America is here unmistakably indicated as the country mainly concerned, there is another passage of scripture which would seem to assign to Great Britain no small agency in accomplishing the Restoration—Isaiah 66. verse 9—"surely the Isles shall wait for me and the *ships* of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God and to the Holy One of Israel." Now while the term Tarshish is applicable with no little degree of plausibility to the remote "Terra Incognita" (as it then was) of America, and also to several other countries, there are cogent reasons for believing that the navy of Great Britain is here specially designated. For this term has been applied,

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to various and opposite portions of the earth, in various ages—having reference sometimes merely to a city and at other times to a large territory, or even to many countries, under the government of different kings: but still it is probable in the highest degree that the "mistress of the Ocean" is designated by the prophet Ezekiel (27: 12) —"Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin and lead, they traded in thy fairs." The testimony of the same prophet may also be plausibly adduced to establish the identity between Great Britain and Tarshish—"the merchants of Tarshish with all the young lions thereof (Australia, and other British Possessions) shall say to thee [Magog] art thou come up to take a spoil?" (38: 13). It is quite a mistake, however as time has justly shown, to identify the East India *Company* as the *merchants* of Tarshish, according to the views set forth in a work very extensively read a few years ago entitled "The Coming Struggle." *

But it is most obvious that however prominent, important and honorable a part may be thus assigned to America and England by these special prophicies, in taking the initiative in the Restoration, no nation whatever is denied the privilege of participation, though some will at first blindly oppose; for there are many passages predicating that the Gentiles in general will take part in it sooner or later; and in this very chapter assigning such a leading part to America, the attention of all the world is summoned to it by general proclamation, as a matter most vitally concerning the best interests of all.

J. T. B.

* Amongst other numerous and serious blunders of that time-serving pamphlet, the following may be mentioned:—That England does not form a portion of the "Ten Kingdoms;" that civil and religious democracy are the "two witnesses" that prophesy in sackcloth and ashes;—that the powers representing the Dragon and the Beast are the Sultan and the Emperor of Austria;—that the Emperor of Russia will permanently possess Constantinople and conquer continental Europe;—that Magog and Gomer mean Germany and France;—that Britain accomplishes the first stage of the restoration of the Jews in her national capacity;—that the "Kings of the East" are the British power which rules in the East, *the Honorable East India Power;*" and that the United States of America joins England in a war against Russia!

As mere matters of speculation, it would be useless to notice these "private interpretations," however erroneous; but as they are alleged to be the prophetic utterances of Ezekiel, Daniel, and John, and are calculated greatly to mislead, it may not be amiss thus far to reprobate them, by way of admonition.

As a mad man, who casteth firebrands, arrows and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?

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CREATION AND THE CREATION.

Creation and *the Creation* do not, in their proper significance, represent the same idea or conception. The former is absolute and indefinite. The latter is definite, distinctive, and precise. We may have a creation of creations—a universe of universes.

To illustrate, We may assume that every fixed star is a sun, and that every sun has its own suite of planets, or wandering stars, moving around it. According to some astronomers, we have some thousand and millions of suns within our awful and sublime universe, and each of them has some twenty or thirty planets, or wandering stars, moving in more proximate or remote circles around it.—Supposing, then, that every solar system in the universe is precisely as large in its area as our own, then we should have in creation's area a thousand millions of suns, and some thirty thousand millions of planets moving in indefinite space around them. Leaving the comets out of our premises, what an awful, overwhelming conception of the Creator, his attributes, and his works, are we now obliged to entertain.

But we may propound to ourself and to every more enlightened mind, a still more overwhelming question: viz—what is, or what lies, beyond the last visible star!! And a still more overwhelming question yet remains; *where does space culminate or terminate!* Despondency here interposes and inhibits farther enquiry, proposing another question;—"Lord what is man"—fallen, ruined, degraded man, "that thou shouldst regard him?"—

"When I view the heavens, the work of thy fingers:
The moon and the stars which thou hast formed,
Then say I—(but who can give a rational response?)
"What is man that thou art mindful of him,
And the son of man that thou regardest him?
For thou madest him a little lower than the angels,
And crownedst him with glory and honor!
Thou gavest him dominion over the works of thy hands.
And didst put all things under his feet:
Flocks and all herds; yea the beasts of the field,
The birds of the air, and the fishes of the sea
That pass along the paths of the waters!
Oh Jehovah our God!
How excellent thy name through all the earth!"

Psalm 8th, Boothroyd's version.

But to us, to human reason, the wonder of wonders is, that not a

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sparrow can fall to the ground, not a hair from a human head, unnoticed, unheeded by our Heavenly Father. Such special knowledge and attention are, indeed, wholly inconceivable, wholly incomprehensible on the part of frail humanity.

Faith in the person, mission, office, and work of the Lord Jesus Christ is, indeed, the greatest moral and spiritual momentum, or power, bestowed upon any man. It is not merely the mental power of receiving the testimony of man, angel, or spirit; or, indeed, of any created being, but the power of receiving the testimony of God as such, and of entertaining it in our understanding, cherishing it in our hearts in all its momentous and significant facts, precepts, and promises. It is well defined and developed, and this, too, by the highest authority in the universe. Faith is defined by Paul as "the substance," or positive subsistence, or "real being" of things hoped for, the full realizing conviction of things not seen.

In one sentence, faith is the realization of things testified. Facts, whether human, angelic, or Divine, can be fully believed, only when fully reported and fully authenticated. No facts on record in all the history of humanity are better authenticated or made more credible than the facts of Christ's sacrifice, death, burial, resurrection, ascension and coronation at the right hand of God. There is not, indeed, one rational doubt of any one of them. Their evidence or assurance is paramount to any evidence or assurance of any historic facts credited on any one or on all of the pages of Grecian, Roman, or Anglican record. Add to these the assurance of each and every one of the *positive* christian Institutions, what, let me ask, what philosophy or reason of Jew or Gentile, of savage or sage could have given birth to the Lord's day, Christian Baptism, or the Lord's supper!!

I have never seen, read or heard of, any popularized *positive* institution in the social systems of Christendom, or beyond it, that has a hundredth part of the evidence of its truth or origin, when placed along side of, or in antithesis to, the well established facts and positive institutions of the Gospel of the Kingdom of the Lord Jesus *the Christ*. I feel myself full warranted to make this issue with any one of my contemporaries, when properly and pertinently called upon to do so.

There is not one rational excuse or apology for any man's unbelief in the person and mission of the Lord Jesus Christ that has ever been presented to my eye or to my ear. Nor do I believe that any man living, however gifted or educated, can produce one such excuse or apology for his refusing a life-long consecration of his body, soul, and spirit, to the service, honor, and glorification of Jesus the Christ of God.

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But man's relations to the universe are, to every one capable of appreciating and enjoying them, the most soul-engrossing, soul-aggrandizing study within the entire area of human inquisitiveness and research. A due, a proper consideration and comprehension of these in early life are, in our own observation and experience, a superlative advantage, worthy of all the cost, of all the toil, and of all the expense incident to their acquirement.

The actual and positive value of a man to himself, to his Creator, to his Redeemer, to his church, to his own children, to his own servants, and to the world out side of these must, either directly or indirectly, occur to every conscientious and considerate person, within the area of the Christian profession.

Hence will occur to him the indispensable necessity of much Bible reading and study, a prayerful spirit, a consecrated heart and christian society. There has often seemed to me, in my travels through life, an apathy or indifference as to the value, the positive necessity of Christian society and the social Christian ordinances, in order to christian development and enjoyment. This is an unhappy aberration from sound reasen and experience. It is, too, a symptom of a decaying christian profession. The loss of appetite for the bread of life and the water of life is always a symptom of decaying christian health, equally as much as the loss of appetite for our daily bread and its accompaniments necessary to our physical health and happiness.

Redemption is of all themes transcendently the most wonderful.—Angels still desire to ponder upon its unscaled height and its unfathomed depth.

In the area of humanity, and in that of celestial spiritualities, it is the most transcendental theme. Its Author and Founder has a name and a title the most ineffably sublime. "His name is wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the Throne of David and upon his Kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of Jehovah of hosts will perform this."

This transcendent personage, in Arian and Socinian Theologies reduced to a mere creature, is the miniature of the universe. Perfectly human in body, soul, and spirit; and perfectly Divine in all the essentials of Divinity;—Omniscient, Omnipotent, Omnipresent, the son of the Virgin Mary and the only begotten of the Father—Jehovah Elohim.

Strange infatuation, on the part of mere rationalists, to attempt to undeify the only begotten of the Father—perfectly God and perfectly man,

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in one sublime personality—Emmanuel. He, indeed, is "WONDERFUL" in the most superlative conception and comprehension of that awfully sublime name. He is *ipso facto*, God in man, and man in God. Hence Cherubim and Seraphim veil their faces in his presence and swell the celestial chorus of his eternal praise. The elite of heaven and earth worship him in their loftiest ecstacies. At one scene John saw ten thousand times ten thousand and thousands of thousands of angels, and heard them, at the top of their voices, in rapturous melody, saying, "Worthy is the Lamb that has been slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature in heaven, on earth, and under the earth, and such as are in the sea, even all that are in them, I heard saying—Blessing, and honor, and glory, and power, to him that sitteth on the throne, even to the Lamb forever and ever." And the four unspeakable living creatures said—Amen. And the four and twenty elders fell down and worshiped him that lives forever and ever."

Such were the honors vouchsafed to Jesus the Christ by the angelic hosts, after he had finished the work given him to do. And now clothed with universal empire—the whole creation, under his absolute sceptre, confers on him all the honors and glories due to Jehovah alone.

The whole creation—not merely the tenants of earth, but all the angels, principalites, and powers in the heaven of heavens, with all ecstatic rapture, cast their crowns and honors at his feet.

What a poor, shrivelled dwarf is Arianism, Unitarianism or Deism, or Theism, standing out against the celestial hierarchies, accusing them of a non descript idolatry or creature worship, when in ecstacies of joy and in raptures of gratitude they are pouring out in celestial concerts and angelic melodies, their hymns of praise and adoration to him who was born in a stable, cradled in a manger and hung upon a tree!

And even yet they have not consummated their climax of wonder, love and praise. Creation is not yet finished. The celestial canopies have not yet been consummated. Other glories yet unimagined are in progress. He that sits upon the throne of the universe has in purpose new developments. He purposes to create new heavens and a new earth, in which righteousness and consequently happiness shall reign forever and ever. A. C.

Begin at once to take time by the forelock, and remember that it is only the first step that costs; and having begun, resolve to learn something every day. Strike the blow, and avoid the weakness of those who spend half their time in thinking what they shall do next.

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A PLEA FOR REFORMATION.—NO. VI.

II. The second feature of the reformation we plead, is, *Faith in the Lord Jesus, and unreserved submission to Him, the true test of conversion.*

The standard of conversion, and the conditions of church membership vary much among the different denominations. In some Paidobaptist churches, where infant baptism is regarded as a profession of membership, a recital of the creed and catechism, at a suitable age, is regarded as a sufficient reason for admitting persons to all the privileges of the church. With others, the recital of what is called *a christian experience* presents the most desirable evidence of conversion—an experience, however, which varies in its hue according to the theology under which it originates. With some a consciousness of deserving damnation, and even *a willingness to be damned*, is the favorite test of a genuine conversion; with others, a "desire to flee from the wrath to come," is a most hopeful sign; yet others regard the history of a bitter inward struggle, succeeded by sweet peace, as the only and all-sufficient evidence that a person has "experienced religion;" while dreams, visions, trances, convulsions, and great varieties of physical and psychological phenomena, have more or less importance attached to them, according to the progress in inteligence of the leaders and managers of religious revivals.

That multitudes lose sight of the Savior in absorbing attention to merely sensuous phenomena; that many gain a presumptuous assurrance of acceptance with God, because of the ease with which they have secured these evidences; that many more are driven to despair or to skepticism, because they have sought in vain for such tokens of divine favor; and that the authority of the word of God has been greatly damaged by the superior authority allowed to these physical and sensuous manifestations; must in all candor be confessed. In attempting a full return to primitive Christianity, we have been compelled to reject all these as unscriptual tests and evidences of conversion. The preaching of the apostles was followed by no such results as we have spoken of, and authorised reliance on no such tests. They preached Jesus—a crucified, risen ascended Lord and Savior.* They required, 1st, Faith in Jesus as the Christ, the Son of God. † 2. Repentance towards God, or a forsaking of all sin for the love of God."‡ 3. Confession with the mouth of the faith of the heart.§— 4. Baptism into Christ, in which, as dead to sin, they were buried

* 1 Cor. 15. 1–4; Acts 4. 33, 5. 42, and 8. 35; 1 Cor. 2. 2. † Acts 8. 37, 10. 43, and 16. 31. ‡ Acts 2. 38, and 17. 30; Rom. 2. 4. § Rom. 10. 9, 10.

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with Christ, and rose to walk "in newness of life." * They were thus "born of water and of the spirit," and entered into the Kingdom of God. In all the conversions, there was doubtless what is called an experience—that is a consciousness of change, in mind and heart, in thought and desire, accompanied with more or less of emotion and of incident: but these were only valuable as the fruit of trust in Christ, or as leading to a life of righteousness and holiness. In place, therefore, of judging of the genuineness of conversion from peculiar feelings and incidents, we rather judge of the genuineness of such feelings by their tendency to lead us unto a cheerful submission to the will of God. The *faith* and the *obedience* which the gospel enjoins, furnish the scriptural and only satisfactory test of conversion.

Intimately associated with this, is another difference, which, however, does not need a special classification. In the popular theology of the times, *regeneration is a miracle* wrought by the immediate and almighty power of the Holy Spirit; and hence the evidence of it is sought in direct revelations of God to individual consciousness.—With us, the Gospel is the power of God unto salvation to every believer." Our "being turned from the power of satan to God," is the result of being "turned from darkness to light." We hear, we believe, we repent, we obey, just as we come with honest purpose to the Gospel, and avail ourselves of the aids providentially furnished by the God of love, to enable us to understand and appreciate the good news of salvation. The Spirit *converts*, but it is wrought through the gospel.—The Spirit *pleads*, but "he that hath ears let him hear what the Spirit saith." The Spirit *quickens*, but it is by "the incorruptible seed of the word." The gospel is the magazine of converting power. It is full of light, full of love, full of pardoning grace. All that can *convince*, and *persuade*, and *arouse to action*, is there—wanting only access to the human heart and conscience, to achieve its task. To gain that acess, the providences of God, the labors of Christians, and let it never be forgotten—*the co-operation of the sinner himself*, who holds the key to his own heart, have all a place. Hence we are exhorted to *save ourselves*;† others are represented as converting and saving us;‡ yet all the while, salvation is of the Lord. In the one view, the sinner, as entirely passive in regeneration, cannot take a step God-ward until a miracle is wrought on him. In the other view, man as possessing a rational nature to which God appeals through the gospel, is bound to hear that he may believe, and is responsible for his neglect or rejection of the gospel.

* Acts 2. 38, 10. 47, 48, and 22. 16; Rom. 6. 1–6. † Acts 2. 40.
‡ 1 Cor. 4. 15; Jas. 5. 19, 20.

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III.—In the third place, we are peculiar *in referring to the word of God for the decisive evidence of pardon.*

Others seek the evidence of pardon in their *feelings*; we in *the word of God.* All that pertains to conversion is matter of *consciousness.* We *know* when we abandon sin, and give up all for Christ.—This is a change wrought *in* us—we feel it, we know it. But *forgiveness* is not wrought in us. It takes place in the heart of the offended sovereign. God forgives. The evidence of forgiveness is found not in special revelations to each individual subject and object of pardoning love, but in the general proclamation of pardon in the Gospel. To the Patriarchs, the evidence of pardon was given in special revelations—as for instance by the descent of fire at the altar to consume the sin-offering, or by dream or vision, as to Abraham. To the Jews the evidence was furnished in the law. The terms of acceptance were clearly revealed; and when they were complied with, the promise was ever there—"The sin which he hath committed shall be forgiven him." * During Christ's personal ministry, he sometimes forgave sins; as in the case of the "woman that was a great sinner," † and in that of the dying thief.‡ In these cases, the evidence of pardon was found *in the words that he spoke.* But now he is not here in person; and the desired evidence must be sought in the word he left behind him for all nations and all ages—"He that believeth and is baptized shall be saved;" or, in the words of his ambassadors, who, being empowered to remit sins, § have announced to us, by the Spirit's guidance, the terms of pardon—"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." ‖ This word is plain, immutable, and eternal; and not, like our feelings and imagined revelations, often obscure, changeable and transitory. He, therefore, who "receives with meekness the ingrafted word, which is able to save his soul," has a sure testimony.

IV.—*The inauguration of the kingdom of Christ on the Pentecost succeeding his resurrection.*

To many readers of the Bible, it is a confused book, from the incorrect ideas they entertain of the different dispensations of religion. Many think that the kingdom of Christ began immediately after the fall; others locate its commencement in the days of Abraham; others, in the days of John the Baptist; while yet others insist that it has not yet commenced. It must be at a glance apparent that our views of divine *authority*, and of the laws by which we are to be governed, will be mainly determined by our convictions as to the set-

* See Lev. 4th chap. † Luke 7. 48. ‡ Luke 23. 43. § Jno. 20. 22, 23.
‖ Acts 2. 38.

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ting up of the kingdom. Hence, those who deny that Christ has a kingdom on earth, are trying to keep the law of Moses, even to the observance of Saturday as the Sabbath. Such as look on the kingdom as established in the patriarchal age, insist on infant membership in the church; while those who date its commencement with John the Baptist, cling to the name *Baptist* with more tenacity than to any other name in the Bible, and make the ordinance of immersion their special property and leading peculiarity. To show how such a view of the beginning of the kingdom affects the general understanding of the Bible, we give from a Baptist paper a synopsis of a sermon preached a year or two ago, in Elbridge, N. Y.:

"The Onondaga Association held its 35th anniversary with the Baptist church in Elbridge, on the 6th inst. The day was pleasant, the attendance was very large, and the services throughout were interesting. Rev. J. S. Backus, D. D., preached the first sermon from Luke 1. 17. His positions were

1. That the "*people made ready*," and "*prepared for the Lord*," were Baptists.

2. That "the LORD" for whom they were "*prepared*" came and united with them by baptism, and perpetuated them. That "he made and baptized more disciples than John," but not in a different faith, or by a different baptism.

3. That "the people" (the Baptists) who were "*made ready*" for the Lord, and to whom the Lord united himself by baptism, had been perpetuated by the Lord "from the days of John the Baptist until now," and had always been peculiar for having "*One Lord, one Faith, and one Baptism.*"

"One of his closing remarks was, that the Baptists were the oldest *denomination*, and the Catholic next. That the Roman Catholic church was first formed of material gathered from the Baptist churches of the first centuries. The sermon was listened to with apparent interest, and a vote was passed requesting it for publication."

From this it seems that our blessed Lord, instead of establishing a church of his own, on a new foundation, *merely became an influential and leading member of the Baptist church!!*

Now to us it is very clear—

1. That Jesus himself founded a new institution, of which he is the only Head.*

2. That the twelve apostles were his ambassadors, to transact the affairs of this kingdom.†

3. That this kingdom was established among men on the day of

*Matt. 16. 18; Acts 2. 36; Eph. 1. 20-23; Phil. 2. 9-11.

†Matt. 16. 19, and 28. 18-20.

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Pentecost succeeding the resurrection of Christ, an account of which is given in the second chapter of Acts.

As we are rather stating than arguing the peculiarities of this plea, we will content ourselves with merely indicating some of the reasons for this position.

1. The ministry of John—the personal ministry of Jesus, and that of the twelve and the seventy, were all occupied with and exhausted in the announcement of a kingdom *approaching*.*

2. The Jewish law continued in force during the personal ministry of Jesus, and until he bowed his head on the cross, and cried, "It is finished:" and he taught his disciples to observe it as of binding authority.†

3. The Scriptures are uniform in testimony that Jesus received his authority after he rose from the dead.‡

4. No law was issued in his name until the Pentecost referred to. On that day his Lordship was announced—laws were issued and proclaimed in his name—his ambassadors, for the first time, opened the gates of a new kingdom—and those who became subjects of it continued—not in the law of Moses, nor in the preaching of John the Baptist—but in the apostles' teaching—the Spirit of truth guiding these ambassadors into all truth, and bringing to remembrance all that Christ had told them.

We have here a new era—a new communication of the Spirit—a new Lawgiver—new laws—new subjects—new terms of citizenship a new community, under new teachers.

These things being so, *we have not to go back of this period for terms of pardon or laws of life*. Here begins the reign of Jesus, the Christ. On earth he was a prophet, and *taught*. But in heaven he is a king, and *reigns*. Hence infant membership, Jewish rites, the name Baptist, were all prior to the inauguration of king Jesus, and ceased the moment he assumed the reins of government. Unless they can be shown to be incorporated in his laws and institutions, they are gone forever.

The first complete gospel sermon ever preached, was that of Peter on that memorable Pentecost.

When we talk of Primitive Christianity, therefore, we mean the gospel preached that day—the Christ there proclaimed—the terms of pardon there announced—the Spirit there given—the society there established—the fruits there brought forth. To get back to these, is to get back of every controversy, every party, every creed, every *ism*, that disfigures and corrupts the Christianity now prevailing. "Stand

* Matt. 3. 1, 2, 4. 17, 10. 7; Luke 10. 11.
† Luke 23. 2, 3.
‡ Matt. 28. 18; Eph. 1. 19–23; Phil. 2. 9–11.

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ye in the ways, and see, and ask for the old paths, and walk therein; and ye shall find rest for your souls." (Jer. 6. 16.)

V.—Another prominent characteristic of this movement, is, *the effort to unite all baptized believers in "one body."*

It is proposed to ignore all party names for Bible names; all creeds for the Bible; all denominational peculiarities for the divine marks by which the primitive church was distinguished. We do not propose an indiscriminate union of all people that make pretensions to religion; nor yet a union based on any compromise that might be adopted by all parties. The failure of the Evangelical Alliance, of the union movement of our own country—as well as uniform failures in all similar attempts on a smaller scale, would admonish us of the fallacy of any such plan, even had we dreamed of it. But in truth a union on any such pseudo liberalism, was never contemplated in this enterprise. It is a movement *sui generis*. We propose to unite in "One Body" those who acknowledge the "One Lord," and who agree, therefore, in one authoritative religious standard. The Roman Catholic, then, who accepts tradition as expressed by Popes and Councils; the Quaker, to whom the "inner light" is the highest revelation; the Unitarian and Universalist, to whom revelation is only true as it harmonizes with their philosophy; the Mormon, with his golden plates and continuous oracles; the Spiritualist, with his ten thousand babbling voices from hades; all, all are ruled out from this plan—because they deny our platform, "*The Bible, the whole Bible, and nothing but the Bible.*" But all Protestants, who recognize the supreme and exclusive authority of the Holy Scriptures, we seek to unite in Christian fellowship, to the eternal overthrow of all party names, creeds, and distinctions. Let us not be misunderstood. That God has *a people* scattered among these various organizations and ecclesiasticisms, we are happy in believing; and we are desirous to see and rejoice in all that is good and Christian among them. That these different parties have much truth, benevolence, and piety, to adorn their respective histories, we gladly own. We would not rob them of a single laurel nobly won. But at the same time, we do most solemnly avow our conviction that, *as sects*, they are not in harmony with the New Testament idea of the church of Christ—that not any one of them, nor all of them put together, fill up the picture of the primitive church. As sects, they are human, and not divine; they rest on human bases, and not on divine authority. We avow, too, our deep conviction, that whatever may have been the apologies for these divisions in the past, the time has now come when they are no longer to be winked at. It becomes the great duty at this time, preparatory to the overthrow of the power of Satan, to rally the scattered

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people of God upon the *original foundation*. And therefore, as all Protestants since Luther's time have called on God's captive saints in Babylon—"Come out of her, that ye partake not of her sins, and receive not of her plagues"; so now do we raise our voice amidst the Babylonish confusion that yet prevails, and say to all who love our Lord Jesus Christ, Come out from all that distracts and separates the family of God, and be one in the faith of Jesus, one in the love of God, one in obedience to the laws of our Master; that the blessing commanded on them that dwell together in unity, fresh as the dews of Hermon, and precious as the holy oil that anointed the beard of Aaron, may forever rest on you.

This is Christian union on a Christian basis. It involves the sacrifice of nothing that is stamped with the name and the image of Jesus; *it involves the sacrifice of everything else*. Party names and creeds and tests it throws overboard. Private opinions it requires every man to keep to himself. The faith in a Divine Savior, which all these parties accept; the repentance toward God which they unanimously enjoin; the immersion of believers—the only description of baptism which they all acknowledge; the observance of the Lord's day, which they all delight in; the life of righteousness and holiness which they all urge; and the administration of discipline according to the New Testament, which they all consent to: these are the essentials of Christian union—to attain which no sacrifice is necessary save the sacrifice of opinionism and of sectarianism. "There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in all." I. E.

PROPHECY.—NO. 7.

In the close of our preceding essay we noticed the very remarkable coincidence of the times assigned by Daniel and John under the three formulas of *twelve hundred and sixty days*, *forty two months*, and the "*time*," "*times*" and "*the dividing of a time*" as *synchronal*, or indicative of the same period. They exactly synchronize in intimating one and the same period.

These two prophets are the most congenial of any of the prophets in style and imagery. Though living in different ages and thinking and speaking in different languages, yet more similar in style and imagery than any other two prophets in the Divinely inspired Scriptures.

"Daniel is with great probability thought to have sprung from a younger branch of the royal family, therefore a descendant of Da-

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rid. When but young he was carried a captive into Babylon; and from the comeliness of his person, and the endowments of his mind, he was chosen, with others, to be duly educated for attending and waiting on the person of the king. He soon gained the friendship of the chief chamberlain, and his advancement to honor was as rapid as his attainments in wisdom, learning, and piety were singular" and conspicuous.

"The book of Daniel is generally divided into two parts, the first six chapters comprising the first; and the latter six the second. The first part is, in a great measure, historical, and relates some significant dreams and other events which Daniel interpreted and explained. The second part is wholly prophetical, and refers to the most distant times. Nearly one half of the book is written in the Chaldee Language, because it treats of the Chaldean affairs, and might be useful to that people." So thinks Boothroyd, with whom we concur.

The prophecies of Daniel, specially and properly so called, commence with the seventh Chapter. They bear date with the first year of Belshazzar, king of Babylon:

"In the firet year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

2. Daniel spake, and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

3. And four great beasts came up from the sea, diverse one from another.

4. The first *was* like a lion, and *had* eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5. And behold, another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it, and they said thus unto it, Arise, devour much flesh.

6. After this I beheld, and lo, another like a leopard, which *had* upon the back of it four wings of a fowl, the beast *had* also four heads, and dominion was given to it.

7. After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it, and it *was* diverse from all the beasts that *were* before it, and it had ten horns.

8. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn *were* eyes like the eyes of a man, and a mouth speaking great things.

9. ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels as a burning fire.

10. A fiery stream issued, and came forth from before him: thou-

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sand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13. I saw in the night visions, and behold, *one* like the son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion *is* an everlasting dominion, which shall not pass away; and his kingdom *that*, which shall not be destroyed."

This symbolic programme bears date with the first year of Belshazzar, who ascended the throne of Chaldea 560 years before the birth of Christ.

The "Lion" Empire is known and realized as the Chaldean, sometimes called, the Babylonian Empire. It was probably founded by Nimrod "the mighty *hunter*" which title, with the ancients, was equivalent to our word *Tyrant*. He was the first monopolist of power known to Pagan history. To him, indeed, has been imputed the invention of idolatrous worship paid to men.

To give to our cotemporaries some idea of the magnificence of this Empire, it might seem enough to state the stupendous proportions of of its most august temple.

According to Herodotus, the temple of Belus was 500 feet square; and with the buildings around it, appertaining to it and its worship, it covered an area of 3300 feet in length and 2400 in breadth. Its remaining height is from 50 to 60 feet. See Calmet's Dictionary, London Edition, A. D. 1832.

The discriminating reader, on perusing the records of false and idolatrous religions, spread over the ample pages of Pagan antiquity, must perceive that what is called *religion*, whether true or false, has ever had a transcendent power over man, paramount to any and to every other idea or impression that has ever actuated a purpose, or prompted volition in a human breast. It is almost an innate idea, if such an idea there be in human nature. If not we ask:

> "Whence this secret dread and inward horror
> Of falling into nought! * * *.
> 'Tis Heaven itself that points out an hereafter,
> And intimates eternity to man.

But to our prescribed theme again—the prophecies concerning the Assyrian Empire, the Medo Persian, the Grecian and the Roman. These we shall lay before our readers in order, selected from our

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most learned and judicious interpreters. We shall reserve our own special remarks, till our readers are well posted in the interpretations which we select from the most distinguished interpreters and commentators. These, however, shall appear in every number as we proceed.

We commence at verse 28 Chapter 2. "There is a God in heaven that reveals secrets and makes known to the king Nebuchadnezzar what shall be in the latter days.—Thy dream and the visions of thy head upon thy bed are these.

29. As for thee, O King, thy thoughts came into *thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets, maketh known to thee, what shall come to pass.

30. But as for me, this secret is not revealed to me, for any wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the King, and that thou mightest know the thoughts of thy heart.

31. ¶ Thou, O King, sawest and behold a great image: this great image whose brightness was excellent, stood before thee, and the form thereof *was* terrible.

32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass:

33. His legs of iron, his feet part of iron, and part of clay.

34. Thou sawest till that a stone was cut without hands, which smote the image upon his feet that *were* of iron and clay, and brake them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream, and we will tell the interpretation *thereof* before the King.

37. Thou, O King, *art* a king of Kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou *art* this head of gold.

39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.

41. And whereas thou sawest the feet and the toes, part of potter's clay, and part of iron: the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42. And *as* the toes of the feet *were* part of iron, and part of clay; *so* the kingdom shall be partly strong, and partly broken.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

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44. And in the days of these Kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, *but* it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the King what shall come to pass hereafter, and the dream *is* certain and the interpretation thereof sure."

On a careful reading of this most graphic and splendid *vision*, we are much more impressed than we could have been by a mere verbal oracle addressed to the ear. Of all the five senses—the inlets of sensuous knowledge to the inner man—the eye is queen. It commands the greatest area.

The ear is next to it in the circle of its impressions and realizations. Its circle, however, is very meagre, compared with that of the eye. It, indeed, is the inlet of a much more extensive and valuable knowledge than that obtained by any or by all the other senses.

Faith, or the power of believing the well attested experience of humanity, living and dead, enriches humanity beyond all comparison with any or all of the senses that are the mere avenues of sensuous and material objects. These all belong to the animal man, and interest him only for the present moment. But faith communes with the past, the present, and the future. It spans the arch of time and launches into an eternity past, and into an eternity to come. It can, therefore, commune with, and enjoy the communion of, the intellectual, the moral, and the spiritual universe; creation and creature —with all time past and all time to come, so far as the record reaches or surveys.

Paul to the Hebrews gives "a cloud of witnesses" to attest its power of developing, aggrandizing, and beautifying and felicitating man, beyond the influence and sphere of all other inlets to the human soul. We can directly, or indirectly, commune with the first man, the last man and with all that lie between: and we can, in some degree, anticipate and foretaste all the pleasures of a boundless future, through that most ineffably transcendent theatre we call the eternal universe.

But why, ask the interested reader, preamble so long! Why not contemplate the awfully mysterious image which so affrighted the mighty Potentate of Babylon; on account of which his spirit was so grievously distressed that sleep wholly forsook him. See him in such a fearful plight, surrounded with magicians, astrologers, sorcerers, and the Chaldeans, begging time and a narrative of his dream. The crafty and incredulous monarch persistently demanded both the dream and the intrerpretation. They wanted to buy time, as the Hebrew intimates, but he would not sell it.

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But sentence of death was passed upon them, the King having become furious: and now, in this fearful extremity, what was to be done! Daniel answered, with counsel and wisdom, the chief captain of the King's guard, who was now marching out to consummate the decree. He only begged time.

He obtained it, went home, called his companions, and they united in prayer. They besought the mercies of the God of heaven concerning this secret. It was immediately revealed in a night vision to Daniel. Had he it in printed character before him he could not have read it more promptly, more perspicuously, more intelligibly, more eloquently, than he did. He makes the image stand out before the tyrant's eye in as bold and imposing relief as when first he saw it. It was, it is, and will continue to be, a great image whose brightness was exquisite—its form was terrible. It had a pure golden head, silver arms, a brazen body and thighs; legs of iron and feet part of iron and part of clay."

In all this splendid typography, cast and moulded six hundred and three or four years before Jesus the Christ was born, there wasnot then, nor is there now, one illegible or dim type. It has, too, been fulfilled to the satisfaction of every man, who, with an unjaundiced eye and a clear vision, has concentrated his mind and heart upon it.

The sum of this most soul-stirring, soul interesting, and soul-cheering prophecy, is a miniature of the world's history in its four grand universal empires. These are the Babylonian, the Medo-Persian, the Grecian and the Roman. They are called universal. But in strict propriety not one of them was literally and absolutely universal. They were however, the nearest approach to universality of any other empires that humanity ever witnessed.

But when, at another stand point of observation, and with the telescope of faith and the light of the sun of righteousness, we survey the whole universe, the literally visible and the invisible, we discover that, in fact and in truth, there are but two universes in the entire area of creation, and these are under the despotism of Immanuel and Satan. They are more familiarly called "the Kingdom of God" and "the Kingdom of Satan." The latter more familiarly called the Adversary. This is what logicians call the *Genus Generalissimum*.

For example, the words *Creator* and *creature* comprehend every thing in the entire circle of the universe. But as to the classifications of all that is comprehended in the word *Universe*, there is occasion for much science, especially for that science called logic. We have one category which places them all in two classes;—the animate and the inanimate—or the material and the immaterial, or the living and the dead, &c.

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But with special application to the theme under consideration, we must classify Christendom. In it we have three forms of organization —these are the Patriarchy, the Papacy and the Protestors.

The two first are *positive* and the third is *negative*. The burthen of proof of course lies upon the positive. The Patriarchy affirms, the Papacy denies. Again the Papacy affirms, and the Protestant denies. Tnen the Protestant affirms, and the Christian denies. But the whole three hold much in common, and are equally orthodox in their own esteem in what is common to all. They differ in church politics and in philosophy. They agree in the facts of Christianity, and dissent in only two points;—These are the philosophy and the polity. Now neither of the latter ever saved or damned a human being.

Hence the palpable alienation of reason in all, and the consequent mistake of all in what constitutes the gospel and its faith. This is demonstrably the fact, the melancholy fact, challenge it who may.—Neither Calvinism nor Arminianism, neither Trinitarianism, nor Anti-trinitarianism; neither Orthodoxy nor Heterodoxy ever saved a child of Adam! This is just as true as the gospel. There is orthodoxy and heterodoxy in hell. And neither of them ever mitigated an agony or inspired a hope.

Nothing but positive facts believed and cherished in the heart ever saved a child of Adam. "Demons believe and tremble, and yet they are reserved in chains of darkness to the judgment of the great day.

The Gospel, and the gospel alone, so far as faith is concerned, cordially embraced and cherished, can reconcile man to God, man to himself, and man to his neighbour. It is both "the wisdom and the power of God" to every human being that appreciates it, cordially embraces it, and surrenders his own will to the will of his Redeemer, and to him alone the promise of eternal life, with its unlimited riches, honors and glories everlasting, are inviolably guaranteed.

These, indeed, are the themes of prophecy as well as of history. As already observed, prophecy, in its proper acceptation, is merely the history of the future conditions of humanity. We shall, therefore in the first place concentrate our thoughts and inquiries on that portion of prophecy, found in the apostolic Epistles, indicative of the power, progress and conflicts of the apostolic churches, during the first century. This, if not so thrilling with all absorbing facts and events, will introduce us into a more intimate accquaintance with the prominent actors in the commencement of the new kingdom, and with the means employed by them both in preaching and in teaching Jesus the Christ.

A. C.

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"EXPERIMENTAL RELIGION."

Did ever any living man read of *experimental* religion in the Old or New Testament? Not one! And yet how popular in the present living world! In the commonly received version of the Christian Scriptures, we find the word *religion* only *five* times. These occurrences are Acts 26, 5, Gal. 1, 13 and 14, James 1, 26, and 27.

Paul uses it *three* times and James twice. In the original Greek text we have *Threeskeia* only four times, thrice translated by the word *religion*, and once by the word *worshiping*. We have the adjective *religious* twice. *Religious* proselytes, and a "religious man" James 1, 26, Acts 13, 43. The word *religion* is never found in the whole Christian Scriptures associated with the words Christ or Christian. A "Christ religion" or a "Christian religion," occurs not in Holy Writ.

The Apostle James's definition of the word *religion* merits a passing notice in this enquiry into the true value or import of this word. "*Pure* and *undefiled* religion before God, even the Father, is this; —"To visit," or take care of, the "fatherless and widows in their affliction, and to keep ourselves unspotted from the world." (Bernard's version.) This on the part of the recipients is true and practical religion. It is also a practicable religion. So much for theoretic or speculative Christianity. But an assent to a theory is not religion, and consequently never saved any man.

Faith is a positive substantive reality, objectively and subjectively considered. It is the substantive value of things hoped for, through good reliable testimony; and it is the full conviction or assurance of things not seen. So Paul taught the Hebrews, chapter 11, and exhibited a cloud of witnesses to establish it. Such hero-men no philosophy, no doctrine, no theory, ever produced or displayed.

A true Calvinist or Arminian, might freeze to death on his theory in the torrid zone, while a true Christian can live North or South, in any latitude whatsoever. Of course we speak of the inner man. If he have not "experimental religion," in the scholastic sense of modern philosophies, he has experimental love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, and temperance, against which there is no law, no philosophy, no fact.

Now the fruits of the Spirit have, one and all, a delightful fragrance. They breathe out glory to God in heaven, peace on earth, and philanthropy to all mankind.

Viewed through the telescope of faith, through the meridian light of the sun of righteousness, what a halo of glory encircles Abel,

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Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Judah, Moses, Gideon, Barak Samson, Jephthah, David, Samuel, John the Baptist, John, the beloved of Jesus, James, Peter, and Paul, the prime ambassador to Pagandom. These are types of ransomed humanity that overshadow all the Platos, eclipse all the Socrates, the Zenos, the hoary sages of all Roman and Grecian story.

True Christianity—or rather the Gospel of Jesus of Nazareth, the son of Mary and the Son of God, as far as the noonday sun eclipses all the moons and stars of night, overshadows, rather extinguishes in darkness, all the philosophies of human science, or of human wisdom, in all their vaunted powers to enlighten, exalt, civilize, humanize and aggrandize humanity; culminating in glory, honor, and immortality, and enthroned amongst, if not above, the angels that now excel in grandeur, in glory, and in majesty all the intelligences ever recognized in all the circles of humanity.

That the author and founder of this universe delights in number and variety of genera, species, and individuals, heaven and earth most amply and most demonstratively attest. In the untold thousands of anamalcule that sport through air and earth and sea, up to Leviathan, or the crooked serpent, that fathoms the mighty deep, and up to the mammoth elephant of Judea or of Africa, in whose awful presence all animated nature quails, what undefinable varieties of being and of life, tenant this domicil of man! What manners and customs of life do they reveal! on what varieties of food do they subsist!—How numerous and diverse their modes of subsistence! Their habits and customs, their instincts and appetites, their food and medicine, how varied how diversified they be! That God delights in number and in variety in the mineral kingdom, in the vegetable kingdom, in the animal kingdom, in the spiritual universe, and in the principalities and powers in the heavenly regions—and consequently in the human family, can neither be doubted nor denied by any reflecting and discriminating mind, whose attention has ever once been called to this material and living library of God's creation.

The arcana of nature, notwithstanding the wisdom and science, the genius and talent, the toil and labor of mind and body bestowed upon them, are yet but partially and consequently imperfectly developed or appreciated. Life is short, and both science and art are long. And therefore, much is yet to be discovered, and to be revealed to humanity, before its drama can be complete. But some one will say if we have not *experimental religion*, found in these identical words, we have what is tantamount thereunto. We find in the Holy Scriptures "*Christian experience.*" This indeed, is a very beautiful word and a more beautiful idea, yet in strict propriety of speech, this formula of

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words is not once found in Holy writ. We have, indeed, the word *experience* once in the Christian Scriptures. Paul to the Romans once says—"Patience works experience, and experience works hope. This is its whole *religious* currency in old Testament and New, so far as pertains to the subject before us. We have old Laban's experience of Jacob's services related Gen. 30, 27. We have also Solomon's experience of worldly wisdom related in his Ecclesiastes 1. 16. We have, moreover, the experience of milk drinkers given by Paul, Hebrews 5, 13. But no inspired writer in either Old Testament or New ever uses the word in the sense or currency of "religious or Christian experience, now under our consideration. There is, indeed, one Christian experience given by a very distinguished christian preacher, perfectly orthodox, which I will present to my conscientious Baptist brethren and friends. It is reported by an old fashioned Baptist, of distinguished orthodoxy. If my memory or rather my recollection, be not at fault it runs in these words;—"From the Jews I five times received forty stripes except one," in all one hundred and ninety five. I was thrice beaten with rods and once stoned. I was thrice shipwrecked. I spent one night and a day in the deep sea. I have journeyed much on foot. I have been obliged to pass through six kinds of perils,—Perils from waters, from robbers, from my own countrymen and from the heathen—in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;—In labor and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness—and superadded to all these, the cares of all the churches burthened me.

Once, in Damascus, the governor, under king Aretas, garrisoned Damascus, anxious to seize me; but through a window in the upper prison I was let down in a basket, and reaching the earth, I escaped from his hands.

Now was not this, courteous reader, a very orthodox experience? Was it not superior, incomparably superior, to any you have heard, though highly spiced and seasoned with romantic dreams and visions? And yet Paul, disguised in a clownish garment, knocking at many a Baptist and pedobaptist door, in our age of sectarian orthodoxies, if he did not sign the covenant, or nod assent to the dogmata propounded, would be refused a morsel of consecrated bread, and left to drift away as rotten wood down the cold stream to some summer clime!

Before laying down my pen, I must respond to some of my friends who have asked, and are wont to ask—How can you receive to Christian baptism a person who has not experienced a change of views or a change of heart!

The very fact of his coming to the church door and rapping for

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admission is a proof direct indicative of a change of views, or purpose of heart to place himself under the reign of the Lord Jesus Christ.

But may he not be a hypocrite, a disguised skeptic! Such persons do exist, and may make application from mercenary or other motives, to gain influence, advantage, or notoriety.

But we have not intuition. We cannot search the heart.—Nor is it our duty to make such an effort. Not one of the first three thousand candidates on Pentecost was examined by Peter or any one else, as to his sincerity, regeneration, purpose of heart, or motive. Our Lord knew Judas as well as he knew his own heart. He knew that he would betray him. Still he retained him. And more than this, he eat the solemn ordinance of the paschal supper with him, a most solemn and Divinely instituted ordinance. We are to examine ourselves, and not our neighbors, nor our professed brethren. To the law and to the testimony is our previous and our dernier resort. We cannot err in making such an appeal.

The rehearsal of a "Christian experience" in order to baptism or church fellowship, is without precept and without precedent in the Christian Scriptures. In respect to the ordinance of baptism, it is literally and truly preposterous, as well as without one shade of proof in the Christian Scriptures. Faith and faith alone in the person, mission, and redemption of the Lord Jesus Christ, is all that the Christian Institution did, or can, legitimately and authoritatively demand of any candidate for baptism.

Evangelical repentance is an indispensable prerequisite to Christian baptism, and both are necessarily prerequisite to Christian communion in church institutions.

The positive institutions of the Gospel are its marrow and fatness. Its moral precepts are essentially exhausted in the earthly relations of society as now constituted and conditioned.

Worship is an everlasting institution. It belongs to no age, to no dispensation, to no class of spiritual agents. It is the honor, the glory, the beauty, the happiness, of all immortal spirits. It is the glory of God to be worshiped, and of man to worship him. There is no act of cherub, seraph, angel, or of man, so sublime, so beatifying, so glorifying, so transporting, as that of the adoration and glorification of the Lord—God—Jehovah.

In order to this, there must be a perfect good understanding between God and man—an intimate fellowship—emanating from an antecedent reconciliation to God the Father through the Lord Jesus Christ. This is a degree above experimental religion, in its common conception. It is the fruition of the light of his countenance and a realizing conception of the ineffable riches of his grace, superabounding through

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the sacrifice of the Lamb of God and the sanctification of his Holy Spirit.

A religion sufficient to save man, or to keep him out of Hell, is not the religion of Christianity. An experimental religion is as vague as human experience. These all are too low, too vague, too indefinite to satisfy an enlightened mind, an enquiring spirit, or to soothe an aching heart. We must have the "full assurance of understanding," "the full assurance of faith," "the full assurance of hope" before we are truly happy in our communion and fellowship with God. These are not mere positive institutions. Their value, indeed, is great in their own place. But there is a reality of which these are mere types and shadows. There is a *positive union and communion with God*—the fruit of faith, of hope and of love. These are but links in the chain of grace that unite our hearts to the Father of our spirits, the fountain of our being, and the unwasting spring of all spiritual life, health, and happiness.

The full assurance of the hope of eternal life is more to be desired, sought after, and labored for, than any other object within the entire area of human reason or of finite imagination. O! that we could labor with all the intensity of absolute earnestness to make our calling and our election sure, continually adding to our faith, courage, knowledge, temperance, patience godliness, brotherly kindness, love. These, in truth, are the seven pillars on which "wisdom has builded her house," and garnished it. May the God of all grace dispose and enable every reader, with the writer, to give all diligence to make his calling and election sure, to fight the good fight of faith, to seek the palm of glory, and to seize with all energy the crown of righteousness that never fades. A. C.

THE CROSS AND THE CROWN.

"*Via crucis, via Lucis!*"—"The way of the cross the way of light." Sufferings and glory, the cross and the crown are inseparably linked. From this stern truth, in the flush of youthful expectation, when Hope, with gay pencil, sketches a cloudless future,—we always shrink; but ere many chapters of life have been conned, we are compelled to learn verses of suffering—then paragraphs, and sometimes whole chapters. It is this that makes of this present life an insolvable enigma, until we learn that the pathway of suffering is the road to the crown—that the way of the cross is the way of light.

Sorrowing Penitent—whose heart is broken under the hammer of Truth; seek not to fly from the pungency of conviction, the humilia-

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tion of your sins, the gripings of conscience, the oppressive self-abasement, the sometimes terrible contests with passion, with inveterate habits, or with wounded pride. Bare your heart to the stroke, and welcome the cross, until, in the crushing of every rebellious desire, the quelling of every tumultuous passion, the conquest of every earthly affection, you can say, "I am crucified with Christ." You will soon be able to add, "Nevertheless I live." Your only path to the crown is by the cross. To smother your convictions, and repress the spiritual desires that rise to contend for victory, is only to escape from a present contest to have it renewed under greater difficulties in the future, or to be overwhelmed for your unfaithfulness in eternal ruin. Fight it through. Unspeakable peace will follow. Let the heart break: He that breaks can bind up. Let the sword of the Spirit pierce to the slaying of every rebellious passion: He that kills can give better life. Learn at the outset the great lesson of self-denial—it will make much easier for you the coming chapters of your spiritual life. If bitter be the cup of penitence, he that drinketh it to the dregs shall best appreciate the delicious draught that succeeds, when the angel of mercy shall wipe away the tears of the mourner, and present to the perishing soul the golden chalice of salvation, filled to the brim with the waters of life.

Struggling Christian—whose purified and earnest spirit still hath many hard contests with the flesh; never forget, the cross leads to the crown. How often have you said, in these stern conflicts,

> "In a moment of strength, if I sever the chain,
> Scarce the victory's mine ere I'm captive again.
> E'en the rapture of pardon is mingled with fears,
> And my cup of thanksgiving with penitent tears.
> The festival trump calls for jubilant songs—
> But my spirit her own *miserere* prolongs."

But remember, this is the appointed way to final victory. "The flesh lusteth against the spirit, and the spirit against the flesh." Will you faint in the day of trial? Oh, remember that even the sinless Christ has gone before you in this strange path of conflict, and heavy waves of temptation dashed against him till he was well-nigh overwhelmed. You have never known a bloody sweat; you have never sent to heaven so bitter a cry as Gethsemane heard from his sorrowful heart; you never knew a strife like that. But victory came at last to Him; and it will come to his followers too. Welcome the cross. Accept your lot of heroic struggle. Never give up. Let it be said of you in your darkest hours, "faint, yet pursuing." If you should even sink under the weight of the cross you bear, still do not throw it off. Pray for strength to rise with it and bear it on until the crown is won. They that conquer shall wear the crown. No

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crown in heaven hath the sheen of that which is prepared for "him that overcometh."

Toiling Christian—thy path is often dark and thorny. The seed sown does not always spring up before your eyes. The hearts you have sought to bless are ungrateful. The Sunday School you have so long cherished, does not seem to prosper. The church to which you have given your purse and your life, is not growing. The poor you have clothed and fed have turned against you. And you are ready to ask, "What profit have we if we serve God?" Ah! remember, the way of the cross is the way of light.

"Would you shrink from the path which the prophets of God—
Apostles and martyrs, so joyfully trod?"

Are you better than they? Doth not God pour down sunshine and rains on deserts and barren rocks, as well as on flowery meads and yellow harvest fields? Are you sure you do not *need* such discipline as this? Do not your faith, and courage, and patience need fuller development? Do not storms and winter winds strengthen the trees which they shake and bend almost to breaking? Doth not long winter spread its mantle of frost and snow over the husbandman's labors, ere the spring-time comes and the harvest approaches? Are not bright pictures painted on a dark back-ground? Up and on, and never weary; "in due season thou shalt reap if thou faint not."—"Weeping may endure for a night, but joy cometh in the morning." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

"The path of duty is the way to glory;
He, that ever following her commands,
On with toil of heart, and knees and hands,
Through the long gorge to the far light has won
His path upward, and prevailed,
Shall find, the toppling crags of Duty scaled,
Are close upon the shining table-lands
To which our God himself is moon and sun."

Sufferer on the couch of affliction—thy days are dark, thy nights wear heavily away. Thy cup hath a large mixture of pain and anguish. Thy hands are tied—thy ambitions are crushed; even the holy ambition to do good is blasted; and thou lingerest, a sufferer thyself, and a burden, thou fearest, unto others. Thou tremblest and chafest under the cross. But this, too, is the way of light! This slow, tedious, wearisome journey ends in the "rest that remaineth for the people of God." Here must ye suffer till ye have learned that "it is good both to hope and quietly wait for the salvation of God." The patient sufferer, quite as much as the active toiler, may glorify God.

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"God doth not need
Either man's work, or his own gifts; who best
Bear his mild yoke, they serve him best; his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest:
They also serve who only stand and wait."

Let thy restive spirit sink into quiet submissiveness: let thy murmurings be turned into praise. Gold is tried in the fire—only the dross will be consumed. When the refiner sees his own image reflected in thee, he will take thee from the furnace. Our false loves and wild idolatries must all be destroyed.

"We clutch our joys as children clutch their flowers,
We know them sweet, yet scarce believe them ours,
Till our hot palms have smirched their colors rare,
And pressed their dewy blood out, unaware.

"But the wise Gardener, whose they were, comes by,
And while we are not looking, with mild eye,
Mournful, yet sweet, and pitiful, though stern,
Takes them.
Then in a moment we discern,
By loss, what was possession, and half wild,
Lift up rash empty hands, like wronged child,
Crying, 'Why didst thou snatch my posies rare?'
But he says tenderly, 'Not thine, but mine;'
And points to those stained fingers, which do prove
Our fatal cherishing, our cruel love:
At which we, children, a pale silence keep,
Yet evermore must weep, and weep, and weep.

"So on through devious ways and thorny brakes,
Quiet and slow, our shrinking feet he takes,
Led by the purpled hand, which, laved with tears,
More and more clean beneath his sight appears.
At length the heavy eyelids trembling shine,—
'I am content. Thou took'st but what was thine.'

"And then he us his beauteous garden shows,
Where, bountiful, the Rose of Sharon grows;
Where, in the breezes, opening spice-buds swell,
And the pomegranates yield a pleasant smell;
While to and fro, peace-sandaled angels move,
In the calm air that they—not we—call Love;
An air so fine and rare, our grosser breath
Cannot inhale till purified by death.
And thus we, struck with longing, evermore
Do sit and wait outside the Eden-door,
Until the gracious Gardener maketh sign—
'Enter in peace. All this is mine—and thine.'"

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Bereaved Soul—thou hast a bitter cross. Again and again hath the circle of home-loves been cruelly invaded, and the dearest treasures of the heart been borne to the land of darkness. A nameless desolation rests on all the dear home scenes. The merry laugh, the voice of music, the familiar footfall, are heard no more. The sweet, sunny faces of childhood—the venerable forms of hoary age—and, more than all, the dearly prized confidences of holy companionship, are gone, never to return! The spell is broken—life can never again be what it has been. The heart is in ashes. Life may henceforth have *work* to be done, but its charm has fled, the inspiring glow of love and hope which lit its darkest scenes, has been quenched in the blackness of death. Your tent is pitched on the bank of Jordan, where loved ones passed over—so that your daily toils are in view of the land of promise; and while others are merry with the joys of the passing hour, your heart is listening to the sweet, sad echoes of the Past, or leaning over to catch the glad, triumphant strains of the Future.

Ah! from the nameless agonies of such a rung and crushed heart, shall spring the sweetest and grandest memories of the ransomed!—Even *here*, the sun of Hope, shining through the tears of such a sufferer, throws upon the dark storm-cloud of our earth-life, the sevenfold splendors of the bow of peace—which shall span with a triumphal arch the scene of our sorrows and the graves of our dead.—And *there*,—the dead all alive—the parted all reunited—the sufferers all glorified—the weepers all jubilant—the captives of death all sitting on thrones, and rejoicing in "the glorious liberty of the children of God,"—know of a truth that the way of the cross is the way of light.

Dying Christian—the last struggle is on thee. The cross will soon drop from thy shoulder, and the crown flash on thy brow of light. 'Tis almost done. Thou hast bravely fought and nobly won. God give thee grace and courage for the last battle. Repress thy murmurs—hush thy sighs: the demons of temptation that chased thee long, have retired from the pursuit, and the angels of God are about thy bed! Look for the last time on the flowers and the sun,—for soon the fragrance of immortal flowers will refresh thee, and the sun that never sets give thee light. Bid farewell to friend and brother—speak words of peace to all: now lean on the arm of thy High Priest—close thy eyes on the cross, and open them on the crown! The cross was for a day—the crown is forever! Hie thee, under angel-guidance, to the presence of thy Savior, and bless Him for the cross and the crown!

L. E.

It is not what we read, but what we remember, that makes us learned.

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A CRY FROM LONDON.

ADDRESS FROM THE PEACE SOCIETY OF LONDON TO THE PEOPLE OF THE UNITED STATES.

Friends and Fellow-Christians:—It is in no presuming or dictato rial spirit that we venture to address to you these few words of earnest sympathy and respectful expostulation, in reference to the perilous crisis in your national history through which you are now passing. But having been long laboring, in our humble measure, in promoting peace on earth upon the broad principles of our common Christianity, we cannot but feel how deeply that cause to which we are devoted is implicated in the result of the experiment now being enacted in your country.

We do not feel ourselves either competent or entitled to offer any suggestion as to the best method of solving those internal difficulties which now agitate your great commonwealth. But we venture confidently to state that the worst of all solutions that can be attempted is a fratricidal war, which must, however long and fiercely it may be waged, leave the merits of the question in dispute wholly untouched, while it cannot fail to exasperate into ten-fold malignity the feelings of alienation which already exist. War, under any circumstances, and between any sections of the human race, is an evil which reason, religion and humanity cannot bewail too bitterly. But a civil war in a nation like your own, one of the very foremost among the nations of the earth in intelligence, civilization and Christian enlightenment—a war among men of the same race, language and religion—a war which would involve neighbors, friends, brothers—members of the same Christian communions—children, it may be, of the same family, in mad and murderous conflict with each other, would be a spectacle at which all mankind would stand aghast in horror and dismay—a spectacle, which, more than any event that has occurred for ages, would smite with discouragement, and all but despair, the friends of human progress throughout the world. For a long time past, thoughtful and philanthropic men, witnessing with sorrow the distracted and divided condition of the old world, and the ferocious and sanguinary wars to which these national antipathies have led, have fondly cherished the hope that the time might come when the several States of Europe might be so far federated together, as to be brought under the jurisdiction of a common tribunal, which should decide their differences without having recousre to the irrational arbitrament of the sword. In support of the practicability of such a measure, they have been hitherto wont to appeal triumphantly to the admirable example and illustration of such a system presented in your country. But the

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effect will be disheartening and disastrous to the last degree, if it be found that you, Christian brethren, who had the immense advantage of growing up side by side into free communities, exempt from those hereditary prejudices which have struck their roots so deep into the soil of Europe, can find no better means of adjusting your differences than by having recourse to the old expedient of barbarism and blood, of which even Europe is beginning to be ashamed, for its combined folly and brutality.

Permit us also respectfully to remind you that the evils of war—as we know to our bitter cost in the old world—do not end with itself. On the contrary, it bequeaths to posterity a sinister legacy of hatreds, jealousies, and rivalries, which poison the blood of nations for ages, and entail upon them burdens hardly less crushing than those of actual war. The enormous military establishments that are now sitting like an incubus on the heart of Europe, all but suffocating its life, are the penalties we have to pay for the conflicts into which our ancestors plunged, often in reference to questions which all men now can see might have been easily adjusted without a blow, if passion had not been permitted to ursurp the place of reason. But the rankling recollections and mutual distrust which those quarrels engendered, are still the source whence arises the alleged necessity for the ruinous rivalry in armaments, which is hurrying us onward on a path that, if pursued much longer, can only lead to general bankruptcy. May Heaven in its mercy deliver America from a policy which would entangle it in the coils of such a system as this!

We implore you, then, friends and fellow-Christians, to avoid the *fatal mistake* of imagining that you can decide questions of disputed right by conflicts of brute force.

We appeal to American patriots to save the land they love from the dishonor of appearing before the world in an attitude which can only excite the sorrow and pity of all good men.

We appeal to American philanthropists to interpose their influence to ward off a catastrophe which will not only become a source of unutterable suffering and demoralization to their own country, but which will exercise a malign influence over the destinies of the whole human race.

Above all, we appeal to Christian Churches of all denominations, and emphatically to the ministers of the Prince of peace, to stand between the living and the dead, that the plague be stayed; by their example, by their persuasions, by their prayers, to arrest an evil which will not only paralyze their own efforts, and desolate God's inheritance by a flood of passion and crime, but which will be a scandal and a reproach to our common Christianity.

HENRY RICHARD, *Sec.* JOSEPH PEASE, *President.*

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IMMORTALITY NOT PREDICATED OF GOD.

MIDWAY, KY., April 28, 1861.

DEAR BRO. PENDLETON.—We have had a meeting in progress for more than three weeks; Bro. Gano the chief speaker, myself, Bros. E. Y. Pinkerton and Ricketts aiding. The result was forty-three added to the church. This, added to my daily labors in school, gave me no time to notice the article which appeared in the Review of the 2d of this month. I shall say in as few words as possible what I have to say by way of sustaining my position, that immortality is not predicable of God.

It seems to me that immortality is predicable of those only who are possessed of body and spirit: for immortality is the opposite of mortality, and mortality is predicable only of such; inasmuch as those only who have body and spirit can suffer the separation of these. Death, by common consent, is a separation of body and spirit. To die is to suffer such a separation. Not to die is not to suffer this. This being the fact, immortality cannot be predicated of God; for if it is, then God must possess body and spirit, which is not so: therefore it is not predicated of him.

Incorruptibility, on the other hand, conveys not the notion of separation of two natures, and may be truly predicated of God; for God is spirit, and spirit cannot corrupt. Spirit is one, inseparable, incapable of separation or disunion, and hence no term can be applied to spirit which conveys the notion of separation or disunion. Therefore, again, immortality cannot be predicated of spirit: but incorruptibility can truly and logically be predicated of it.

This should be sufficient for my defense, without noticing the passages quoted from Romans and Timothy. "To the king eternal, incorruptible, invisible, the only wise God." I correct the translation; and no further remark is needed for one who knows that the terms incorruptible and immortal are not synonymous. I am not responsible for the errors of the English version; nor for the errors of that class of lexicographers, who, in making lexicons, are content to take the English version as authority for the meaning of words. It is evident that *to die* and *to corrupt* are distinct facts. Immortality is the non-possibilty of dying; incorruptibility the non-possibility of corrupting. It is evident that a thing may be incorruptible and yet not immortal. How would the words immortal inheritance sound in the ears of a scholar? rather, let me say, in the ears of an apostle?—There is an incorruptible inheritance, the opposite of the corruptible inheritance which we have on earth.

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The writer of the article in the Review thinks that the apostle Peter "affirms the immortality of the hidden man of the heart." This writer must be a very young man; or he belongs to that class of men whom Horace marks as "servi studiorum," (Sat. 1. 10, 29) late learned, who have begun their studies late in life. The apostle is speaking of a certain incorruptible something, which he proposes as an ornament, in opposition to the corruptible ornaments of the body. Meekness and quietness of the spirit are those qualities which make up that incorruptible something, which is the proper ornament of women. It requires the eye of one who is more than an ουτιμαθης to percevie the beauty of the Greek here used by the apostle—εν τω αφθαρτω του πραεος . . . —in that which is incorruptible—the meekness and quietness of spirit *which*—referring to meekness and quietness as that which is incorruptible—is in the sight of God of great price. This, I shall again say, is the mistake of a very young man, or of one who has begun his studies late in life. I would be glad if some scholar would take hold of this subject and give me information, if I am in error. I make this a law to myself—sacrifice to truth alone. If I am in error, my interest demands that I shall be free from it. I am willing to be taught; but let me have a *teacher*, in reason's name.

The only passage in the oracles of God which can be brought to bear on this question with any hope of success, is found 1st Tim. 6. 16—"Who only hath immortality, (αθανασια) dwelling in light unapproachable, whom no man hath seen or can see." Here is ground for argument. I fell in company with a materialist some years since, and in conversation with him, I denied that immortality was predicated of God, He quoted this passage, "Who only hath immortality." My reply was this: If it be assumed that God only has immortality, that is, that he is the only being who is immortal, what shall we say of our Lord Jesus Christ? What of Enoch and Elijah? That they have immortality is not to be doubted. These three are now in the heavens, and are possessed of bodies and spirits which can never be separated. If therefore we interpret the passage so as to show that God is the only being who has immortality, we shall certainly be in error. What, therefore, is its signification? It seems to me to be this—that God only has it as a gift to bestow on others. That he has bestowed it on Enoch, Elijah and the Lord Messiah, is abundantly evident.

The words which Scripture employs for the purpose of teaching us the endless duration of the existence of spirits, are of another class. "The living God;" who lives throughout the ages of ages; always living; "Jehovah." The name "Jehovah," which was not made known to men till the days of Moses, is replete with powerful sig-

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nificance. "I am that I am" should be, "I shall be what I have been." The Hebrew has no present tense. To conceive of a present is impossible. The translation should be, I conceive, "I shall be what I have been." In this we have the two eternities, past and future.—The name Jehovah comprehends both. What more can we wish.—The Greek representation, as given by the apostle John, is, ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. Rev. 1. 8. This, in my judgment, is as high above the notion of an immortal God, as Hebrew is above Greek, as the Jewish Scriptures are above the poets and historians of Greece and Rome, as heaven is above the earth, as Jehovah is above a human being.

Yours, very truly, H. T. Anderson.

THE SPIRIT OF WAR.

The spirit of war is always a rebellious spirit. The authority resisted may be just or unjust. The world has agreed, however, that a defensive war is always just, because the authority resisted by arms is an unjust authority. The Bible, however, attributes to all wars a common origin. They spring from our lusts. Cupidity, the desire to have, without a just and indefeasible right, what belongs to our neighbor, and hatred towards the injured party when seeking redress of injury, are the usual provocatives of the war spirit. Men who seek the means of gratifying their lusts, are not apt to be very scrupulous of conscience as to the manner of obtaining them.

Christians have rights, and all other men have rights. But there is a wrong way of seeking our rights. The Christian is not permitted to redress his wrongs by taking vengeance upon the wrong-doer.—He is to commit his cause to Him who judges righteously, to whom vengeance belongs.

This authority teaches the Christian man that secular governments are ordained of God, for the punishment of evil doers, and for the praise of them who do well. The ruler is declared to be the minister of God. And to him the Christian citizen is to be obedient in all things, provided the obedience required contravene not the laws of the Prince of Peace. Loyalty to Him implies a paramount authority with the Christian. Submission to the secular government in all things lawful for the Christian to observe, is the appointed means by which he is enabled to lead a quiet and peaceable life in all godliness and honesty. The Christian has no quarrel to avenge at the expense of the life of a fellow-creature, unless that fellow-creature shall have been guilty of murder. Nor is he then allowed in his own right to inflict vengeance, but must appeal to the sword of Cæsar. Much less has a Christian man a divine right or warrant to espouse a quarrel or

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strife, whether it be of an individual or national character, that necessarily involves the lives of his fellow-creatures. And the more especially if, as some suppose, the quarrel has arisen out of an honest difference of opinion as to the powers of the government touching the rights and interests of its citizens. And if such be the occasion or the cause of the present belligerent attitude of the two great sections of our distracted country towards each other, is it because there is not, amongst a people born and reared under the reflex light of a common Christianity, wisdom enough, humanity enough, to adjust the difference, redress the grievance amicably, and settle the quarrel without incurring the guilt and disgrace of a fratricidal war?—Now we trust that no Christian man who fears God and desires to be loyal to Messiah, the Prince of Peace, shall be found in the ranks of so unholy a warfare. "My kingdom is not of this world," says the Messiah, "else would my servants fight." For the reason that this kingdom is established upon the principles of equity, peace and love, it shall endure forever. Whereas the kingdoms and governments of earth, being founded by the sword, are all alike destined to perish by the sword. Let the Christian therefore rejoice that his citizenship belongs to a kingdom that cannot be shaken or disturbed. And let him also remember that the man of God should not strive, but that he be peaceable and gentle towards all men. And should he at any time found striving, let it be a holy strife, to save men rather than to destroy them.

A. W. C.

EIS TO ONOMA.

This caption is Greek, consisting of three Greek words—simple and common; as much so, perhaps, as any other three in Greek, or English, or any other language; and their import is as fixed and definite. Nor is there any question—never has been with any body, learned or unlearned—by what, in English, two of them, the last two, "to onoma," should be translated. "The" and "name" are these words, and *the name* is the translation. Now about "*eis*," the other, what is its primary, literal and most common signification? It is INTO—means INTO, nine times out of ten, probably, of all its occurrences in all the books of the Greek language, and so has been translated.

But, we are told, "*eis*" does not *always* mean *into*; or, it will not do always so to translate it—that, construed with different nouns and verbs, to make good sense and good English, it requires to be expressed by other and different particles; and what those particles are—or or what is the one, the right one in every case to give the sense, the

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whole sense and nothing but the sense—is not an easy matter to *determine* by the most learned.

We admit this: for in the book of Matthew alone, of the New Testament, common version, it will be found forty times rendered "to" and "unto;" once "towards," once "by," once "on," twice "upon," once "wherefore," once "throughout," once "among," once "at," once "in at," once "against," twelve times "for," and fifteen times "in." That *into*, the more common word for *eis*, might here be substituted in some places for some of these, and so we have equally good English and good sense—yes, *the* sense of the original, better than we now have it—is the conviction of many Bible students.

Three of the above occurences of *eis*, where it is rendered *on*, *upon*, and *at*, are in Matt. 27. 30, and 18. 29—"*eis auton*, on him;" "*eis teen kephaleen*, upon the head;" "*eis tous podas*, at the feet." Admitting that in these places it means as here translated, and is better so translated than it would be by *into*, and passing over without a comment for the present, all these other translations—we remark that, standing alone, or as a word out by itself, *eis*, in the New Testament, occurs over 1600 times, and in composition with verbs, about 230 times. With one of these, *erkomai*, come, 198 times; in which it is rendered, generally, "*enter into*," "*come into*," "*go into*." In some places, however, we have the *eis*, here, translated by *in*; as in Matt. 7. 13, "*Enter* ye *in* by the strait gate,"—"many there be which *go in* thereat;" and 9. 5, "he *went in*;" and 8. 8, "shouldst *come under* my roof;" and 10. 11, simply by "*enter*." The reader, however, will perceive at once that *into*, in all these passages, is the sense; and for *in* we might have *into*, without any detriment to pure English. "Enter ye *in* at the strait gate" means, enter *into* the kingdom, or sheepfold; "he went *in*"—*into* the house; and *coming under* the roof is also entering *into* the house. And so of it also, compounded with the other verbs.

But in this paper it is proposed to consider particularly only those passages where *eis* is rendered *in*, connected with *onoma*.

And here let it be remarked that we have in Greek another word—yes, two others—which, in the common version of the Scriptures, are translated *in*. They are *en* and *epi*. The first of these, construed with *onoma*, occurs so translated, in the New Testament, thirty-seven times; and *in*, here, is its primary, literal signification—as much so as *into* is of *eis*: and *epi*, so construed with *onoma*, is so translated in N. T., fourteen times, its primary and most literal sense being *upon*.

Now these three different prepositions do not, in Greek, more than their proper representatives in English, signify the same thing: *eis* means, primarily, more than the others—a *passing*, *entering*, *transi-*

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tion; while *en* imports *position fixed within;* and *epi*, the same on the *outside*. They are construed with the same verbs and nouns, but in different cases; *eis* requiring the accusative, while *en* and *epi* here have the dative.

Bearing in mind now the AXIOMS that "*Every word in a given passage has, in that place, one fixed meaning and no more*—that "unless there are special reasons for a tropical meaning it must be the *literal sense;*" and "*Whatever be the true sense of a word under any given circumstances, it will in all cases retain that sense under the same circumstances;*" *—let us note and consider the occurrences of *eis*, rendered *in*, connected with *onoma*, in the common version of the New Testament. They are the following: Matt. 10. 41, (thrice) and 42; 18. 20; 28. 19. John 1. 12, 2. 23, 3. 18. Acts 8. 16, and 19. 5, and 1 Cor. 1. 13, 15,—thirteen in all.

In the first three of these, it is construed with *dekomai*, receive: "Whosoever *receives* a prophet, righteous man, or disciple *eis to onoma* of a prophet," &c.

In the fourth with *potizo*, give to drink: give to drink *eis to onoma.*

In the next, with *sunago*, collect or gather together: Where two or three are gathered together *eis to onoma.*

In the three passages of John the construction is with *pisteuo*, believe: believe, believed *eis to onoma;* and in the remaining five—Matt. 28. 19, the two in Acts and the two in Corinthians—it is construed with *baptizo*, baptize, or immerse: baptizing, baptized *eis to onoma.*

What, now, is the import of *eis* in these several passages? Does it mean in all the same thing, or something different? What reason have we for giving to it a secondary or tropical sense in one place, that does not hold in all? If *eis* in all means the same thing, why not render it uniformly by the same word, and that word *into?*

But we are told, "To translate *eis*, *into*, here, in eight of the above 13 passages—some say in all of them—would not sound so well, read so well, and make so good English"; that "we do not receive prophets, righteous men or disciples *into*, but *in the name* of prophets," &c.; that we may gather together *in*, and believe *in*, but not *into* the name of the Lord; and, consequently, *in* and not *into* is the preposition here required—besides, "name is not enterable." But *eis*, construed with *sunago*, Matt. 30, is translated *into*, sounds well, and makes good English—"gather the wheat (*eis*) *into* my barn." Why may not disciples also gather or be gathered *into* the name of the Lord? Cannot name be *entered*? "The name of the Lord," says David, (Ps. 142, 2) "is a fortress, a high tower"—yes; and Solo-

* Organon of Scripture, pp. 281, 282.

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mon, the son of David, (Prov. 18. 10) says the same, and that "the righteous runneth *into it* and are safe."

What, now, is the difference in signification between receiving a person *in* and *into*? This, obviously—or if not *the*, covering the whole ground, *a* difference, covering a part of it—that one must, by some means, get *into* before he can be received *in*; and the same is true of believing: he must believe *eis*, *into*, before he can trust *in*. "Whosoever shall receive this child (*en*) *in* my name, receives me." Luke 9. 48, & Matt. 18. 5. "And (*en*) *in* his name shall the gentiles trust." Matt. 12. 21. The preposition here, it will be observed, is not *eis* but *en*. Would the sense be the same had our Lord said *eis onoma*? We see, or think we see a difference, and in it a reason why in the original of the foregoing several passages, where *eis* occurs, we should have *eis* rather than *en*; and why, consequently, the translation should be *into*. *En onomati* imports or implies *authority*; *eis onoma*, simply *character*. "To receive a prophet," &c., *eis to onoma eautou*—into the name of himself, is therefore to receive him *as he is*, *for what he is*.—So, also, to give to drink *eis to onoma* of a disciple, means the same (compare Matt. 10. 42 with Mark 9. 41)—*eis to onoma emou*, as my disciple—*en to onomati emou*, by my authority, "because ye belong to Christ." *The act of faith*, too, of an alien sinner out of Christ, *for what it does*, is properly expressed by *eis*, *into*; and afterward, this same act of a child of God *for what it is*, as properly by *epi* and *en*. "For," says Paul to the Galatian Christians, "ye are all the children of God (*en*) *by* faith (*en*) *in* Christ Jesus." (Not, however, by faith *only* or *alone*, "for"—he adds another *act*, and another *eis*, also, see his epistle to them, 3. 26, 27). "Therefore, being justified (en) *by* faith, we have peace with God (*dia*) *through* our Lord Jesus Christ, (*en*) *by* whom also we have access (*en*) *by* faith (*eis*) "—(not *en*, *in* or *by*, now, but *eis*)—"*into* this grace wherein we stand, and rejoice (*en*) *in* hope of the glory of God." Rom. 5. 1, 2.

But we come to the last five passages in which *eis* with *onoma* is rendered *in*, in the New Testament, common version, and construed with *baptizo*, immerse.

The first is Matt. 28. 19. It is in the commission of our Lord to his apostles to make disciples. He says, "Go disciple all nations, immersing them *eis to onoma*," &c. "Into the name," says Dr. Conant, "is the literal translation of *eis* in this place; but it does not give the sense, nor is it good English."* Therefore, in his revision of the passage, he retains the "*in*" of King James's men. But Dr. Wayland—a pretty good English scholar, and who knows something also about Greek— says that this literal translation of *eis to onoma is*

* Note *in loc.*, Revis. Matt., Pub, by A. B. U.

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the sense in English.* And Archbishop Whately, who is no mean authority, gives us *into*.† We stand or fall here with *the Doctors W.* "Go, disciple all nations, immersing them *into* the name of the Father, and of the Son, and of the Holy Spirit." Amen.

That *into* is the translation, here required of *eis*, and also in the four following passages, in which *eis to onoma* is, in like manner, construed with *baptizo*, will appear more evident by examining some other passages, where, construed with the same verb, it is followed by other words than *onoma*; and by considering *en*, so construed both with *onoma* and the same other words.

It has been said above, that "one must, by some means, get *into* before he is received *in*." *Into* what? *In* what? Into or in anything—a house, tower, name, person or state. And let it be further remarked here, that the *name* of a person often stands for the person himself; as does also the name of a thing for the thing. "The name of the God of Jacob defend thee," (Ps. 20. 1)—that is, Jacob's God. "If any be in Christ," (*en Christo*) says Paul to the Corinthians, "he is a new creature; old things are passed away; behold all things are become new." (2 Cor. 5. 17.) How do men get into Christ? He answers, "For," (now we give that other act beside *faith*, alluded to above,) "as many of you as have been immersed (*eis*) *into* Christ, have put on Christ." Hence we are said to be married to him—to become his bride—and we take his name. "And the disciples were called Christians first in Antioch." (Acts 11. 26). Of the first converts to Christ in Samaria, (Acts 8. 16) and of some in Corinth, (19. 5) it is said: "they were immersed *into* the name of the Lord Jesus." Paul says to them of Corinth, (1 Cor. 6. 11,) "but ye are washed, but ye are sanctified, but ye are justified (*en*) *in* the name of the Lord Jesus, and (*en*) *by* the Spirit of our God." Their washing *in* the name of the Lord, here spoken of, is understood to have been their immersion *by his authority*; and that immersion was *into his name* as the Son of God, with the names also of the Father and of the Holy Spirit, according to the prescribed formula, in Matt. 28. 19.

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*"We prefer the prepositiou *into* to *in* in the apostolic formula. *Into* is the proper translation of the original word. This is a sufficient reason for my preference. Nor is this all. It expresses, as we believe, the meaning of the ordinance, which the other word does not."—Principles and Practice of Baptist Churches, p. 88.

† He says: "The Apostles, after the outpouring on them of the Holy Spirit, on the day of Pentecost, founded at Jerusalem the first Christian church, and baptized *into* the name of the Lord Jesus about three thousand persons, who were thus enrolled as subjects of that kingdom.—Prelim. Dis. Encyc. Brit., Dis. III., as quoted by Lamar, "Organon of Scripture," p. 229.

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But as *eis* does not *always* mean *into*, which was admitted near the beginning of this article, we may and will now admit, that in some of its constructions with *onoma*, this translation does not *sound* so well as *in*. In construction with *potizo*, "give to drink," for instance—"give to drink *into the name of a disciple*." But had King James's translators and revisers, two hundred and fifty years ago, given us *into* here, instead of *in*, the sound and sense, and English, too, of it, at this time, would have been as good as that of *in*, or of any other preposition. We object to *in* for *eis*, in every construction of it with *onoma*; because of *en* so construed, its occurrences and sense in the Scriptures: *eis to onoma* and *en to onomati* mean not the same thing. Next to *in* in the catalogue of prepositions by which *eis*, in the common version, is translated, is *for*. "For" is defined, *in order to*, *on account of*, *instead of*, &c. Substituting it here—"give to drink *for* the name of a disciple"—we have the sense the same as *into*, and the sound and English, perhaps, better. And *for* would do for *eis* before *onoma*, with *dekomai*, receive—"receive a prophet *for* the name of a prophet," etc. But with *sunago*, *pisteuo*, and *baptizo*, we prefer *into*.

If, however, the SANHEDRIM—the COLLEGE of the Doctors of Philology—the "FINAL COMMITTEE," whose word is law—shall decide against us, decide that "wheat *may be gathered into* a barn," but disciples *may not be gathered into* the name of their Lord—or, if they *may*, it will not do *so* to have it printed in *the Book* of books, and that "*believing into*" and "*immersing into*" are also inadmissible—that it must be believing and baptizing *in* or *on*,* we submit—not, however, Gallio-like, but like Galileo, mentally re-asserting, as a great fact and truth, that "THE EARTH MOVES," and "EIS MEANS INTO."

PHILOLOGUS.

WARS AND RUMORS OF WARS.

Benevolent and courteous reader, be not startled at the theme we have chosen as the subject of our present essay. We have not a single, but a manifold, object in selecting this ever heart-stirring and soul-thrilling theme. Neither the writer nor the reader of these essays can anticipate or foretell their character, their variety, their number, or their effects upon church or state.

However strange it may seem to many of our readers, it is nevertheless true, that the writer of these essays himself, while in his views of duty constrained to commence them, can write no preface

* We find *eis*, construed with *pisteuo*, com. ver., rendered "on," 1 John 3. 23, and 5. 13. But why *on* here, and elsewhere *in*, with the same construction as noted above? Do *on* and *in* mean the same?

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to them, neither can he foresee the number, the character, the variety, or the terminus of them. He stands in a new attitude—an attitude alike novel to himself and his readers. There seems to be a necessity, an insuperable necessity, laid upon him, to attempt to analyze the whole rationale of war, or the detail of reasons for permitting it, reaching from the zenith of fancied glory to the nadir of real and lasting infamy. The reader of this *essay*, or rather the *preamble* to a plurality of essays on war in antithesis to peace, in its ever extending influences and results, affecting *Heaven*, *Earth*, and *Hades*, in new attitudes and positions, ought to set his mind abroach, or permit it freely and discursively to enquire into the arcanum of his own being and destiny, inasmuch as this to him is every thing—is, indeed, to him the value of the universe.

We need a long arm, and a strong arm to take hold of the first or the last star in creation's vast area. Yet in some sense it may be done, if so be that man can can by faith hear God speak to him, and by faith see him that is invisible, weighing the mountains in scales and the hills in a balance, measuring the waters of all Oceans in the hollow of his hand, and by a single volition, shaking not earth only, but also the heaven of heavens itself. He, and he alone, can create and he, and he alone, can annihilate.

A single volition converted darkness into light. Another created an ocean. Another tenanted it with innumerable myriads of species of living creatures. Another volition covered the earth with a robe of verdure, of every shade, and with flowers of every hue and of every odor. It became the mother of every form and variety of vegetable and animal life, and it nursed into vigor and beauty every organized being that could in any way contribute to the development or to the beatification of man, in each and every animal, intellectual, moral and religious capacity of his entire personality.

Envied was our mother Eve, and envied, too, was our father Adam by an exiled rebel, whose ambition had prompted him to aspire to divinity, even to the supremacy of the entire universe of Jehovah. But this Angel, or seraph, in aspiring to be as God, fell into anarchy, rebellion and ruin. He and those who took part with him were expelled from the Divine presence, imprisoned, and secured in chains of darkness until the final judgment of the great, the awful, and the glorious day.

Wars and tumults, plagues and pestilences constitute a large volume in the library of Divine judgments. But first in atrocity is what is usually called *civil* war. And pray what is *civil war!*

Let us look into Webster. He places it in the category of *civilities!* There are no less than fourteen civilities in our vernacular! We

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of the English blood are twice seven times civilized. We, however, would vote, had we the right of suffrage in this case, to dispense with the eleventh form of English civility, that is, the *civility* of killing, or of being killed, *according to law*—that is, by an ounce of lead and a half an ounce of gunpowder, discharged at the word *fire* from a national musket, at the command of a captain, a colonel, a general, or some other commissioned officer. This by law established *civility* is an honor which a majority of our fellow citizens would, with all becoming courtesy, decline.

It is said by the great dramatist that a rose by any other name would smell as sweet. And in the present case we presume that a stroke from a *civil* bullet, from a civil musket, would wound or kill a person well aimed at, and duly stricken, as though it had been discharged by a savage rifle, at the command, or without the command, of his savage chief.

The apostle James, chapter 4th and 1st, propounds and answers a very heart searching question. It is in these words—"From whence come wars and fightings among you? Come they not hence—even of your lusts, that war in your members? you lust and have not, you kill and desire to have, and cannot obtain: you fight and war, yet you have not, because you ask not. You ask and receive not, because you ask amiss, that you may consume it upon your lusts.—You adulterers and adulteresses, know you not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God. Do you think that the Scripture says in vain, the spirit that dwells in us lusts to envy!"

It is rather a startling fact in the annals of the universe that the first war in it began in heaven. We do not allude to the apocalyptic war in heaven, reported by John, chapter 12, and 7; in which "Michael and his Angels fought against the dragon and his angels," but we refer to the fact, the historic fact that before Adam was created the heavens were tenanted with spiritual beings, and that an apostasy had occurred in heaven itself.

The fact that Eve, our mother, was assailed by a rebel spirit, called by various characteristic names; such as "Abaddon" in Hebrew, "Apollyon" in Greek, that is a *destroyer* "Prince of the world," "Prince of darkness," "Adversary," "A sinner from the beginning," "Beelzebub," "Accuser," "Belial," Deceiver," "Dragon" "Leviathan," "Lucifer," "*Serpent*," "*Satan*," "The God of this world," —the fact, we say, that humanity was thus assailed by "The *Adversary*," more familiarly called "The Devil and Satan," and overcome by him, and that in the history of the seduction of our first parents, there was an actual assault made upon them by a superior

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agent, then exiled from the Divine presence, and captivated by the strategy of his lies,—we repeat that these facts indicate that there was an apostasy in heaven anterior to the creation of man, which culminated in a war and in the exile of satan and those under him and gave birth to the creation of Adam, and a new race, with all the necessary appurtenances.

The omniscience of God is not strictly an *attribute* of God, any more than my reader's knowledge, or my own knowledge, is not an attribute of him or of myself. These are *aquisitions* on the part of man. But as our God "*inhabits eternity*" and fills immensity, both are eternally present with him. "All things" therefore, past, present, or future, "are naked and open" (or manifest) to the eyes of him to whom we must give account.

At this stand point of vision and reflection, we may see how weak and foolish the theoretic debates and disquisitions of theological schools on the practical difference between "*fore knowledge* and *fore ordination*." If the Creator foresaw, or foreknew the last man as clearly as the first man, before he had pronounced the first fiat, what avails the practical or the theoretical difference between *fore knowledge* and *fore ordination*"!! The seeking of one grain of wheat in a bushel of chaff is not a very profitable operation. Rather let us "give all diligence to make our calling and election sure," than waste our time and our energies in such foolish and untaught questions and debates.

Sectarian wars and political wars are now, and very generally have been, unprofitable and non-paying concerns. I have been at least for fifty years of my life an advocate of arbitration by elected parties; and, therefore, during my whole life, never instituted a law suit.

Why not, in all reason, if any difficulty should arise agree with our alienated friend, or neighbor, or fellow citizen, to select our own jury, or arbitrators, and refer the whole matter to them, explicitly covenanting to abide the issue! And if in an extreme case, we cannot agree in the choice of arbitrators, let us, the parties, agree to elect mutual friends to select or elect for us arbitrators, pledging ourselves to abide their decision. Such, methinks, should be acceptable to every candid and honorable man.

Nine times in ten justice would obtain—indeed, we, presume to think and to say that it would more generally and frequently obtain in this way than in our common courts of *oyer and terminer*. Nations and empires, too, in their misunderstandings and consequent alienations, might just as conveniently settle their differences and international conflicts by such references, as alienated individuals in the common walks of life.

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Wars, too, between conterminous states and empires might, on such principles and arrangements, be wholly dispensed with. And should not those called *Christian nations*, or Christian states, eagerly and earnestly adopt such pacific means and measures as might prevent the slaughter of one another, and the sometimes awful massacre of myriads, who, in their individual capacities, in all their lives, never cherished one unkind or unfraternal feeling towards one another!!

Of all the monstrosities on which our sun has ever shone, that of professedly *Christian* nations, glutting their wrath and vengeance on one another, with all the instruments of murder and slaughter, caps the climax of human folly and gratuitous wickedness. Alas! Alas! man's inhumanity to man has made, and is still intent on making, countless millions mourn!!

Civilized America! civilized UNITED STATES! Boasting of a humane and Christian paternity and fraternity, unsheathing your swords, discharging your cannon, boasting of your heathen brutality, gluttonously satiating your furious appetites for fraternal blood, caps the climax of all human inconsistencies inscribed on the blurred and moth eaten pages of time in all its records. A. C.

AN APOLOGY FOR "THE SINNER."

W. K. PENDLETON—*Dear Brother*:—I read, with much intereat and satisfaction, your article in the January number of the Millennial Harbinger on "The American Bible Union." It gave me information that I had long desired; and, as a friend and patron of this organization,—according to my limited ability, being a Life Member only by my own contributions,—I admired your carefulness, prudence and apparent reluctance to write and publish anything about it—its doings and short-comings, which you could not do as sustaining to it yourself the same relation, in the higher degree of a Director, Patron and Friend. That article I read in January last, since which time, till last week, being from home and not seeing the Harbinger, I have read nothing in it from your pen. But I heard, some weeks ago, that an attack had been made on you for said article in the Louisville "Christian Union," and that you had responded to it in the Harbinger. I therefore sought the March and April Nos. to read your response. I obtained them, and have read it. And now, permit me to thank you for the additional pleasure that in this you have given me—for this manly, noble, Christian defense. Who may be your assailant, whom you courteously address as your "unknown brother," I know not; nor do I care to know. If he is more a friend to the Bible Union

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than you or I—if he has done more for it and is still disposed to do; he must give other and better evidence of it than, with all the lights before me, he has yet given to convince me.

My first and last contributions to this organization were made, as I presume also may have been yours, from the promptings of my own heart—from my convictions of duty and privilege; regarding its object good, and its men and management worthy of support. No agent called for them: I sent my offerings to the Cor. Sec. unasked. And still my interest in it—in its life, health, prosperity and prosecuting and accomplishing the great end proposed—is unabated. I would still contribute my mite: would encourage others to do so.—But what are the prospects? Has "the Brotherhood," who passed the resolutions some while ago "to withhold further contributions till they should receive some assurance that the objects of it as published to the world shall be faithfully kept and carried out to the letter," received such assurance? What has been done, or is now being done, to add to and make the Final Committee of Revision what it should be? And what about the New Testament, or any part of it, receiving or having received the sanction of said Committee? Have we such a commitee yet? Has any book so passed? We have, I am aware, some books revised by Doctors Conant and Hackett, two of this Committee. We have others, the work of "unknown Brothers"—or of authors whose names have not been published with them as preliminary works—revisions, calling for the examination and criticism of every body—friends and foes. These stand on their own merits, or fall. It was a great mistake, I think—a sad blunder of the Union, that all were not so published at first. Then all could have been examined; all criticized; all amended; without any detriment to the revisors, or to the American Bible Union.

I hope to see no more preliminary revisions with the names of the authors attached; or none from any of that August Board, College or Committee, whose name is to stamp AUTHORITY on the collected stereotyped edition of all. F. W. E.

CINCINNATI, O. May 15. 1861.

ORDINATION OF ELDERS.

BRO. CAMPBELL:—Our congregation is somewhat divided upon the manner of ordaining Elders: some say that by the voice of the congregation, they are installed in the office;—others contend that they have to be set apart for the work by prayer, fasting and the imposition of hands, according to the Apostolic precedent. Will you, Bro. Campbell, favor us with your knowledge on this subject, and if

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the expression in the 5th chapter, 22d verse of Timothy, means the imposition of hands of the Presbytery:—and you will confer a favor upon a divided congregation. Yours in the Lord. * *

TONAWANDA, ERIE Co. N. Y.

RESPONSE.

The manner of electing and appointing the stated officers of the church, is a question on which there is much diversity of opinion; not, indeed, so much as regards primitive usage, but mainly upon the point of expediency. Nearly all the controversies upon the subject of church organization have grown out of the admission of the very dangerous principle, that there is no divine or apostolic model indicated, and therefore, that it was intended to be left to the emergencies of the times and the discretion of the saints.

We have before us this very important question, How are the Elders and deacons to be elected to these ranks and inducted into office! To say that this question cannot be satisfactorily answered, would be to reject both the teachings of scripture and the almost unanimous voice of history. The *first* example of election to office during the apostolic age, is that of Matthias. It seems that two persons were nominated in this case, and that this nomination was made by the "men and brethren" assembled; for it is to these that Peter addresses himself; and at the close of the speech, the historian says, "*They*" (that is, those whom Peter addressed, *men and brethren*,) "appointed two."

2. The seven Deacons, of whose appointment we have the history in the sixth chapter of Acts, were elected by the "multitude of the disciples" whom the Apostles called together for this purpose; and when they had chosen them and placed them before the Apostles, as the persons whom they preferred for this business, they were solemnly inducted into office by prayer, and the imposition of the hands of the Apostles.

3. It is true, that no example is recorded in the New Testament of the people *electing* or *choosing* their Elders; neither is there one of any other person or persons choosing or electing them, in their stead. Paul and Barnabas are represented by the historian (Acts xiv. 23.) as *ordaining* Elders in all the churches in Lystra, Iconium, and Antioch; Timothy is commanded to entrust the things he had heard from Paul, to faithful men, who should be able to teach others; and Titus was left in Crete to set in order the things that were wanting, and to *ordain* Elders in every city. The characters also who were alone eligible, are clearly depicted; but who shall *elect* those who are to be *ordained* is not affirmed. Still analogy, the

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nature of government, and light of history, leave no room to doubt that the choice was made by the people—the disciples.

The argument drawn from analogy is based partly upon the relations which the first Christians bore to the Jewish synagogue, but mainly upon the part which the church is represented as acting in other matters of equal moment. The offices of Elder and Deacon are evidently taken from the synagogue, and in the only example of an election given us, that of the seven Deacons at Jerusalem, recorded in the 6th chapter of Acts, we find the election made according to the popular form of the synagogue. We can scarcely doubt, therefore, that this form would be equally applied in the selection of the other class of officers.

But the part which the disciples took upon various occasions, in matters of great moment, seems still more strongly to indicate that they would participate in the election of their rulers.—When the dispute arose at Antioch about circumcision, it was "*the brethren*" who *determined* that Paul and Barnabas and certain others should go up to Jerusalem unto the Apostles and Elders about the question; and after it had been fully discussed, it was the Apostles and Elders, *with the whole church*, who were pleased to send chosen men of their own party to Antioch, to bear their letter containing their decision; and on their arival they assembled the *whole multitude* together, and delivered the epistle. The question here involved was one which might well have been claimed as belonging alone to official management; but even the Apostle Paul submits to the resolution of the brethren, acts as their messenger to the Apostles, Elders, and church assembled at Jerusalem, and thus gives confirmation to the precedent of popular congregational authority, in matters concerning the general good. The part which the Corinthian church is represented as taking in the separation of the incestuous person, and other instances, which we might name, tend to the same conclusion and fill out the argument from analogy.

Besides this, the nature of the Christian government is such as to forbid any other method of electing the officers, who are to administer its affairs. The relation established by Christ and his Apostles, between the officers of a Christian congregation and the members, is such, that it would be, not only highly impolitic, but manifest tyranny to elevate to authority and office those whom the body of the church might not choose or have a voice in electing. The relation evidently requires that the Elders should be men, acceptable to the brethren, and, in every respect, enjoying their confidence and esteem. What so likely to secure this necessary end, as to ordain to office those whom the people themselves had chosen!

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What more contrary to the liberty of the gospel, than to impose upon the freemen of Christ rulers whom they had no voice in electing, and who may or may not enjoy their confidence and esteem! Such a rule would be contrary to the entire genius of Christianity, and subversive of that law of love, to which all things must be subordinate, and which is the essential element of every principle of action in the spiritual kingdom of Christ.

Take from an individual congregation the power to choose its own officers—and by what authority can they act? Is not the congregation the fountain of authority to itself? Who else, then, can delegate it? But it will, perhaps, be replied, that the congregation is not the fountain of authority, but that Christ and the Apostles are. Let us not be confounded by this objection. We must distinguish things that differ. Christ and his Apostles are the fountain of *legislative* power—and so they are of all power in the Christian church. In some sense, Christ is the fountain of *all* authority both in heaven and earth: but some powers are delegated, whilst others are not. That the legislative power is restricted to Christ and his Apostles, we would come behind none in maintaining; indeed, the Apostles themselves were only to teach the things which Christ had commanded them; but the *judicial* and *executive* powers are committed to the church. This, the declarations of our Saviour abundantly authorize, (Matth. xvi. 19, and xviii. 17, 18.) and the subsequent acts of the church, under apostolic sanction, fully exemplify, (Acts i. 15, and xv. 1, *et seq.* 1 Cor. v. 2.) They both judged what should be done and provided the means for having it accomplished. Now the propriety of having officers in every Christian church, is not a matter submitted to human decision. It is a law of Christ. But the execution of this law is a duty of the church. As the duty is upon them, the authority is in them. Hence we again ask the question, If the officers of a particular congregation receive not their authority to act from the church, in whom it is originally vested by the great King and Lawgiver, whence can they derive it?

But why do the scriptures represent Paul and Barnabas, and Timothy and Titus, and the Presbytery, as laying on hands in the appointment of officers, if the choice of these officers was not in them? That there is really no difficulty in this question, will at once appear from the case mentioned in the 6th chapter of Acts. Thus the Apostles *ordained*—but the people first *chose*. We are presented, then, with a distinction between *choosing* and *ordaining*, clearly set forth in an example. To *ordain* is formally to set apart to office, by certain forms or ceremonials prescribed in the scriptures; and to *elect* or *choose* is simply to designate the persons whom

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the congregation prefers for officers. The former was always done by the Apostles, Elders, or Evangelists: the latter, always by the people. We have a similar provision in our form of government, the most rational in the world. The President elects or nominates to office: the Senate confirms or rejects. The right to choose is in the President: the power to apply the tests of qualification is in the Senate. If the nominee possess not the requisite qualifications, the Senate reject him; but they cannot nominate one in his stead. This the President alone can do. It is exactly analogous in the Christian organization. The people choose, and the Presbytery or an Evangelist ordains.

We have here suggested an important inquiry. Why do the scriptures require in the appointment of officers in the church, the co-operation and concurrence of a Presbytery or an Evangelist? To the man of faith it is sufficient to know that such is the law; still there is good reason for it—such as has influenced all rational governments to incorporate a like principle into their Constitutions! Certain qualifications are presumed to be essential to fitness for certain offices: these are prescribed in the fundamental law; and though the people should choose one who did not possess them, he could not be constitutionally inducted into office. Should the people elect to the presidency of the United States a foreigner, he could not be constitutionally inaugurated, because a fundamental law of the government forbids to such the honor and powers of this office; should the people elect to a seat in Congress one under the lawful age, no matter though his election may have been by the unanimous voice of his district, he must still lose his seat for the want of the requisite qualification of age. The people choose, but they cannot *effectually call* those who possess the *legal* qualifications—and of this they are not to be the judges.

Now the Christian organization must be regulated by law—and that, not the law of man, but of Christ. This law requires that there be in the church certain officers, and authorizes the congregation to choose them. But, at the same time, it requires that none shall act, although the people desire it, who have not certain qualifications. These qualifications are not a matter of human legislation, but they are clearly and explicitly set forth in the law of Christ. Who, then, is to apply these tests? One will say, Has not the congregation as good a right to *judge* in this matter as to *choose* in the other? By no means. In the first place, they are not as well qualified, either from their acquaintance with the *Word* or by their ability to analyze character. Neither can they know so well the suitableness of those whom they may choose to fill the station to which they would call

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them. So far, then, as qualification gives right, they have not as good a right. But where Christ has legislated, all right must rest upon his will; and simply because he has not given this right to the congregation but to the Presbytery or Evangelist, do we say, with confidence, that none but the Presbytery or Evangelist can exercise it. This is the law of Christ, and there is much wisdom in it. It is a plan commending itself to the admiration of all who have studied the tangled web of human nature and witnessed, even in its best estate, the dangerous tendencies of its unchecked current. To prevent the disagreeable consequences of imposing upon a people rulers whom they might not like, they are granted the right to *choose;* and to guard against the influence of party feeling, blind personal partiality, or a neglect of the required qualifications, on the part of the people—Elders or Evangelists are required to *ordain.*

Can the Presbytery or Evangelist, then, refuse to ordain one whom the people have selected? Certainly. Does not Paul tell Timothy to lay hands suddenly on no man? If this does not mean that he is to exercise a prudence and discretion in this matter in order to satisfy his own judgment of the qualifications of the persons proposed, we are at a loss to say what is its import. Titus was left in Crete to ordain Elders in every city, but only upon the condition that he found such as filled up the character which Paul depicts. But in order to determine this, he must exercise his judgment in every case submitted to him. If one were presented to him, who had not the qualities which Paul names, Titus must either reject him by refusing ordination, or else disregard the positive and solemn injunction of the Apostle.

The case of a congregation organizing itself, we cannot find in the New Testament, and the reason is obvious. The law of God requires that there shall be the concurrence of a Presbytery or an Evangelist with the congregation in the appointing of its officers—the people to *choose* those who would be acceptable to their feelings; the Presbytery or Evangelist to see that the requisitions of the law are complied with. The method of procedure was natural and plain.—A church or churches sent out evangelists to preach the gospel and to baptize the penitent believers;—these went forth on their mission, and in various places converted the people. When they had succeeded in baptizing a sufficient number, they gathered them together in congregations and taught them the things commanded;—amongst other things, the duty and necessity of organization. Under these instructions the people made their choice, and the Evangelists, not daring to lay hands suddenly on any man, examined with prudence and care into their qualifications, and then proceeded to ordain to of-

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fice such as filled up the requisitions of the law. That this was the ancient and divine method of procedure, is evident from the 13th and 14th chapters of Acts, which, taken in connection with Paul's instructions to Timothy and Titus, leave no room for even a cavil.—Paul was an Apostle, and Barnabas was a Prophet; yet the Holy Spirit, intending to signify to us this divine order, commands even these to be sent forth under sanction and by ordination of the church at Antioch; and we find that, obedient to their mission, they return to this same church, and report, as in duty bound, the result of their labors. It is not here stated that Paul and Barnabas were ordained by the laying on of the hands of the *Presbytery*; but the work to which they were separated is the same as that imposed upon Timothy, and it was by the hands of the Presbytery that he was ordained.

The sensible force of these examples is opposed by an appeal to the fact that Paul was an Apostle, and that Timothy enjoyed a special gift through the imposition of Paul's hands;—but what of Titus? He was left by Paul in Crete for this purpose; and, as an Apostle, Paul had full power to ordain him to this work; but we have no evidence that he enjoyed any supernatural gift qualifying him specially for the discharge of his duties. On the contrary, does it not appear that Paul and Barnabas, as well as Timothy and Titus, in the cases we are referring to, were acting in the legitimate capacity of Evangelists, and were all therefore governed by the same rule. Paul, as an Apostle, could prescribe and declare the rule; but as an Evangelist of the church at Antioch, he submits himself to it as well as Timothy or Titus. That the two latter acted in no wise by any divine internal illumination or guidance in this matter, is evident from the nature of the instructions given them by Paul.—They could do no more than exercise a sound judgment in applying the law promulged by Paul. They had no discretion.

The relation which a church holds to the Evangelist that planted it makes him, in every sense, the most fitting person to officiate in ordaining the officers. It is his business to labor among them and to take the lead in their proceedings, as often as practicable, until he has not only taught them, but to some degree trained them in the exercises of the Lord's house. This must be done, before there can be an organization at all. By means of this intercourse he becomes acquainted with the various gifts and qualifications of the church, and can therefore apply the tests of the Apostle: But as no "new convert" can be promoted to the office of Elder, it is manifest that a congregation made up exclusively of such, must be under the discipline and tutelage of the Evangelist, till some of them attain to

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such a degree of experience in scriptural things as will qualify them for the responsible labors of a Bishop.

In those cases, however, where one church is formed out of a part of the members of another, it would seem that the Presbytery of the mother church should officiate. In this case, their relation to the members who had been a part of their own charge, best fits them for judging of the character of those who might be preferred for office.

Both analogy and the nature of the Christian government, then, seem to require the method of appointing to office indicated in the 6th chapter of Acts—and that, no matter what the office, whether Elder, Deacon or Evangelist. With this conclusion the farthest voice of antiquity concurs. Clemens Romanus, who is the most reliable of all the Apostolic Fathers, says that the Apostles ordained the first ministers of the church, and "then gave directions how, when they should die, other chosen and approved men should succeed in their ministry. Wherefore, we cannot suppose that they may be justly thrown out of their ministry, who were either appointed by them, or afterwards by other eminent men, with the consent of the whole church." Cyprian says that it was a rule of divine appointment, "that a minister should be chosen in the presence of the people and should be publicly acknowledged and approved as worthy of the office," and that in no case should the act of ordination be solemnized without the knowledge and assistance of the people. We might still further multiply the historic evidences of this fact, both from the decrees of councils and the allusions of profane history—but we attach no authority to any thing of this kind, further than to receive it as corroborative of that which is already manifest from the scriptures.

The manner in which the people shall express their suffrage, is a matter of discretion. It is both their privilege and their duty; and since the manner of doing it is not prescribed, they must determine this for themselves. The ancient method seems to have been for the Presbytery or Evangelist to ascertain in an informal manner, by private inquiry, who would be acceptable to the brethren, and then propose such, provided they were qualified, to the approbation of the church, by their *acclamation*;—the people exclaiming, *Axios*, [fit] or *Anaxios*, [unfit]; or, in the Latin church, *Dignus est justus*. This seems the most prudent course, and that which is least likely to lead to any unpleasant collision of party feeling. Every thing should be done decently and in order, and with a view to avoid, as far as practicable, every manifestation of a worldly ambition for the honor of preferment. There should be no opportunity given for electioneering—no room for the play of artifice and intrigue; but each disciple should

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feel only for the glory of God and the good of the church, and cast his suffrage accordingly. Any person who would resort to the wily and hypocritical expedients of the politician, to curry favor with his brethren and to seduce them into his support, shows himself at once *unworthy* and *unfit*; he should be rebuked by his brethren, and taught that such arts belong not to the purity of the Christian organization.

There are various items in connection with this important process of the Christian organization which we might notice, but they are of minor importance, and our limits are already exceeded. Should any of our kind readers, however, feel inclined to suggest any thing they may deem of interest to notice farther, we shall be happy to give them a hearing. W. K. P.

TO OUR SUBSCRIBERS.

Owing to the discontinuance of the United States mail in certain States, we will not send the June No. of the Millennial Harbinger to our subscribers in those States, until we have further assurance of its reaching them. If any subscriber will suggest to us any method by which his number can be sent to him, we will be pleased to accommodate him.

We regret very much this interference with our regular intercourse with our readers, and will seek to overcome it in every case where it is practicable. A. C.

MEETING OF THE TRUSTEES OF B. C.

The annual meeting of the Board of Trustees of Bethany College, will be held in the Steward's Inn, on Wednesday, July 3d, at 11 A. M.

We are requested by the President and Faculty to tender their earnest request to the members of the Board to attend this meeting, as questions of much importance will come before them for deliberation. J. A. CAMPBELL, *Sec. of the Board.*

A beautiful thought is suggested in the Koran: "Angels, in the grave, will not question thee as to the amount of wealth thou hast left behind thee, but what good deed thou hast done in the world, to entitle thee to a seat among the blessed."

A good man is kinder to his enemies than a bad man is to his friends.

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EXTRACT OF A LETTER FROM ENGLAND.

We have just had the pleasure of receiving a letter from Bro. David King, of England, our joint laborer, from which we can find room in the present issue only for the following extract. It is, indeed, truly encouraging:

"In Birmingham we have every prospect of a considerable work. The church in the Odd-Fellows' Hall numbers about 200 members, and is increasing at the rate of about 20 monthly:—this under no excitement, and of such quality that the material builded in is likely to stand."

We have space in the present issue only to say to Brother David King, that we shall thankfully receive his communications in the British Millennial Harbinger. A. C.

☞ The articles on "The Tabernacle" shall be resumed in our next issue.

PROGRESS OF REFORM.

LEXINGTON, KY., May 13, 1861.

DEAR BRO. CAMPBELL:—With your permission, I propose furnishing the readers of the Harbinger occasional reports of the spread of the gospel of the grace of God, through the instrumentality of the Evangelists sent into the field by the Kentucky Christian Missionary Society.

To this end, I furnish an extract from the report of the Board of Managers of the above-named Society at their last annual meeting, which was held with the church of Christ in this city, commencing on Wednesday before the first Lord's day in October, 1860:

"The State Missionary Society was organized in May, 1850, consequently has been in existence ten years. From its foundation it has steadily increased in resources and usefulness. During this period of its infant age, it has appropriated $27,000 to the cause of missions in our own State, and has been instrumental in adding about 12,000 to the body of the Christ, besides establishing many new congregations, aiding and reviving others that were feeble, sowing the seed of truth in destitute places, and bringing into the field of active labor by its encouragement and support, some of our most useful preachers, whose services might otherwise have been lost to Christianity."

This, by the blessing of God, has been the result of the united effort of a small fraction of the brotherhood in our State.

But this is not all, in the way of missionary efforts, that has been done by our people. The record of the American Missionary Society will show that

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Kentucky has stood in the front rank in aiding, by her prayers and contributions, in upholding that organization in its efforts to go into all the world and preach the gospel to every creatnre; and this we say not in the way of boasting, for we are conscious of coming far short of what is required at our hands.

Since the first day of October last, the commencement of our missionary year, the Society has had in its employ sixteen evangelists, some of them for less than a month, and others from one-fourth to all of their time, and all of them laboring in destitute portions of the State. So far as they have reported, up to the present time four hundred and seventy-seven have been added to the fold of Christ, by the blessing of God on their work.

Oh! that God, through the truth, would put it into the hearts of the entire brotherhood to come up to the help of the Lord in giving the bread of life to all within the bounds of our State, and may the blessing of our Heavenly Father crown the labor of those who preach the truth in its simplicity and purity, is the prayer of your brother in Christ our king. JOSEPH WASSON.

NEAR BROOK'S STATION, KY., May 6, 1861.

DEAR BRO. CAMPBELL.—Notwithstanding the distracted and sorrowful state of our political affairs, there is still a disposition in our vicinity to hear and obey the truth as "once delivered to the saints" of old. "Protracted meetings" have been held near us lately by all the different religious parties, as they are sometimes called, and with some success in gaining additions in numbers. Our young and truly promising Bro. W. Cox was with us last week five or six days, "at Salem," (the name of our church) preached twice each day, had good audiences and good attention, and closed with 16 additions—14 by baptism and 2 who had been previously baptized. Bro. Wallace Cox is a student at Eminence, under the patronage of the "Kentucky Educational Society." He desires to spend a year at Bethany College so soon as he can command the necessary means. I know of no young man more deserving the confidence and aid of the brotherhood than he. We have some troubles at Salem on account of sins; yet we enjoy some of the blessed fruits of a faithful continuance in well doing. As I do not remember ever to have seen any special notice given of our humble and retired selves, as a worshiping assembly, in the Harbinger, I have concluded to give you a statement of our "Alpha," &c.:

Organized 1845, with 15 or 20 member; whole no. to date, 180: dismissed by letter, 12—left without letter, (and moved off) 16—excluded 10—died, 20. One joined the Baptists while under censure for misconduct. Total, dismissed, died, &c., 59—present no., 121. We are in the country, fifteen miles from Louisville, have a good, comfortable house, enjoy the pleasant fruits of having had a good Sunday School, and our progress, though not rapid, has been onward from the beginning. Hoping to continue faithful in seeking after glory, honor, immortality, that we may have in the "omega" eternal life through our Lord Jesus Christ, to whom be all the praise forever—your brother in the one hope,

R. K. SUMMERS.

ST. LOUIS, MO., April 21, 1861.

BRO. CAMPBELL:—I have had large and solemn audiences to-day,—immersed two at the conclusion of our services to-night, and two others are to be immersed, who have already confessed the Savior.

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This makes 38 additions since I commenced preaching in the city. Considering the great excitement in consequence of our political troubles, the indications for good are very encouraging, and the success of the truth has been very great here, as well as in other portions of our State, and in other sections of the country. It is pleasing for us to know that notwithstanding the defection, troubles and afflictions that prevail in our land, we are yet a united people; and God grant that we may continue with one heart and soul to contend for the faith once delivered to the saints, and endeavor to direct the attention of our fellow-men to that kingdom which cannot be moved.

Affectionately your brother, T. M. ALLEN.

KANSAS.—Bro. Henderson Rice, of Mound township, Lykins co., writes, under date of April 16: The cause of our Redeemer is onward in Kansas. Since our last meeting we have had six additions, with good prospects for more.

The brethren here are in great need of means to procure them seed for a spring crop. If brethren could aid aid us with money and provisions, so as to enable us to get in our spring crop, and have something to subsist on in the mean time till our crop is matured, we would then be prepared, not only to meet the rigors of the ensuing winter, but we trust with such a surplus as would allow us the means of planting the coming fall and spring crops, without requiring any farther aid from abroad. Provisions, in the mean time, could be sent to Kansas City, Mo. Money, if sent by express, should be sent to Kansas City; but if by mail, let it be sent to Osawatamie, Lykins co., Kansas, to this church, known as the Mound church. Should our brethren thus think proper to aid us in this our present distress, need we say, that it would be most thankfully received.

ARKANSAS.—Bro, J. S. Robertson, Okolona, Clark co., April 16, '61, writes—Since my last to you, within the bounds of our labors, there have been 10 or 12 immersions, and an increasing prospect for more. If our political strifes would ever subside, we might again look for prosperity to attend our labors.—There is a crisis upon us that will try men's religion. Nothing but the Truth will successfully stand the shock.

VIRGINIA.—Bro. J. L. Pinkerton, a student of Bethany College, closed a meeting of two weeks at Wellsburg, on the 16th of May, which resulted in 37 additions, 36 by immersion.

OBITUARY NOTICE.

Died, on the 10th of January, and in her 49th year, Sister Michal, wife of James Wilson, of Brooke co., Virginia.

For many years the deceased had been a zealous and worthy member of the Christian church at Bethany. Not only in her behavior, but also in her advocacy of the Truth on all proper occasions, did our deceased sister evince an intelligent zeal, and a high regard for the Christian faith and doctrine.

During her tedious and protracted illness, which was borne with much patience and resignation, the deceased had often expressed her confidence in the divine promises, and at length departed in the hope of a happy immortality.

She left a husband and five children to lament her loss. "Happy the dead who die in the Lord."

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. IV] BETHANY, VA., *JULY*, 1861. [No. *VII.*

THE WELFARE OF THE WORLD BOUND UP IN THE DESTINY OF ISRAEL.

OBLIGATIONS THUS INCURRED.

VII.

Conceding the principles already advanced, has the time of Jewish restoration arrived?—*All* language susceptible of perversion by the figurative system of interpretation.

But admitting—as all must admit who have read the previous numbers and have due reverence for the Word of God—that according to divine appointment the Jews are to be restored to Palestine—that the agency of gentiles, apart from all supernatural operation, is to be employed in their primary restoration—that we are not to wait for their conversion, inasmuch as their restoration precedes that glorious event—that the moral effect of their resumption is really so great and desirable—and that the nature of the human agency to be employed is sufficiently indicated—admitting all this—it may still be proper to inquire whether the time has now arrived when an effort should be made to restore them. For if the appointed time has not arrived, vain and worse than vain will be all efforts to restore them, however well meant and well devised.

Now it is manifest from the Scriptures, that their Restoration after a certain length of time, was so evidently counter-indicated as actually to amount to a providential prohibition; but whilst this is unrevoked, it is equally evident that the period of restriction is limited, and

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that such clear indications of the advent of the "acceptable year of the Lord" are given as to leave us without doubt as to the near approach of the proper time. It will be found on examination that this period is at first but faintly and vaguely indicated; but that the indications become more and more unambiguous and definite with revolving ages and evolving providences, till we can no longer doubt that the appointed time has at last dawned upon us.

The general period of their restoration is faintly indicated in the chapter of Isaiah already considered, (18th), as being when the oppressing nations mentioned under the figure of the fowls of the air and the beasts of the earth, shall have summered and wintered upon them. "At *that* time," says the prophet, "shall the present be brought unto the Lord of Hosts"—when all the nations of earth shall have had an opportunity of preying upon them—"at *that* time," and not before; and surely the time thus specified has fully come. The period of their judicial blindness, (which is almost exactly co-etaneous with their dispersion) is indicated somewhat in the same way by the same writer in the sixth chapter of his prophecy, (11–13) where, in answer to the question "how long," the Lord declares that their blindness shall remain "until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and they be removed far away; and there shall be a great forsaking in the midst of the land." And that all this has been most literally and completely fulfilled, none can question—for the cities have not only lain waste many centuries, but some of them are already being rebuilt: the land is again recuperating after such long desolation; and its rightful owners have again begun to return. The blindness of Israel is therefore no longer necessitated, farther than during the length of time occupied in the act of restoration and re-settlement in Palestine; for it has already been shown that they remain unregenerate as long as they remain out of the Holy Land, and that their conversion ensues on their re-organization there.

We learn from Daniel, their great chronological prophet, that they are not to be "delivered" or re-instated in their rights till "He that liveth forever and ever shall have accomplished to scatter their pow-" And certainly we have every reason to believe, as well as hope, t only that the *scattering* or dissipation of their power has been fulaccomplished, but that their condition is actually becoming somecat improved. Our own country was the first, as might have been cacted from a correct exposition of the 18th of Isaiah, to accomtell any thing either directly or indirectly to meliorate the social dition of the Jew. Napoleon the first followed our example to ne extent on convoking the great Jewish assembly he convened in wh

Paris in 1807; and the government of Great Britain has at last relieved their Jewish population from a serious political disability, by allowing a Hebrew baronet to take the seat so long offered him by the people, in the lower house of Parliament. Public sentiment has almost everywhere undergone a change in their behalf; and it is most obvious that the scattering of their power having been fully effected, the day of their political redemption is at hand. And that their forces are actually being *gathered*, we have a sufficient demonstration in the "Israelite Alliance," just formed in Paris the present year, with branches in all lands. Another sign mentioned by Daniel in connection with the restoration of the Jews, is the "increase of knowledge and the running to and fro of many." And surely none will deny the ample realization of this prediction during the present age.

It may possibly be objected that the restoration of the Jews is so intimately connected with the introduction of the millennium and the conclusion of the present state, ("the *end*," which can only come "when the gospel shall have been preached in all the world for a witness to all nations"—Matt. 24. 14,) that we have no right to expect their restoration before the gospel shall have been thus universally announced as a pre-requisite. But has it not been already thus generally proclaimed, even as far back as the apostolic age? The apostle Paul declares, in his letter to the Colossians, (1. 6) that the hope of the gospel had come unto them as it had in all the world": and still more explicitly, (verse 23) that it was preached "to every creature which is under heaven"—not perhaps literally—though the language is so strong—but yet announced in all nations sufficiently to serve as "a witness;" and in this sense, indeed, it has been even re announced during the last half century. For surely no one acquainted with the operations of the various missionary and Bible societies, will question this fact. It is most evident, moreover, from the last chapter of Isaiah, that this passage is not to be construed literally, for when the "end" does finally come, we find that there are whole isles and nations afar off that have never even heard the fame or report of the one living and true God. (66. 19). As far, then, as the general proclamation of the gospel is concerned, the "end" might have come in the first century, and certainly there is *now* no hindrance whatever on this score.

The rapid development of Antichrist also loudly admonishes us of the actual arrival of the time for the restoration and re-nationalization of God's peculiar people.

Another augury may be drawn from recent investigations in chronology, as to the near approach of the seventh millenary, when, according to a long-cherished tradition of the Jews, and a very general

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expectation in christendom, the *novus orde seclorum* is to commence —as introductory of which the Jewish restoration is an indispensable precursor. That we are also about to enter upon the grand jubilee of jubilees, when the emancipation of the Jews would seem to be so appropriate, is also quite a note-worthy matter.

That the time is near at hand, is also sufficiently evident from our position on the great chronological chart of the apocalypse—under the sixth seal—announcing clearly the drying up of the waters of the Euphrates, that the way of the kings of the east may be prepared.—To the same conclusion we are also brought by calculations founded on the definite period noted on the dial-plate of that great prophetical chronometer, "*the Scripture of Truth*," as Daniel styles that portion of his prophecy. For if the 2300 days assigned as the period of the vision for treading under foot the sanctuary and the Host, (at the expiration of which the sanctuary should be cleansed) commenced, as is generally supposed, at the invasion of Greece by Xerxes, then did the time of cleansing commence as far back as 1820, when the insurrectionary movements against the Mohammedans began, that soon issued in the independence of Greece, and were so rapidly followed by the further progress of dismemberment, in the defection of Algeria, the secession of Egypt, &c. And if this prophetic year-day period be reckoned from the decree granted by Artaxerxes Longimanus to Nehemiah, in behalf of the re-establishment of the Jewish polity, as contended for by others, then did it expire in 1856, that remarkable year in which the celebrated Hatti Hamaiun of Toleration was issued by the Sultan, conferring on Jews and Christians the exercise of certain rights and privileges previously enjoyed only by Musselmen.

But still more significant and encouraging is another fact. Besides these mere indications of the arrival of the time, there is appointed in the eternal counsels of the Divine will "a set time to favor Zion," certified by a test proof. Has *that* time arrived? A very important question, truly! And I hesitate not to answer it affirmatively, with the utmost confidence; for it commences when the Lord's people "take pleasure in her stones, and favor the dust thereof;" and surely, that this gracious time has arrived, none can question: for never before has such an interest been manifested in behalf of Zion and of Israel.

It is impossible, however, to do justice to such a subject within the restricted limits of a monthly periodical, without trespassing too much upon space designed for the special objects of its pages. And all, indeed, that is here attempted is such a synopsis of the matter as will tend merely to exhibit the importance of the subject in a light calculated to excite attention and invite investigation.

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Thoroughly convinced as I am of the truth and importance of these matters, how deeply do I regret the occasion for saying, perhaps almost literally, with "*a certain man*," when causing Daniel to understand (this same subject) "what should befall his people in the latter days," that "there is none that holdeth with me in these days but Michael," the Angel-Prince of the Jews. But what of this if they be true. For surely all true Bible-lovers need only be convinced of any truth—and especially a matter of such superlative importance as this—to embrace it.

Without such a view as that taken in this brief essay, I venture the assertion that a large portion of the Word of Truth Eternal is a blank to the reader—conveying no tangible, appreciable idea: and all because a few important truths thus involved are entirely disallowed—being either suppressed or perverted by the spiritualizing *quidlibet-quolibet* metaphorical school of hermeneutics, a species of literary legerdemain—the emasculating transmutations of which no language can resist, however literal and specific. J. T. B.

THE GOOD FIGHT OF FAITH.

Of all the *incivilities* of humanity, *civil* war is the climax. We have, indeed, civil rights, civil justice, civil government and civil law in our cial systems. And from this word we have derived the word *civilized*; and this term we have used to indicate courteousness, complaisance, gentleness, affability, kindness. Do these terms indicate barbarity, cruelty, rapine, captivity, murder! Are they of the same category? Are these the legitimate offspring of civility or civilization? If so, then what means the word barbarity! Save us, then, from such civility and civilization! We are aware that the word *civil* comes from the Roman word *civis*, a *citizen*. And does the word *citizen* mean or indicate that he must be a civil warrior!

We are aware that we may have a Barbarian warrior as well as a civil warrior. A civil warrior kills a man by the sword, or by a bullet, discharged from a musket according to law. A barbarian cuts him to pieces, or some way prolongs the agonies of death.—They are, however, equally murderers in the high court of the universe, unless commissioned, or commanded, to do so by the civil magistrate, on conviction of a crime worthy of death.

The beloved and greatly loving Apostle John, has written, in his 1st Epistle, "whosoever hates his brother is a murderer," and therefore no such person "has eternal life abiding in him." Chap 3, 5. This is the fearful climax of hatred and of sin.

Yet, to die in the battle field, fighting for our own country is the

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culmination of military glory. If the love of our country right or wrong, be philanthropy or morality, then, indeed, the fighting patriot is a moral hero.

But Philanthrophy and Patriotism are not identical terms. They are, indeed, the poles apart. The Philanthropist throws the arms of his benevolence around the whole human race. The mere Patriot embraces, in his fond affecions, the Island or Continent on which he was born, or which he may have adopted as his temporary home.

There is, too, a still more distinguishing characteristic. The attractions of the objects of the Patriot's affection, or regard, essentially differ from those of the philanthropist. The Patriot's native or adopted *country*, with all its charms, is purely a sensuous and material object; while *humanity*, in all its attractions—intellectual, moral, spiritual and religious, constitutes the objects of the Philanthropist's supreme enjoyment and regard.

It is worthy of special notice that in the numerous and various allusions to the Christian virtues in the Christian scriptures, and in the summaries given of them on some occasions, *patriotism*, is not once named, or alluded to, in any one of them.

Indeed the distinguished Soame Jenyns, in his admirable treatise on the "Internal Evidences of the Christian Scriptures," takes occasion to notice that in them, "*Patriotism* is not once commended, or alluded to, as a Christian virtue or a Christian duty;" though a queen virtue in all the forms of religion in the civilized or in the paganized world.

In the Christian's optics the whole earth is his country, and its whole population his natural brotherhood. He is unworthy of the name *Christian* who exclusively appropriates that name to his own party, or to the clique of his special election, merely because of his and their concurrence in some special theory or creed of their own.

Wars political, and wars theological or Christological, never had a warrant from the present reigning Monarch of the Universe. He is emphatically and superlatively "The Prince of Peace." He, too, commands all the citizens of his kingdom to be at peace among themselves; and, "far as in their power, to live peaceably with all men."

Sin and war are twin sisters, begotten and born in heaven! Hence their expulsion from heaven and eternal exile from the zenith of glory to the nadir of infamy and ruin. Their expulsion from the Divine presence became the *occasion* (we speak modestly and cautiously) of the creation of the material universe, and most especially of man.

The Drama of humanity has never been fully written—never fully revealed, and, consequently, never yet fully understood, as we

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conceive, by Cherub, Seraph, Angel or man. "Known only to God are all his works "—(and their working) past, present, and future. No creature in God's awful and glorious universe has ever yet comprehended itself, much less any being or thing outside of itself. As we conceive, this is, and will ever be, approved, admired, and extolled through the indefinite cycles of interminable ages, for which we have no Cyclograph, or any othe means of measurement or comprehension.

We have been for more than forty years, indeed half a century, with Bible in hand, and with the outlines of human science at our command, and are now much more disposed, indeed constrained, to acknowledge our incompetency to scale the heights, or fathom the depths, of God's *index* to the universe, much less the universe itself.

But, indeed, with all our premises in view, we are more pleased with the thought that we shall never comprehend it, in all its fullness, through the endless ages of an eternity of eternities.

The reason of this is found in the analysis of our present constitution. It it finite, not infinite in its capacity. Such, too, is the constitution of all the heavenly hosts. They are all finite, in other words, limited in their capacity. Were it possible that any one creature could possess a capacity tantamount, or equal to the entire capacity of all the tenantries or inhabitants of the heaven of heavens—of the whole intelligent creation of God—the distance of that creature from the infinite, eternal and immutable Jehovah would be inconceivable, immeasurable, and consequently unutterable. It is, therefore, wholly and eternally unapproachable on the part of any creature—even were that creature capable of comprehending the whole area of all the areas of all the created intelligences in God's immeasurable universe.

Yet the happiness of each and every tenant in all the ranks and dignities of the whole creation—the whole universe of Jehovah, will be eternally perfect and complete! This we conceive to be the *ne plus ultra*, or that, beyond which no living creature is, and that of which no created conception can ever be!!!

But human reason and imagination are wholly bewildered here.—It is, however, a pleasing bewilderment—to find ourselves on the pinions of faith, hope and love, rising to the summit of Mount Pisgah, thence looking through the telescope of faith up and down the vista of ages, and finally concentrating our vision on the heavenly Canaan —"the inheritance incorruptible, undefiled and unfading" in the heaven of heavens, reserved for all them who, through the power of God, are kept through faith to a salvation made ready to be revealed at the close af the drama of humanity.

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There is, indeed, one battle to be fought and one victory to be won on the part of humanity, in order to true heroism, true honor, true glory, and true happiness. This is by high authority and with all propriety denominated "*The good fight of Faith.*"

It is a battle for *immortality*—the highest, the holiest, the happiest triumph ever won by mortal man. Should a man conquer and possess the whole world, and then lose his own life, what has he gained? An eternal loss of himself! A loss that all the arithmetic of earth and time could never compute! Were the whole earth girdled with figures, it would be minus the sum more than septillions of millions, a number which no man can comprehed. Yet it is minus "*forever and ever,*" a formula of existence which transcends all the thoughts and measurements of consummated humanity.

The Patriarch pupil, in this region of thought, might, with the years of Methuselah twice told, enter upon the computation of ceaseless ages, and dying leave the sum untold. These words, *forever and ever*, are found some sixty times in the volumes of inspiration, but never once explained. They were, it seems to us, designed to impart the idea of an incomprehensible, boundless endurance of evil; or an incomprehensible, boundless enjoyment of good. *These are the two consummate realities of all humanity.*

Now is the time to make our choice! We have have two forms of being in our horizon; under the conditions of good and evil, of honor and dishonor, of glory and infamy, of life and death eternal, of heaven or of gehenna.

Our fathers, and we of the living world, have been greatly aggrandized in our position, compared not only with our ancestors of generations remote and proximate, but with untold millions of our contemporaries.

It is not in the spirit pride, and we trust not in the spirit of vain glory and ostentation, sometimes called vanity, that we contemplate our ancestry, or our birthrights, political and religious; but it is, we humbly trust, that we might dutifully, gratefully, and thankfully, as good stewards of the manifold bounties and blessings bestowed upon us, honor and glorify him who has created us, honored us, and unspeakably enriched us with such an inheritance in time, and with so rich and gracious promises of a blissful and glorious immortality.

Still our energies are to be employed, temptations are to be encountered, our evil passions are to be mortified; the lusts of the flesh the lusts of the eye and the pride of life are to be vanquished or held in abeyance, and we must panoply ourselves with the whole armor of God, that we may ably withstand the wiles of the devil. "For we

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wrestle not against flesh and blood only, but against principalities, against powers, against the rulers of this dark world, against the spirits of wickedness in high positions."

This is rather a terrific array against the citizens of the kingdom of the Lord Messiah. Still he that is with us on our side is omnipotent, omniscient, omnipresent, and is a very present aid to all that are fighting this good fight of faith, under his glorious and real star-spangled banner. The twelve stars, one for each apostle, were seen on his bride's crown in the visions of his beloved John, (Rev. 12, 1.) when she appeared, "clothed with the sun—the moon under her feet, and upon her head a crown of twelve stars." No matter what her fortunes or misfortunes should be for a time, and times, and the dividing of a time, she must come up out of the wilderness into which she had been banished for three years and a half—in other words for *forty and two months*—again expressed in *twelve hundred and sixty days*, one day representing one year?

But apart from these fortunes or misfortunes of the church militant, each and every christian man has his own good fight of faith to maintain, during the whole period of his present abode in this body of sin and of death. To fight against ourself is, indeed, rather a difficult conflict. Still, it is a duty of paramount authority, of indispensable obligation, and essential to our ultimate and eternal happiness and glory.

What means this oracle of supreme authority? "If any one would follow me, let him deny himself and take up his cross and follow me" Mathew 16, 24. The reasons given are highly suggestive: "for whosoever will save his life shall lose it; and whoever loseth his life, for my sake, shall obtain it." And still farther he adds—"For what is a man profited, if he gain the whole world and lose his life? Or what ransom shall a man give for his life?" Bernard's version, and Boothroyd. See also Mark 8. 34—Luke 9. 23—"whosoever will come after me, let him deny himself and take up his cross and follow me." Again—"If any man desire to come after me, let him deny himself and take up his cross daily and follow me." "Again, whosoever of you that forsakes not all that he has cannot be my disciple." This forsaking all that he has is not literally running away. It is only placing behind him all the allurements of time and sense, and placing before him the incorruptible crown and the incalculable riches of the inheritance of the saints in the life everlasting, in the unfading Paradise of God.

The greatest hero on which our sun has ever shone, is the man that conquers himself. Solomon the wise once said something tantamount to this. "Greater," said he, "is the man that governs his

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own spirit than he that takes," *vi et armis*, by courage and arms, a walled, a fortified city.

In the familar style of the greatest and most courageous hero that ever lived, the would-be-true and valiant hero must both "*deny himself*" and "take up his cross," and carry it on his own shoulder to the top of the mountain; and then and there make a voluntary sacrifice of of himself! This did he himself, the beau ideal of a perfect hero.

From these premises what estimate should we make and entertain of ourselves!! Alas for our fashionable Christianity—for our stiff and awkward formalisms! How gracelessly, how awkwardly do they perch upon us!

Truly and fearfully must we say, Alas! Alas! for the times we live in and the fearful deceitfulness of sin! Let us then take the healthful and benevolent admonition of our apostle addressed to the Thessalonians, 2 Epistle 5. 8,—"Let us who are of the day" (not of the night) "be sober, *putting on the breastplate* of faith and love; and for an *helmet*, the hope of salvation. For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us; that whether we live or die we should live together with him." We only add—

"Fight on, you conquering souls fight on,
And when the conquest you have won,
Then palms of victory you shall wear,
And in his kingdom have a share
And crowns of glory ever wear
To endless day." A. C.

GEMS OF TRUTH, LOGIC AND THEOLOGY, GATHERED FROM DENOMINATIONAL PAPERS.

Our readers, unless they are taking many of the denominational papers of the times, have little idea of the low and unworthy tone of religious journalism. We think it may do them good to furnish them occasionally a few specimens, that they may have an inkling of the woful degradation of the religious press. We assure them that the extracts given below are not the result of laborious search. We scarcely spent half an hour in the selection, in looking carelessly over a dozen papers, just as they came to hand.

In the Religious Telescope, (Dayton, O.) of Jan. 30, 1861, one J. W. Hill, of Uniopolis, Auglaize co., O., testifies as follows:

"I know that Campbellite teachers have thundered it from the sacred desk, and proclaimed it in their religious periodicals, that as there was no virtue in the serpent which Moses lifted up in the wilderness,

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even so there is no virtue derived from Christ, but that the virtue consists in the act of faith, which act, with them, is immersion; thus cutting off all direct communication between God and men, and attributing to the act of the creature what the Scriptures attribute to grace."

Now we are willing, in charity, to believe that this man is stupid, rather than malicious. He has heard preachers affirming and arguing that as there was no virtue in the serpent which Moses lifted up, *so there is no intrinsic virtue in Baptism*; that in one case, as in the other, whatever blessing was conferred was by virtue of a divine appointment, and not by any special virtue in the ordinance itself; and this he has perverted into such a theological monstrosity as the above quotation exhibits!

A little farther on this same sapient theologue says:

"It is not astonishing to me, at least, that the disciples of A. Campbell are always crying water—water—water, because water is their real mother. Of course children will cry after their mother.—Those who are really born of water must have a real watery nature, and, of course, it is of the water, and into the water, and under the water, and nothing else will do them."

The poor man is rabid—it is a genuine case of religious hydrophobia. In his ravings about water, he forgets that the phrase "born of water" fell from the Savior's lips—and that he is not mocking men, but mocking Christ! Is it not awful?

We are reminded just here that another number of this same paper recently issued, contained in one column, an extract from Goethe, another from N. L. Rice, and two from A. Campbell. Those from Goethe and Rice were duly credited, those from Mr. Campbell *were not credited at all.* Is *this* what they are fond of calling "*Holy Ghost religion!*"

In the Tennessee Baptist, of March 16, in the Book Column, we find a notice of Williams' Campbellism Exposed. It says:

"It forever settles the controversy between Baptists and Campbellites. This recently organized 'Church' is now making the most energetic attempts at extension in our own and other States of the Southwest, though dying out at Bethany, and it becomes our people to thoroughly post themselves up, and be fully equipped to meet and expose their sophistries."

The same column contains a quotation from the Louisiana Baptist:

"With this work we think that the controversy with Campbellism, so far as Baptists are concerned, may be considered as closed. To our mind, Dr. Jeter's 'Campbellism examined, and re-examined,' completely undermines the foundation of the system. Lard's attempt at

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a review of that work, crushed the whole superstructure to the earth, and now the work before us scatters the last vestige of this most disastrous heresy to the four winds of heaven."

We congratulate the Baptists on their happy escape from the clutches of this devouring monster—Campbellism! It has been really killed, subjected to a *post mortem* examination, and then ground to powder and scattered to the four winds of heaven! Graves killed it. Jeter killed it. A score of valiant knights have individually, separately, and repeatedly killed it—and now Mr. Williams has killed it again, and "scattered the last vestige of this most disastrous heresy to the four winds of heaven. Of course it will never be heard of more! Baptist editors will no longer occupy their columns with notices of it! Does any body believe a word of this? Ah, gentlemen! whistle aloud to keep your courage up—for were this thing you call Campbellism really dead—you would fear to pass the grave-yard where it was buried, lest even its ghost should frighten your wits away! There is about as much truth in all this gasconade over Williams' book, as in the statement that this cause is "dying out at Bethany." These reckless statements can only bring dishonor on the heads of their authors.

Talking of Williams' book, reminds us of another extract going the rounds, professedly taken from the Christian Baptist, affirming as Mr. Campbell's sentiment that "Baptism is the *only medium* divinely appointed through which the blood of Christ is communicated to the conscience." Bro. W. J. Pettigrew has tracked this slander along until he has chased it into its den in Jeter's book on Campbellism; and has shown that "*only*" is an interpolation. But doubtless these gentlemen will think this a small affair—they have been so accustomed to wholesale slanders and misrepresentations, that to complain of their foisting one little word will seem to them a trifling matter. Yet it was the interpolation of just one word that changed the truth of God into a lie, and led our first parents away from God!—Beware, ye scribes!

Another writer in the Tenn. Baptist, signing himself "P.," says, speaking of Baptism:

"The truth is usually to be found about midway between the extremes of error. The truth on baptism is between Campbellism and Pedobaptistism. Let it be sought, and it will be found between these two errors."

The author writes in a very kind spirit, and seems in earnest. But while we respect his good feeling, we cannot, for the life of us apprehend the force of his statement. "The truth on baptism is between Campbellism and Pedobaptism." Well! Pedobaptists affirm that

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sprinkling or pouring is baptism; the disciples teach that immersion is baptism. Is the truth between these?! Does the Baptist doctrine stand midway?! Again: Pedobaptists teach infant baptism; Disciples teach believers' baptism. Do the Baptists occupy a position "between" these two "extremes"! Once more: Pedobaptists hold that baptism is "a sign and seal of regeneration, of ingrafting into Christ, of remission of sins," &c. Disciples teach that "he that believeth and is baptized shall be saved." Will P. please to locate the Baptist position midway between these extremes! And when he has learned how to give to "airy nothing" "a local habitation and a name," will he then please measure the distance from the words of Jesus, in which we have expressed the teachings of the Disciples, to the Baptist *via media?* If ever we saw Baptist doctrine reduced to nothingness, it is done by this writer in locating it "between Campbellism and Pedobaptism."

A. J. Watts, writing to the Religious Telescope, Jan. 20, 1861, says: "Sixteen joined the church, *a majority of whom were converted.*"

1st, *How did he know?* 2d, If he *did* know, or had reason to be satisfied, from painful evidence, that some of these were not converted, how dare he corrupt the church of God, and dishonor His word, by admitting such persons to membership? Probably it was not into the church of God they were taken—only into the Society of the United Brethren! That is evidently another thing.

B. Gillespie, in the same paper, (Jan. 30,) says—"Last evening *there was a shock of divine glory*, and a young lady who has been seeking religion for some time, fell into a state of insensibility, and they watched with her all night; and to-day, when the meeting closed, at one o'clock, she was still in that state."

Oh ye blind guides!

In the same paper, S. J. Graham writes, from Brown's Mills, Va. —"There were twelve accessions to the church, *and thirteen still crying for mercy.*"

Less than half the "seekers" blessed! And this man could not tell these suppliants what Peter told those who "cried for mercy" on the day of Pentecost; nor what Ananias told Saul when he "cried for mercy" in Damascus. "If the blind lead the blind," &c.

The same paper, of March 27, has a letter from G. Crouse, in which he signs himself, "Yours for Holy Ghost religion." This writer tells of some formalists converted, and says, "they had been great opposers of noisy religion. But when they got religion, they were as noisy as any body could well be." By this it was known, we presume, that they had "got religion"—by the noise they made!

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We like much better another letter in the same column, from J. P. Camden, who "organized a class of thirty-five members. In that number, thank God, we had the former chief vender of ardent spirits, and all his family. He is now a church officer. The use and the traffic are no more in the village."

Can any one doubt the necessity of the plea for a return to the letter and spirit of the primitive Gospel, in the presence of these babblings, falsehoods, delusions and frenzies? Is it to be wondered at that thoughtful men, judging of the religion of Jesus from the unworthy and contradictory exhibitions which they witness in the Babel of Sects, should be confounded, and be finally driven into skepticism. More and more deeply do we feel, as we watch the workings of the religious world, a sense of the importance dignity and of the plea we have in charge. May the Lord keep us faithful to his holy word, and guard us from sinning against the integrity, dignity, purity or gentleness of the teachings of Jesus and his apostles. I. E.

FIRST AND SECOND COMINGS OF CHRIST.

[Without note, or comment, or criticism, to prepossess or prejudice, I lay before my readers the following communication from a brother whom I highly esteem and love for his devotion to the Living Oracles, his consequent familiarity with them, and his earnest zeal for the honor of God, the success of the gospel, and the happiness of man.—A. C.]

Brother Harbinger of the Millennium:—Below you have the sentiments—the outpourings of the mind—of a soldier of the Cross, on the grand themes of the first and second comings of the Lord Messiah—in which you may find some things that *may not* before have been presented to your attention; and it may be some from which you may dissent. Truly "the times are out of joint," and ominous of the future. Indeed, we know not what a day may bring forth—what may be in the pregnant womb of the future. The signs of the times seem to indicate that we are living in the last days, when perilous times should come, for indeed the times are perilous! We have the old ship of Zion, and are on board of her; and let us try and steer her safely, if we can, through this trying crisis in the affairs of our country. Let us try and prevent her from parting at midships, like the ship of State; as we have some reckless spirits on board of her, who will, if they can, run her afoul of Cæsar's craft. Your fellow

Soldier of the Cross.

As the first coming of Christ our Savior occupied the most conspicuous place of any event in the future, in the prophecies of the Old Testament Scriptures, so his *second* coming will be the most noted event

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of any of those to come, in the predictions of the New Testament Scriptures. Hence we everywhere find it the great burden of prophecy, in reference to the then future fortunes of the church of Christ. And as the Jews, the chosen people of God, interpreting the prophecies pertaining to his first advent *literally*, were expecting a secular Messiah, who should deliver them from the yoke of the Roman government and establish a splendid secular or temporal empire—being disappointed, rejected him; so the "Christian world," as it is termed, interpreting the prophecies in reference to his second coming literally, are going to be disappointed in the same way, and will reject him when he comes; as we see in Rev. xix., and other places.

And as, when he first came, it was necessary that the Jewish nation should be prepared for him by a harbinger, John the baptizer, who was to "make ready a people prepared for the Lord," so it is now equally necessary that the Christian world should be prepared for his second coming by a harbinger, whom we may properly term the harbinger of the MILLENNIUM—as that is to be the glorious age which he will come to inaugurate on earth. We have several intimations of this age or period, and the preparation for it, in both Testaments. Isaiah refers to this period, when, after predicting that the church of Christ should begin at Jerusalem—"the law shall go forth from Mount Zion, and the word of the Lord from Jerusalem"—he says: "they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." That period has never come yet, and will not until the Millennium. Paul refers to that preparation, when, after saying that "Christ gave himself for the church, that he might sanctify and cleanse it with the bath of water by the word," he adds: "that he might present it to himself [when he comes at the Millennium] a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." And John presents it thus *prepared*, in the 19th chapter of Revelations, as the bride, the Lamb's wife: "The marriage of the Lamb is come, and his wife [bride] hath *made herself ready*." That preparation, too, is there given: "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the *righteousness of saints*." This term, here, is very comprehensive, and embraces everything in reference to the justification of the Christian, and the perfection of his character. I will also remark, that we have here presented a *union* of Christ and the church, which has never yet taken place, and will not, until his second coming, as there predicted—under the figure of a marriage, which implies a change of state in reference to the church, that will evidently take place then—a un-

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ion which will last through the Millennium, when the souls of the martyrs shall "live and reign with Christ a thousand years."

When we look at the state or condition of the Christian world, we can see the necessity of the preparation of the church for the second coming of Christ. As before his first coming, the Jews were divided into sects and parties, in reference to the religion of Moses—as the Pharisees, Sadducees, Herodians, etc., and had made void the law by the traditions of the elders or fathers; so now, before the second coming of Christ, we find the Christian world divided into sects and parties, in reference to the religion of Christ—as Methodists, Baptists, Presbyterians, etc., and that they have equally made void the gospel by the traditions of the fathers; of father Wesley, father Luther, father Calvin, etc., and nullified the commands of Christ, just as completely as ever did the Jews the law of Moses! The correspondence is most striking. Hence the need of a *reformation* now, to bring back the church to her first status, to her original purity, and to "make ready a people *prepared* for the Lord," at his *second* coming. And as the *baptism* of reformation in order to the remission of sins, was the initiatory institution of preparation then, under the ministry of John; so now, baptism in order to the remission of sins is the initiatory institution of preparation, in making ready the church for the second coming of the Lord. It is thus that the church is to be sanctified, or "separated and cleansed with the bath of water by the word." But the *harbinger*, who is to be the great instrument in effecting this. As John was predicted, so we find him predicted, too, no less than four times—once in each of the parallel visions, and the last time at the close of the vision of the church, (Rev. xviii., 1, 2,) —"And after these things I saw another angel come down from heaven, having great power; and the earth was enlightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of demons, and the hold of every foul spirit," &c. As "heaven" means here the church of Christ, and "angel" a messenger, the prediction shows that some great man is to arise in the church, who is to enlighten the earth with his knowledge; and by whose instrumentality, in exposing the demons, foul spirits, etc., of Romanism and Sectarianism, the great Babylon of Roman Catholicism is to be overthrown, never to rise again! I am not alone here as to the character of this "angel" or messenger, as Dr. Adam Clark says, in his note on this passage, "This may refer to some extraordinary messenger of the everlasting Gospel; who, by his *preaching* and *writings*, should be the means of diffusing the light of truth and true religion over the earth." I have italicised it as he has; and his note is as remarkable as the prediction itself.

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There are *three* circumstances in reference to the second coming of our Savior, that deserve to be noted: 1. That he will come on the clouds of heaven, and from the east, as sudden as the lightning. 2. That he will come to take vengeance on his enemies, and the persecutors of the church. 3. That he will come to inaugurate the Millennial age, and to enter on his Millennial reign on earth.

As to the first, we hear him saying to his disciples, when they inquired of him what should be the sign of his coming: "For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be." And again, after speaking of the overthrow of all earthly dominion and power at his coming, under the figures of the darkening of the sun and moon and falling of the stars, we hear him saying—"And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man *coming in the clouds of heaven*, with power and great glory." As to his *appearance*, we can learn that from his transfiguration; as when Paul saw him; and as John on the isle of Patmos saw him. Again, when he ascended, and a cloud received him out of the sight of the disciples, the two angels who appeared to them told them that as they saw him ascend, so he should come again. And again, John describes his coming in Revelation: "Behold, *he cometh with clouds*; and every eye shall see him," etc. And in the 19th chapter, he says, "And I beheld *heaven opened*, and behold a white horse; and he that sat upon him was called Faithful and True," etc.—a character according with "the promise of his coming."

As to the *second*: when he came the first time, it was on a mission of mercy—as a man of sorrows and acquainted with grief; so poor that he had not where to lay his head; and to be reviled, buffeted, spit upon, and die the most cruel and ignominious of all deaths, for the sins of the world: but when he comes the second time, he will come with power and great glory, as a victorious conqueror, at the head of the armies of heaven, to execute vengeance—"crowned and armed with the power and wrath of Deity, against a world that has for so many ages of long-suffering resisted his Spirit, worshiped idols, and enslaved and slain his people." All the attendant circumstances of his coming, in Rev. xix., show this: as, "in righteousness he doth judge and *make war*—his eyes were as a *flame of fire*—he was clothed in a vesture *dipped in blood*—out of his mouth goeth a sharp sword, that with it he should *smite the nations*—he shall *rule them with a rod of iron*—he treadeth the winepress of the *fierceness* and *wrath* of Almighty God."

We are now no doubt living in the period of the *fifth seal*, embra-

cing a comparatively brief intervening period between the (old) French Revolution and the *universal war* so often predicted in the book of Revelation to take place just before the Millennium; "occupied by Providence in preparing and securing the church; in spreading the Scriptures; and in giving a last opportunity to the unbeliever and idolater to accept the truth of God"—which preparation we now see going on in the current Reformation, and in which we of the church of Christ have the glorious privilege of taking a part. From various passages in the word of God, we learn that his coming will be unexpected by the world, and take them by surprise; as the Deluge did the Antediluvians: as Jesus said, "But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Hence the injunction so often given to watch; "Watch, therefore, for you know not what hour your Lord doth come—for in such an hour as ye think not the Son of Man cometh." And again, after saying that they should "see the Son of Man coming in a cloud, with power and great glory," Jesus says to his disciples, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and caresof this life, and so that day come upon you unawares. For as a *snare* shall it come upon *all* them that dwell upon the face of the *whole* earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." And Paul says to the Thessalonians, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, and they shall not escape. But why quote any more on a subject on which there is so much said, and on which the Scriptures everywhere so perfectly agree.

As when Jesus comes, he shall come for vengeance on the wicked and unprepared world, they seeing it, and that they are doomed to destruction, and that all hope of mercy is gone, will be seized with the deepest terror, affright and agony of mind! Hence he says, that when they see him coming on the clouds of heaven, (for every eye shall see him,) "all the tribes of the earth shall mourn;" and John, in Revelation, that "all the kindreds of the earth shall wail because of him;" and again, that "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and, every freeman, hid themselves in the dens and the rocks of the moun-

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tains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the *great day of his wrath is come;* and who shall be able to stand?" Ah, who indeed will be able?

But hopless as their cause may be, they will resist him, and make war upon him and his army. We learn that the *triple* influence of Romanism, Jesuitism and Infidelity, termed "three unclean spirits like frogs"—which were *unclean* under the Jewish law, and one of the plagues of Egypt—that came out of the mouth of the *dragon*, [Infidelity] and out of the mouth of the *beast*, [Roman Catholicism] and out of the mouth of the *false prophet*, [Jesuitism] shall inflame the world into universal war. "For they are the spirits of *demons*, working miracles, which shall go forth to the kings of the earth and to the whole world, to gather them to the battle of that great day of God Almighty." Again, to show that it will take the world by surprise: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments," etc.—keeps prepared. "And he gathered them together into a place called in the Hebrew tongue Armageddon"—the battle of Armageddon, the last great battle of the world—described in the 39th chapter of Ezekiel, and 19th of Revelation.—By these three influences, acting upon the political governments of the world, the whole world is to be excited into a flame of *universal war!* May it not be near?

In the 19th chapter of Revelation we have the war and its result, corresponding with what we have just quoted: "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." The result of this vain and hopeless contest with the king of heaven and his army, was the taking of the beast and the false prophet that had so long sustained him and upheld his power, by the false miracles with which he deceived the worshipers of the image of the beast, and their being "cast alive into a lake of fire burning with brimstone;" and the total destruction of the remnant, by which all sinners and sin are to be swept from the face of the earth! Brethren, we are every day approaching nearer and nearer that period, "of which the destruction of Jerusalem was but a type, and which can find no parallel but in the inevitable fury of the Deluge." As the day of preparation will be past when our Savior comes, and the door of God's mercy forever shut, he says: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give to every man according as his work shall be."

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Our great duty is to *watch* and *pray*—"not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as we *see the day approaching*." Truly the signs of the times are ominous:—wars and rumors of war; nation rising against nation, and kingdom against kingdom; and famines, and pestilences, and earthquakes in divers places!—the whole world in both hemispheres arming; accumulating the munitions of war on the most stupendous scale; forming each country into a vast military camp; and apparently preparing for a general and tremendous contest! What shall we, the Disciples of Christ, do, in the midst of all this? *Our* duty is plain. Standing aloof from the fray, and leaving Cæsar to attend to his own affairs, and fight his own battles,—the dead to bury their dead—let us be found "walking in all the commandments and ordinances of the Lord blamelessly," and "standing perfect and complete in the whole will of God"—and, panoplied in all the Christian armor, with the sword of the Spirit girded to our side, let us continue to prosecute the war against error, sin and Satan—the world, the flesh and the Devil—carrying the war into the enemy's country, and taking his strongholds; and biding our time for battle, when the great Captain of our salvation makes his appearance, fall into the ranks under him; and He will lead us on to certain victory and universal conquest!

A CHRISTIAN SOLDIER.

REVIEW OF A SERMON.

We hate all shams. For a poor mortal to strut on the stage of life his brief hour in a false character, is a sad thing to think of. Yet if men will love humbugs, and choose to practice in this line, or be practised on, in the affairs of this life—it is not, perhaps, the most grievous of follies, since it soon will end, and the loss of a few dollars, or of a little time, may teach wisdom for the future. Hence, political shams, medicinal shams, commercial shams, scientific and educational shams, even, may be endured. But *theological* shams—shams in the pulpit—shams, decked in episcopal or pontifical robes, and practised in the name of the All-Seeing:—these are intolerable. To utter nonsense in sanctified tones; to elaborate pompous nothingness as spiritual food for a waiting and credulous people; to amuse an auditory, in the name of Jehovah, with stupid platitudes, or oracular foolishness, destitute alike of rhyme and reason, is a sin against time, against humanity, and against the dignity and rationality of the religion of Jesus. We are sorry to say that many such shams are being practised on an over-credulous public. Anxious as we are to see all that is good in Protestantism, we cannot be entirely

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blind to the sanctified follies which are being so successfully palmed off in the name of religion. The country is startled, every now and then, by a flourish of trumpets about a famous sermon preached by Rt. Rev. Goliah Windystorm, D. D., or the very learned Theodore Moonshine, L. L. D., or the eminent Slambang Thunderclap, A. M. F. R. S., or the very Rev. P. St. Q. Daintyman—or the distinguished Bombastes Furioso, which electrified the original hearers with its superhuman power. Delighted auditories request it for publication, as they are sure it will save the country or the world from ruin. It is given "under a deep sense of its imperfections," but cannot be withheld from such importunity. It is beautifully printed, and advertized for sale—and has a run; it is devoutly devoured by a wondering public, and its pompous twaddle accepted as the Bread of Life!

It is no uncommon thing for the adherents of certain ecclesiastical systems to affect great contempt for the Disciples, as having so many ignorant people, and uneducated preachers in their communion.—They could not think of exchanging the refinements and elegancies of *their* society, and *their* pulpit literature for such coarse and unseemly displays as they are doomed to witness in *our* pulpits:—not they! Now it is true that in the infancy of a reformation movement, the sturdy blows are often dealt by men of little polish, but of strong sense; men who know more of the Bible than of general literature or of science. Occasionally, too, a fool will abuse the liberty of such a movement by obtruding himself on public notice, while men of genuine worth are restrained by timidity from occupying their true position. But we are bold to say, after an extensive acquaintance with our public men, that for the age of this movement, it is remarkably free from the ignorant bluster by which popular movements are often dishonored, and has at command, an unusual amount of talent. Its pioneer preachers, although generally uneducated men, are generally men of strong sense, clear perceptions, high moral worth, and are intimately acquainted with the Bible. And its educated mind, while certainly not below mediocrity, is invincible in its dignified and powerful advocacy of this plea for reformation.

As a people, we have made no pretensions to great learning. We are in our infancy. We are increasing our educated forces as fast as the circumstances will allow. Meanwhile we can do more with this plea, in the hands of a sensible ministry of moderate education, than our opponents can do against us with all the learning at their command.

But are we to think of these sneers at an infant people, when from the highest seats of ecclesiastical honor, among those who boast of their antiquity and learning, such senseless oracles are issued as we

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are about to quote. We will not take an insignificant specimen. We purposely select a sermon with the following title:

"Trust in God the Strength of a Nation: A Sermon preached in St. Paul's church, Detroit, on the day of the National Fast, January 4, 1861, by the Rt. Rev. Samuel A. McCoskry, Bishop of the Diocese, and rector of the church."

Bishop McCoskry stands high in his denomination. He is a gentleman of high moral and religious worth. His sermon is published by request, and sold at the bookstores. It is therefore regarded by his people as worthy of him, worthy of the occasion, and worthy of public attention, as treating of grave matters, and furnishing oracular utterances to lead the people aright in perilous times.

We do not object to sermons on national affairs in a solemn and fearful crisis such as is upon us. While deprecating political discussions in the pulpit, and earnestly protesting against the desecration of the Lord's day and the degradation of the pulpit, by Sunday harangues on political themes—a course which, when it is not fanatical, has far more of cowardice than of moral courage in it, and which, while affecting to lead off in reform, is generally a servile following in the wake of public opinion, and a base catering to the popular sentiment of the hour—we are still of opinion that there are crises when the pulpit can render service to the State in a legitimate way; not by descending to the arena of political strife, but by the serene utterance of impartial Truth from the high position which a Christian teacher occupies as a "man of God." The weight of his utterance is found in the very fact that he is no political dabbler, and speaks for God in seasons when politicians are stultified, when statesmen are confounded, and when human wisdom implores the aid of the divine.

We know it is urged that Paul was determined to know nothing among men but "Jesus Christ and him crucified." But Paul was speaking of *preaching the gospel*. When it comes to *teaching*—(the second chapter of the commission)—to enforcing Christian precepts, and applying Christian principles, will any man pretend to say that we are to know nothing but Jesus crucified! There are lessons for rulers and subjects; there is a dividing line between the things that are Cæsar's and the things that are God's; there is a large margin left in a world-embracing religion for the application of Christian principles to cases not mentioned in detail in the Scriptures. And as the leaven of gospel truth prepares the way through the progress of society for the application of these principles, there will arise social problems which the Christian teacher ought not to ignore. He should boldly face them and deal with them in the light of divine teachings. In

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such discussions there may arise honest differences of opinion.—This calls for mutual forbearance, not necessarily for mutual silence. The Church will lose her power over society, if she fails to recognize the right of the Christian Teacher to deal with all grave and important questions, educational and social, that are destined to affect the progress of society. We know that light-headed and fanatical men will abuse these remarks to justify a liberty which amounts to licentiousness;—but that must not hinder the truth from being spoken. We repeat, that we do not object to sermons on these great topics at suitable times, under suitable circumstances, by suitable persons. But they should be furnished by *men of ripe mind*, and not by boys, whose inexperience, want of acquaintance with the ramifications of these far-reaching questions, and lack of knowledge of the human heart, and of the ways of the world, must necessarily involve them in unwise utterances. "Old men for counsel." They should come, too, from men of sober judgment, capable of looking dispassionately at all sides of a question, and not from heated enthusiasts or monomaniacs, who can see, hear and know but one thing, and only one side of that. And they should come from men undefiled by contact with the gross and corrupting excitements of mere party politics. The calm, earnest, God-fearing utterances of such men, in seasons of danger, in important crises of a nation's history—especially in a republic like ours, where the popular will is law, and the power of Christian sentiment should be felt influentially on the public mind, may sometimes be the voice that shall still the tempest, and quiet the raging of the sea.

It is not, therefore, to the fact of a sermon on the national crisis that we object; neither is it our intention to examine the sentiments of the discourse; but we mean to direct attention to the utter want of ability to deal with grave questions—the utter failure to apply the counsels of heaven to the case in hand: the bad English, bad rhetoric, and bad logic of the whole sermon.

The text is Psalm 22. 4, 5. *And this is all the Scripture the sermon contains!* This scrap of divine truth is all that this learned Bishop has thought it worth while to bring forth as Heaven's counsel to a bewildered and supplicating nation, when men are at their wit's end! *Three lines* of *divine* sentiment—*sixteen pages* of *human* counsel!—Learn, ye ministers, that a thing hath value in proportion to its *rareness*, and be careful how ye deal out the words of God, lest the profane crowd lose their reverence for the Bible!

On the fifth page of the sermon, the Bishop says, speaking of the call of the President for a day of fasting, "It is the first distinct recognition that God not only rules among the armies of heaven, but also among the inhabitants of the earth."

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Now we ask, does this mean the first distinct recognition of this fact *in the universe?* or the first *in this country?* or the first under *the administration then existing?* Unless the last supposition is correct, the indefiniteness of the statement is only equalled by the ignorance it displays.

Page 6. "The *apprehension* of changes, bringing disaster to all our most fondly cherished hopes, and threatening the overthrow and ruin of our civil institutions, *have arrested* the attention of men in all the walks of life, and *have spread* a deep gloom over this nation."

Any school boy, three months old in the study of English grammar, would deserve to have his ears boxed for so gross a blunder as this.

"It is on this account we are here to-day, in the temple of God, to express our ingratitude and faithlessness to God," &c.

We are of opinion that the Bishop has done injustice to his own ideas of the objects of the fast-day. He probably meant that they were to *confess* their ingratitude, &c.

Page 7. "The religion of Jesus is intended to bind us together in the sweetest bonds of christian affection and His Church [Christian is printed with a little c, while church is given with a capital C. Is the church thus magnified in the Bishop's mind above all that is Christian?!] was to be the type of heaven, where every unholy feeling and passion was to be checked, and the *peaceful calm* which characterizes the blest was to reign in every bosom."

Tell us, thou man of letters, is there any calm that is *not* peaceful? A *troubled* calm? A *stormy* calm?!

"The constitution of our country *was* based upon christianity.—[Is it not *still* based on it?] At the time of its formation, the blessing of God was invoked upon *their* [whose?] deliberations—and who has not felt his own heart drawn out in devotion to God at the mere inspection of the picture, which represents *that august body* prostrated in lowliness and devotion before God!"

What "august body?" He probably refers to the convention that formed the constitution. But that convention has not been once mentioned. There is no antecedent.

Page 8. He speaks of our prosperity and power, as being "without a parallel in history, and unequalled in the annals of nations."

Now does he think it could have had a "parallel in history," and still have been "unequaled in the annals of nations;" or that it could have been equalled in the annals of nations, and still have had no parallel in history? Has the Bishop ever heard of such a thing as *tautology?*

"Our country now stretches across the continent from ocean to

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ocean, while from the frozen regions of the North to the sunny plains of the South, is found every variety of climate and of production for the gratification of taste, the support of animal life, to stimulate enterprise, or reward honest industry. Situated between two oceans, one washing the land where all the arts of civilized life have received the most attention, and attained the greatest perfection,—where science and skill have combined to contribute their stores most abundantly to the comfort of man—and the other laving with its blue waves the shores of Asia, with its countless inhabitants, reckoned by hundreds of millions, and pregnant with its rich and exhaustless stores of wealth, what could have hindered us from being the most happy, because the most blest people on earth."

Gentle reader, take breath, and then wade with us again thro' these sentences. Beginning with "every variety of climate," who can tell us whether the rest of the sentence is the climax ascending or the climax descending? "Situated between two oceans," &c. Here are some hints in geography, arithmetic, physiology, and logic, which, we are disposed to think, may be pondered a long time without reaching all their hidden meaning. The precise connexion between the "blue waves" that lave the shores of Asia, and our being the "most happy people on earth," is not visible in this latitude! How "countless inhabitants" can be "reckoned by hundreds of millions" ought to be made known to census takers! And whether the affirmation respecting "rich and exhaustless stores of wealth" relates to the "blue waves," the "countless inhabitants," or the "hundreds of millions;" as also whether there are any *poor* stores of *wealth*—especially if they are "*exhaustless*?" are questions which we hold over for farther investigation. The Bishop, we fear, is too profound, and too far reaching in this part of his sermon to be appreciated by most of his readers.

Page 9. "Our legislative halls have been filled with men who neither feared the laws of God nor man."

This was probably meant to say that men who feared neither the laws of God nor the laws of man have occupied our legislative halls.

"Good men and true have at all times been found in the midst of the fearful contentions that have arisen—disgraceful to us in the eyes of the whole civilized world—who have lifted up a warning voice, and told of the storm in the distance, betokening the displeasure of God and of the punishment which has always fallen upon a disobedient and godless nation. *This has been a fruitful source of our present difficulties.*"

Now is it meant to be affirmed that good and true men lifting up a warning voice is "disgraceful to us"?! Or that the "fearful contentions "have been thus disgraceful! Has the "whole civilized

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world" lifted up this warning voice,"or have "fearful contentions" done so? or does he mean that "good men" have given warning.—If the "good men" are meant, we respectfully suggest that they ought not to be thrown into the back ground, behind "fearful contentions" and the "civilized world," until their connexion with the warning voice is almost forgotten. But what does he mean when he says, "This has been a fruitful source of our present difficulties?" By every rule of grammar and of composition, restrained only by that law of charity which forbids the thought that Bishop McCoskry could write such arrant nonsense, we are bound to refer it to the preceding sentence, and then, the fruitful source of our present difficulties is, that good and true men gave faithful warning!

Page 11. "The result has been that infidelity of the grossest kind has been rapidly on the increase, and all the restraints of the religion of Christ have been undermined and weakened; and now men are to be found by thousands who recognize no law but their own will, and no rights, either public or private, that run counter to their enlarged views of human freedom. *This has been one of the great disturbing causes of our peace.*"

Is not this a great discovery! "Infidelity of the grossest kind" is one of the "*causes of our peace*"! Aye—one of the *great* causes!! True it is only a "disturbing cause." It produces *peace* by *disturbance!* Probably a kind of moral homeopathy—killing one disturbance with another, and so making peace! "*Similia similibus curantur.*" Or is it on the principle of a *counter irritant?* If you want peace make disturbance! If you wish to restore quiet to our distressed nation, let "infidelity of the grossest kind" have free course!—Verily the good Bishop has the finest possible way of saying what he does *not* mean! We have heard of a rule of scripture interpretation once insisted on—to give to every word every meaning of which it is capable. But we must adopt, for this sermon, a rule beyond that—namely; Gather all possible meanings of the words employed—*and then be sure that they mean something else*, as nearly opposite to all this as possible!

Page 12. The Bishop speaks of persons "whose only fault has been that they *have inherited* an evil *brought upon them* by men whose *descendants* have grown rich by an unholy traffic."

Now if they "inherit" this evil, how is it "brought upon them"? It was "brought on them" by their fathers, from whom they inherit it. And thus the Bishop makes himself say that the present generation in the South have "grown rich by an unholy traffic." We are quite sure he meant something else. Apply the above rule of interpretation to this sentence: it is the only possible means of arriving at the meaning of this profound remark.

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Page 13. "I trust that this day will witness many a mournful heart pleading with God—will be the means of causing many to think and review their conduct and lives, and of bringing many wanderers and those who have been deceived and led astray back again to God, and *made submissive to his will.*"

This is as clear as mud, and marked by the remarkable grammatical accuracy which is peculiar to this writer!

"We have no sympathy with those who would undermine and destroy these United States—would separate and cut asunder (are these distinct operations?) that *link* which has bound us together for so many years—which has made us respected by every nation on the earth, which has furnished a *shelter* and a *home* for people of every clime and from every land."

Pretty large link, that! A few more of the same size would enable the Bishop to stow away the population of the universe!

Such is the pompous twaddle doled out to the people for spiritual food,—and to the nation as indicating a remedy for our national troubles!

Would it not have been better, to have read the book of Jonah to the people, and then to have dismissed them with solemn and awful words of inspiration ringing in their ears, undisturbed by the discordant babblings of such a sermon as this?

We beg *our* ministers and elders, if they cannot talk better sense and furnish better instruction than this sermon contains, to content themselves with the simple reading of the word of God to the people.

One word of warning to preachers, suggested by this sermon.—Always keep the *word of God* before the people. Do not be content with *asserting* any grave and weighty proposition; prove it from the Bible. Never meddle with things too high for you. Try to say what you mean. And so preach and teach, that when your hearers go away, though they may forget *you*, and *your* sayings—they will bear in their hearts some sharp arrow from the King' squiver—some converting or sanctifying truth, whose divine power shall never be forgotten.

I. E.

The Solitude of Death.—We must die alone. To the very verge of the stream our friends may accompany us; they may bend over us, they may cling to us, there; but that one long wave from the sea of eternity washes up to the lips, sweeps us from the shore and we go forth alone! In that untried and utter solitude, then, what can there be for us but the pulsation of that assurance—"I am not alone, because the Father is with me."

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LETTER FROM ELD. JACOB CREATH—NO. 5.

REGENERATION AND REMISSION OF SINS.

Bro. A. Campbell—*Dear Sir.*—Having in my former letters, I trust, sufficiently refuted the popish error of infant regeneration by a few drops of water on the face of a sleeping or crying infant, from the 3d chapter of John's gospel, I shall now attempt to refute the protestant error from the same chapter, of a regeneration by the *secret*, invisible, indescribable, personal and immediate operations of the Holy Spirit upon the sinner's heart, before *faith* or repentance, without the word of God, or any instrumentalities whatever. That I may not misrepresent our opponents on this point, I will quote two or three witnesses, as the law of God requires:

"It is called the new birth, and consists of infusion of spiritual life into the soul. Jno. 3. 3, 4, 5."—Cruden's large Concordance—head, Regeneration.

The Rev. John Wesley, in the second volume of his Sermons, page 482-3-4, after running a parallel between a toad shut up in an oak for a century and unregenerate sinners, uses this language—"But the moment the Spirit of the Almighty *strikes* the heart of him that till then was without God in the world, it breaks the hardness of his heart, and creates all things new. The Sun of Righteousness appears and shines upon his soul; showing him the light of the glory of God in the face of Jesus Christ. He is in a new world. All things around him are become new."

"The efficient cause of regeneration is the Divine Spirit."—Encyclopedia of Religious Knowledge, page 1009—Article, Regeneration.

This is the popular and orthodox doctrine of regeneration in which you and I were educated. Not one of these three orthodox witnesses ascribes any agency whatever to the word or gospel of God in regeneration. This is the great and fundamental error of Protestantism, and of this age. By this popular tradition, the word of God is made of no effect. Full well they reject the word of God, that they may teach this tradition. If infants are regenerated by sprinkling water in their faces, and then again by this operation of the Spirit when they become adults, then most assuredly here is a two-fold regeneration; one by water in infancy, and one by the Holy Spirit in adult years—at least the elect are. But these regenerated infants, who received baptism as a sign of regeneration, give no more evidence of regeneration when they grow up, than those who were never thus regenerated, and consequently they must be regenerated by the Holy Spirit or be lost. All Paidobaptists teach this two-fold re-

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generation. Their regenerated infants often have the "sign," without the thing signified. To give the sign without the thing signified, I have thought, was like a merchant putting up his sign that he had goods, or was a merchant. A person sees his sign and enters his store and asks for goods—the things signified by the sign. He says he has no goods yet, but he will sell his goods when he gets them. But, says the man, you should have obtained your goods first, then put up your sign, then the sign and the thing signified would have answered together. But as it is, your sign has misled and deceived me, for I expected from the sign to see the goods—but you have no goods. So the infant has the sign of regeneration, but is not regenerated. If Catholics and Protestants of all sects are born of the same Spirit, and are children of the same Father, is it not strange that they do not resemble each other more than they do? Is it not wonderful that they do not agree better among themselves? Ought they not to love each other as brothers and sisters of the same parents? If all the Paidobaptists are born of the Spirit, as well as the Baptists, ought they not to commune together? What separates new creatures? Why are not all new creatures in one church? If the Paidobaptists are all new creatures, and will go to heaven when they die, as the Baptists allow they are and will, and they exclude them from their communion on earth, then it certainly requires more religion to enter a Baptist church, than it does to enter heaven. They are certainly a wonderfully holy and good people, as they cannot fellowship and commune with such men as you and your father, Dr. Fishback, Wm. Morton, the Smiths, B. W. Stone, and many others too numerous to mention. Either you and your brethren are very bad not to be fit to worship with any other people on earth, or else they must be superlatively good not to allow us to worship with such holy and regenerate people as they are. If the fault is ours, we ought to reform, do better; if the fault is theirs, then he that rejects you, said our Savior to the apostles, rejects me, and he that rejects me rejects Him that sent me. I heard John T. Johnson say once he would not reject a Christian for his right arm.

This mystical, physical and metaphysical regeneration of the modern sects, has arisen since the Luthern Reformation. In the early ages of Christianity, and in all the creeds of all sects, (except Quakers) baptism is connected with regeneration, is a sign of regeneration. If so, how then can any one be scripturally regenerated who has not been immersed on a profession of his faith in Jesus Christ, as were all the primitive Christians, as I have shown in my former letters, from the Acts of the Apostles. Our opponents either are too dull to comprehend the Acts of the Apostles, and our teach-

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ing on this subject, or else they are too malicious to do us justiice, when they ascribe to us the Popish dogma of "baptismal regeneration" by water alone, or regeneration by the Spirit alone, without knowledge, faith, repentance, a new heart, or any thing of the sort.—As Paul said on another subject, we are slanderously reported to teach "baptismal regeneration," in either the Popish or Protestant acceptation of that phrase. Faith in the Son of God, repentance towards God, and immersion into the name of the Sacred Three, constitute the ancient apostolic and scriptural regeneration. Without these, no person can enter into the kingdom of the Messiah. (John 3. 5.) Without these, no person can be said to be scripturally born from above. Yours truly, JACOB CREATH.

THE OXFORD ESSAYS.

The Church of England is getting into fresh troubles from the strange latitude allowed to her sons. Oxford, the university center of Puseyism and Romanism for the last quarter of a century, has, from believing too much, swung over to the other extreme of believing too little, and is now the seat of a coterie of Neologian writers, who, in a series of publications known as the Oxford essays, are undermining the public faith in the inspiration of the Scriptures, and scattering abroad loose opinions on the subject of religion—doing, in short, the work of infidelity as effectually as their puseyite predecessors did the work of Popery. There is just now a powerful movement of the orthodox members and ministers of the Church to bring the influence of the Bishops to bear upon the authors of the Essays. Six thousand clergymen of the Church of England—of all shades of opinions otherwise—have united, as appears from our last English files, in protesting against the insidious rationalism of the seven "Essays and Reviews" recently put forth by Oxford professors and clergymen, representing different phases of the "advanced thinking" of the day. This general array of opinion among the working clergy of the Establishment, combined with the unanimous disapproval by the Bishops, and condemnation by nearly every organ of the religious denominations out of the Establishment, evinces soundness of Protestant faith in our mother country.—*Christian Advocate.*

A LARGE SEA IN AFRICA.—The London Athenæum reports the discovery of a large sea in Africa, which occupies the vast space between the Equator and latitude 10 South, and between longitude 23 and 30 East—or 700 miles long and 450 broad, and therefore twice as large as the Black Sea.

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SHORT SERMONS FOR MEN OF BUSINESS.—No 11.

COMMUNION.

Of all the communions and fellowships on earth, communion with the Father, with the Son, and with the Holy Spirit is beyond all doubt and all contradiction the superlative.

Let us concentrate our thoughts for a few minutes on this theme. *Koinoonia*, the Greek representative of the word *communion*, is found in the Greek New Testament twenty times. It is in its contextual associations represented in the common version of the Christian Scriptures by the following words; "*fellowship*" in "breaking of bread,"—"*contribution*," "fellowship of the Son," "*communion* of the blood of Christ." "*Communion* of the body of Christ," "*contribution*" to the wants of the saints, 2 Cor. 8, 4. "liberal *contribution* to the saints and to all men," 2 Cor 9, 13. "The *communion* of the Holy Spirit," 2 Cor. 13, 14. This is frequently called the benediction,—"The grace of the Lord Jesus Christ, and the love of God, and the *communion* of the Holy Spirit be with you all,"—The *communion* of the Holy Spirit" 2 Cor 13, 14. "Right hand of fellowship" Gal 2, 9. "The *fellowship* of the mystery" "Eph. 3, 9, "*fellowship* in the Gospel" Philippians 1, 5. "*fellowship* of the Spirit" Phil 2, 1. "The *fellowship* of his sufferings," 3, 10. Philemon 6, verse"—"The *communication* of thy faith." "To *communicate* forget not" Heb. 13, 16—"may have *fellowship* with us, and truly our *fellowship*." 1 John 1, 3. "We have *fellowship*." v. 7.

The culmination of this communion, or fellowship, is thus expressed by the beloved John;—"And truly our fellowship is with the Father and with his Son Jesus Christ." But most fully expressed by Paul to the Corinthians, 2 Ep., 13. 14, in these words—"The *grace* of the Lord Jesus Christ, and *the love* of God, and *the communion of the Holy Spirit* be with you all." This is the superlative degree of all Christian enjoyment possible or conceivable on this earth—the perfection of holiness and of happiness. It is properly called *The benediction*. As Paul says to the Philippians; "If there be, then, any consolation in Christ, if any solace of love, if any *fellowship* of Spirit, if any tender love or compassion," all is comprehended and developed in this one superlative benediction.

The means to this end are then stated—"Be likeminded, having the same love, being of one soul, of one mind. Do nothing through strife or vain glory; but in lowliness of mind let each esteem others better than himself;—regarding not each his own good, but each the good of others." *This is the supreme law of social happiness.*

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There are mathematically and philosophically, just as many degrees of circumference in an American golden dollar as there is in our earth, in our sun, or the entire circle of the universe. They are not however, of the same width. There may, indeed, be a thousand or ten thousand thousand miles in one degree of latitude in the entire circle of the universe, and yet there may be a degree in a particle of matter so minute as to require a magnifying glass of untold millions of magnifying power to make it at all visible to any human eye. So reasons the extremist. But we stand not in need of such abstractions, or abstractionists.

Social happiness is a large and grand idea. We have never seen it developed or defined. But we have had both the idea and the experience of something called happiness, though we never had one perfect and complete realization of it. Still we have an indestructible idea of happiness in absolute perfection, and a longing desire to taste of it in unalloyed purity and perfection. In this present world and in our present personality we never can form one satisfactory idea of absolutely perfect and complete happiness. But we have in our nature an appetency for it which nothing—no being—person, or thing ever yet recognized by us, can satisfy, to the perfect and complete satisfaction of our whole nature, as God has created and endowed it, except himself. Yet the highest reason rejoices in this fact. "They build too low who build beneath the skies."

The best definition of happiness we have ever heard is found in that Volume of volumes, that Book of books, whose author and finisher is the Spirit of God. God gave his Son, his only begotten and his well beloved Son; and his Son gave his Spirit to the prophets and to his apostles, plenarily inspired with all the wisdom and knowledge of the absolute Jehovah, and they have given to us the true philosophy of human happiness. It was summed up in one period, of which period the wisest of men and the greatest of kings is the author—speaking with the maximum of all wisdom, human and divine. It is in these very simple and intelligible words, most felicitously expressed—"Let us now hear the conclusion of the whole matter" of human happiness. "Fear God and keep his commandments for this is the whole happiness of man," in this world and in that which is yet to come." Hence they all "build too low" for real happiness "that build beneath the skies." The Christian, in his humble cottage, instead of envying kings and potentates in all their pomp and pageantry,

> "Should look with pity on the great,
> And bless his humbler lot."

The parable of Dives and Lazarus is the best treatise ever written.

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It is a small volume, but more voluminous in sense and appositeness to humanity, in its present ruins, than all that Socrates or Plato ever taught, or any Pagan philosopher ever wrote on the *summum bonum* of humanity.

Communion with the celestial universe, and most especially with him that created it, and for whom it was created and tenanted, is the highest honor and the greatest happiness humanity can by any possibility achieve.

If any proof were wanting to demonstrate or prove that man, as he now exists on this earth, is alienated in reason, as he most certainly is, in his heart and life, we can find a volume of demonstrations or arguments in one interrogatory once propounded by a greater then Plato, Socrates, or Solomon.

It is simply this—"*What is a man profited should he gain the whole world and lose his own soul?*"—his life or his whole estate in this present world, had he a lease of both, commensurate with the nine hundred and sixty nine years of the Patriarch Methuselah. What would it benefit him were it guarantied to him for a thousand yeas, or for any definite period of the life that now is, compared with eternity—a being or an existence that shall never, never, no never have an end!!

When asked for a proof of the Fall or apostasy of man—the paralysis of his reason, the bewilderment of his mind, and the preternatural symptoms of moral derangement, I can think of no more satisfying proof or evidence of paralyzed reason, and the preternatural alienation of his heart from the Redeemer, than to place his professed faith and his actual and real life standing in a bold relief antithesis. Multitudes of which salute us every day in the public and social walks of life—all alive to the present and twice dead to the future condition of body, soul, or spirit, through the never ending cycles of an infinite eternity.

A. C.

THE GIFT OF SLEEP.

All things share with man the precious gift of sleep; the flower that takes but two breaths a day, wraps itself in its green mantle at night; the keen glance of the falcon is sheathed like a sword; the dove lays its head on a pillow of down, and covers it up with a wing; the shadows creep out from the foot of the wall and lie at full length on the earth; the two wooden lids close over the two speculative eyes of the village store, and the village mill falls into a doze by the drowsy stream. And thus around the world from leaf and lip, from shadow and from soul, pass the pleasant words, "Good night.

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PROPHECY.—NO. 8.

SPECIAL PROPHECIES—NO. I.

The special prophecies given to Abraham respecting his posterity in general, and more especially those concerning *Him in whom all the nations of the earth should be blessed*, demand special attention.—We commence with that recorded Gen. 12: 1, 2, 3. Now the Lord had said to Abraham—"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

This is the basis of that field of prophecy in which all humanity is developed in its whole destiny, temporal and eternal. Hence the necessity and the importance of possessing a full comprehension of it. We shall, therefore, concentrate our attention upon its whole details.

In the preceding chapter, the elements of this great nation and its locality are historically presented, in these words:—"And Terah," a descendant of Shem, took Abram his son, and Lot, the son of Haran, his son's son, and Sarai, his daughter-in- law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years. And Terah died in Haran."

Abraham at this time was seventy-five years old. With his wife, Sarah, and with Lot, his brother's son, and with all his property that he had accumulated while he lived in Haran, he migrated into the land of Canaan.

On his arrival, the Lord appeared to Abraham, and covenanted with him to give to him and his posterity all the land of Canaan. He located his family in a tent, and built an altar to the Lord, who at that time promised to Abraham to give to his posterity that land as their patrimonial inheritance.

He soon changed his residence, and having located his family on a mountain, east of Bethel, he pitched his tent and reared an altar there, and again invoked a Divine blessing. He still moved southward; but a famine occurring in his environs, he migrated into Egypt, merely as a sojourner, while the famine obtained in the mountain regions.

The beauty of Sarah, he feared, might endanger his life among the

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Egyptian polygamists, which induced him to suggest to her that it would be expedient to represent herself as his sister. She did so.

His fears and suspicions were, indeed, realized; for her charms were reported to the King of Egypt by his courtiers, and she was invited to his palace. Abraham was, however, very courteously treated by the monarch of Egypt, and both himself and wife were invited to his palace.

But to save him and his wife, and his property, the Lord plagued Pharaoh and his family; and by these means, in his sovereign providence, prepared a way for his escape, without loss of property, of character, or of esteem on the part of God or man.

There is also in this graphic detail of the destiny of that people, and of the whole species of humanity, a very special oracle, both prophetic and promissory, found in Genesis 12. 3, as already quoted. This is not merely a charter or a deed of gift to any temporal inheritance, or a birthright to any earthly estate, but a charter to the rights, titles, honors and immunities of an eternal citizenship in the heaven of heavens, in coequal possession and enjoyment with all the principalities and powers—angelic, cherubic and seraphic, in the heaven of heavens, in the presence chamber of the Lord God Almighty.

Again, in this estate there is one superlative peculiarity, and that is—*the more the heirs the richer each*—the reverse of all terrestrial and temporal estates: for in them the more the heirs, the less the portion of each and every one of them. In the heavenly and everlasting kingdom, each and every citizen inherits every other citizen within the area of his own ransomed and glorified humanity. They are, in fact, one and all contributors to each other, blessing and being blessed, and that, too, simultaneously.

Our limited vision, and the imbecility and imperfection of our fallen and degraded humanity, cannot ascend up to or comprehend the boundless glory, honor and immortality of ransomed humanity. It is, indeed, necessarily transcendent, in every attitude and position in which it can be conceived of by the finite reason of any creature to which it may be submitted, in all its glorious effulgence and bearings upon the Redeemer and the redeemed, upon the Creator and the created.

To set our minds abroach, to stimulate our energies, to awaken our sensibilities, to enrapture our hearts, and to transform our characters according to the beau ideal presented of him who is God manifest in humanity, justified and sustained by the Holy Spirit, and in his humiliation attended by angels, announced to the Jew, the Samaritan and the Gentile; as gloriously translated, in a chariot of angels, to the throne of the universe, and enthroned at the right hand of the majesty of majesties, in the heaven of heavens, with an oracle from Jeho-

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vah Elohim, commanding the spiritual, the celestial, the everlasting universe, to honor, to glorify, to adore him for ever and ever, is the loftiest conception of the human understanding—the most soul-stirring, the most soul-animating, the most soul-transforming, the most soul-beatifying employment within the whole area of human conception, or of human imagination.

Such was the intention of the author of the evangelical institution, and such are its genuine influences and effects in the heart and in the life of each and every one who clearly appreciates it, who cordially embraces it, and unreservedly submits to each and to every one of its regenerating, reconciling, sanctifying, consoling and beatifying influences.

But for the sake of the argument in behalf of the Divine claims of Christianity, we think it expedient and important to analyze the oracles committed to the Abrahamic family; and more especially those that *prophetically* enunciate the various fortunes or conditions of Abraham's seed, or descendants, so far as foretold in the Patriarchal and in the Jewish Scriptures and Institutions.

We shall commence, as already stated, with the first of this class, vouchsafed to Abraham two thousand and two hundred and forty-seven years before the birth of the Lord Jesus Christ, according to the commonly received chronology:—"I will make of thee," Abraham, "a great nation. I will bless thee and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and *in thee shall all families of the earth be blessed.*"

Corroborative of this, his royal ancestor, David, by the same prophetic spirit, in his seventy second Psalm, speaking of this same personage, says—"His name shall endure forever; his name shall be *continued as long as the sun*; and men shall be blessed in him: all nations shall call him blessed"—or *the blessed one.* In the full Hebraistic style, it is expressed in the margin—"A son to continue his Father's name forever." To which is added the last prayer of David, the son of Jesse, one of the royal ancestors of him who was both his son and his Lord.

His prayer, the last prayer of David, is recorded in these words: "Blessed be the Lord God, the God of Israel, who alone does wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen. The prayers of David, the son of Jesse, are ended." *

* *Wonders* are not positive entities, not material realities. They are mere sensations, or impressions, or imaginations. The term simply indicates that idea, or sensation, or imagination which is produced by some interior or exte-

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But the prophecies of David concerning his son, are not ended with his prayers reported in his sweet odes. There is one of these prophecies which we must especially commend to the student of prophecy. It is reported in the 72d Psalm. It is equally indicative of his piety, and of the rich and grand area of his prophetic vision. It is in the following words:

"Give the King thy judgments, O God, and thy Righteousness unto the King's son.

He shall judge thy people with righteousness, and thy poor with judgment.

The mountains shall bring peace to the people, and the little hills, by righteousness.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure, throughout all generations.

He shall come down like rain upon the mown grass: as showers that water the earth.

In his days shall the righteous flourish: and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before him; all nations shall serve him.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy.

He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight.

And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised.

There shall be a handful of corn in the earth upon the top of the mountains;

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rior object of unusual, unexpected, unprecedented occurrence. The wonder is in the observer, and not in the *person*, or *act*, or *object*, or *event* observed.—Hence as we grow in science, in language—indeed, in the circles of human literature; especially in the studies of humanity and divinity, properly so called, we shall rise into a clearer sky, a purer air;—and under brighter stars, and with an unsetting sun in our horizon, we shall rise from glory to glory, far beyond the realms of earth's wonders of every character and type; none of which, nor all of which, can satisfy the cravings of our spiritual nature for the provisions which our Father in heaven has prepared for every son and daughter in the great family of heaven's own genealogy, recorded in the most splendid and enduring volume within the archives of the universe, Divinely entitled the Book of life everlasting.

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the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.

His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen, and Amen.

The prayers of David, the son of Jesse, are ended."

This a splendid scene, and a still more splendid theme. The character of his reign, the extent of his dominion, the multitude of his subjects, and their immense riches, honors and glories, are all represented in the superlative degree. His son Solomon's reign, wealth, honor and fame, are the most brilliant and splendid *types*, or *shadows* that earth and time have ever exhibited or can ever afford to symbolize the spiritual, the eternal riches, glories, honors and felicities of the Lord Messiah's reign. It is signified and signed by two *amens*, and represented as the consummation of the prayers of David, the son of Jesse.

The *roots* of the evangelical tree of life, are most clearly and satisfactorily found in the two most evangelical books in the Jewish Scriptures: and these are David's Psalms and Isaiah's prophecies.—Moses, indeed, cast a full font of types of the whole remedial institution, but David and Isaiah have furnished us with the best means of interpreting and appropriating them. No pure Calvinist, no pure Arminian, no mere Unitarian, no mere Trinitarian, has ever interpreted, or can ever interpret them, till they have anointed their eyes with John's eye-salve, and laid aside all colored spectacles.

We ought not circumscribe our vision by selecting one or two of the more prominent oracular or written prophecies or promises. We should open the whole volume. We therefore select one at a time, and endeavor not merely to apprehend but to comprehend it;—and in the whole legitimate area of its contents, place it fully before our mind, and in its contextual bearings, proceed to appreciate its true and proper import and significance.

We, of course, by the force of common consent, admit the already fulfilled prophecies concerning the literal coming, or commencement, of Messiah's kingdom. We, therefore, do not, with a mixed multitude, pray for its coming, as our Lord taught his disciples to pray, while he himself was preaching its near approach.

The reign, or the kingdom of Christ, is now over 1827 years old. His coronation was publicly announced in Jerusalem—in the national capital—on the first Pentecost after his ascension into heaven.—And this annunciation was most publicly made by the Holy Spirit himself, in person. Hence "the Lord's prayer," reported Matt. 6.

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9th, was literally answered some three years after it was presented. It was never again presented by any inspired man. None of the twelve apostles ever taught saint or sinner to pray for the coming, or commencement, of the kingdom. They, on the contrary, preached every where that the kingdom or reign of Christ had actually commenced in Jerusalem, and thenceforward everywhere they labored to increase its citizens.

In the opening speech, the apostle Peter, to whom he had given the keys of the kingdom, or the new reign of the heavens, first announced the fact of the coronation of Jesus of Nazareth as the *Christed* or *anointed Lord* of the whole universe; whereupon no less than three thousand souls vowed eternal allegiance to him. Then, indeed, did his kingdom come and his reign commence, so that no enlightened Christian citizen can now pray, thy reign or thy kingdom come. We may, indeed, both pray and labor to enlarge his kingdom, but no intelligent Christian can now pray, thy kingdom or thy reign come.

A. C.

THE RIGHT OF APPEAL.

Bro. W. K. Pendleton—*Dear Sir.*—As you have written much on church discipline, and as your views are often referred to, especially on the power and duties of the eldership, I have been induced to propound the following query, which covers the point I have in view:

Do you endorse the views of Bro. Campbell relative to the right of appeal, as published in the Mil. Harb., page 54—1841?

E. W. Bakewell.

REPLY.

Bro. Bakewell—*Dear Sir.*—Were I simply to answer your question in the affirmative, which I could most sincerely do, it would still leave the matter ambiguous with many of our readers, who have not the means of consulting the article of Father Campbell, to which you refer. Permit me, therefore, to say more directly, that I have never hesitated to admit, under proper limitations, the right of appeal. The *principle* involved in this right, is clearly one of *common justice*; and on this account, belongs *presumptively* to the order of the kingdom of righteousness. It is, moreover, very prominently recognized in the New Testament—not only in the case reported in the xvth chapter of Acts, by which Father Campbell supports his views in the article to which you refer, but, as I think, also in the 6th chapter of I Cor.—The language of the apostle is thus rendered: "Can there be any of you who dare to bring their private differences into the courts of law,

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to be judged by the wicked, and not rather submit them to the arbitration of Christ's people? Know ye not that Christ's people shall judge the world? and if ye are called to sit in judgment on the universe, are you unfit to decide even the most trifling matters? Know ye not that we shall judge angels? How much more, then, the affairs of this life? If, therefore, you have disputes to settle, which concern the affairs of this life, give the arbitration of them to the very least esteemed in your church! I speak to your shame. Can it be that in your whole body there is not so much as one man wise enough to arbitrate between his brethren, but must brother go to law with brother, and that in the courts of unbelievers?"

The instruction which this passage affords us, is incidental, it is true, but not, therefore, the less reliable. These *business affairs*, it seems, were to be settled by *arbitrators* chosen especially with a reference to the kind of difficulty involved in their adjustment. Ordinarily, the differences of members are to be settled by the Elders—but matters of legal justice may well be beyond their special qualifications. These have supreme reference to the *spiritual* interests of the kingdom. Therefore reason and *justice* alike suggest a different rule in affairs of this life, and the matter is taken out of the hands of the Elders, and committed to special arbitrators.

But what is the principle involved in this rule? Is it not evidently, that the incompetency of Elders in reference to matters of worldly interest may be provided against, and these rights of the individual protected? Certainly. Now suppose from any cause—such as prejudice, personal bias, family partiality, undue respect for one of the parties, or any other influence calculated to mislead the judgment, a member under discipline has reason to believe that injustice has been done him by the Elders of his congregation—what does this disqualification on the part of the Elders, under the analogy of the rule, clearly point out as the lawful privilege of the party aggrieved? Why, clearly, that his case shall be re-heard by proper *officials*, not thus disqualified. But who shall these be? As in the case of business affairs, shall some other members of the congregation be chosen? If agreeable to all parties, this course *may* be adopted: but inasmuch as the case is assumed to be one legitimately belonging to the judicial powers of Elders, such a reference to private members of the congregation, cannot be claimed as the regular and legitimate mode of proceeding, in an appeal. *Legitimately*, the appeal must be from *officials* to *officials*, from *Elders* to *Elders*. Civil jurisprudence furnishes us with instructive analogy in the case If a judge is any way interested or prejudiced in a case, it is reason for having it transferred to another co ordinate judge. If the parties

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choose, they can agree to *refer* it to private persons, who are not *officials*, and if this reference be made by proper application to and consent of the court, its decision is *legally* binding. But suppose a court has decided, and the right of appeal is claimed—then the case must go up to a higher *court*.

Two questions here arise:—1st, What, in the case of church discipline, constitutes such higher court? 2d. How, and by whom, is the right of appeal to be granted?

The answer to the first of these questions is obvious. As all Elders are co-ordinate with respect to official rank—just as the judges of a court of appeals are co-ordinates in their respective districts—a higher tribunal for cases of appeal must consist of a larger quorum of Elders—selected with a special reference to the case, and to the parties involved in it. Care must be taken that it consist of a sufficient number to give dignity and weight to their decision, and that they be perfectly free from all suspicion of prejudice or personal bias towards either of the parties.

The second question must be answered so as to preserve and respect the constitutional relations which the Scriptures have established between the Elders and the members of the congregation, in matters of discipline. The judgment of the Elders must always be *practically* dependent upon the congregation for its execution. While the congregation do not *decide* what is right in the case, it is yet for them to give the decision of the Elders efficacy and executive force, by their practical concurrence in their treatment of the subject of discipline. When, therefore, the decision of the Elders is involved in such circumstances of suspicion or unfairness as to excite the fears of the congregation that it may be unjust, it is clearly in their power to claim and to demand that it be referred to another tribunal, which they may select. This they may do, either at the suggestion of their own sense of injustice, or in consent to the reasonable petition of the injured or complaining party.

I have frequently revolved this subject of appeal in my mind, and have given it much earnest reflection—and, therefore, beg leave to assure you that whilst I have, in a very meager way, thrown before you my conclusions, I have by no means accompanied them with such or so full development of reasons as I feel they deserve, and as I am prepared to present. I do not, however, know that there will be any such dissent as to render this necessary. But should there be, I shall be very happy to hold the subject open for discussion with any brother who wishes to see it further examined.

Allow me, in conclusion, to add, that the right of appeal, for which I contend, is a right to be exercised and granted for justice and hu-

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manity—and not for contention and strife. The cases, therefore, in which it should be granted, ought to be clearly made out, and the spirit in which it is exercised, free from all taint of schismatic or factious intent or design;—else, that which is intended for the security of one, may be made the destruction of many.

With fraternal regards, yours, &c., W. K. P.

THE TABERNACLE—NO. 4.

"The *Tabernacle*" and "the *Temple*," were the only two buildings reared on the earth by Divine authority, positive and explicit, as picturesque of a remedial system, to be instituted and consummated in what is evangelically called "*The Fullness of Time.*"

The Tabernacle was instituted for a journeying people, while on their march from Egypt to Canaan.

Our modern word *tavern* is borrowed from the French *taverne*, and that from the Latin *taberna*, and that from *tab*, the root of *table*—a *board*, and the Saxon *aern*, a place. Hence a *Tabernacle* was a *boarding-house*, or a place of eating for a journeying and sojourning people, not for a people at home.

At this angle of vision, we see much of the benevolence, wisdom, simplicity and beauty of the tabernacle institution for a people traveling from Egypt to Canaan. It was, indeed, a *mystical institution*. Not, however, in the Papal acceptation of the word, as indicative of something incomprehensible, wholly unintelligible to mankind; but in adumbrative type, concealed or hidden for a time, ultimately to be thereby more fully developed. Paul reveals the whole *mystery* of Godliness in one period—exhibiting it in six items: 1st, God manifest in the flesh; 2d, justified by the Spirit; 3d, waited upon by angels; 4th, announced among the gentiles; 5th, believed on in the world; 6th, gloriously taken up into heaven.

But we have not only the word of grace addressed to the ear; we have also the pictured gospel presented to the eye. Hence we have three states or conditions of humanity exhibited in three dispensations or forms of the grace of God:—the family form, the national form, and the imperial or ecumenical form. Hence the prophet, the priest and the king. These are, always were, and ever will be, under this dispensation, the whole heraldry, or rather ministry, of the kingdom of the Lord Messiah.

The Jews had a *Theocracy*, we have a *Christocracy*. They, too, had a theology, and we have a Christology. [We are pleased to see that our great American lexicographer, Noah Webster, gives us a proper definition of these terms, *Christology*, *Theology*, and *Theocracy*.

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but unfortunately omits altogether the word *Christocracy*, and yet as legitimately begotten and born as the word *Theocracy*.]

The study of Christology—that is, Christ's and his apostles' teachings, and the study of Christocracy—that is, Christ's government, to every Christian man, but more especially to every Christian preacher and teacher, is more essential to his usefulness and happiness than the full comprehension of all the ancient and modern theologies of Papal or Protestant Christendom. In the Mosaic institution, the Tabernacle and its worship was its culminating glory. This was, indeed, the house that God built for his migrating people, on their way through the Desert of Sin, as a luminous adumbration of that more stately temple that Solomon the Son of David reared in after times on the hill *Jehovah Jireh*, upon which Abraham long before had offered up his dearly beloved son Isaac.

This symbolic structure was a miniature library of the whole remedial system. It contemplates man, not in a state of nature, but in an unnatural and alienated condition; in a state of anarchy and rebellion. A supernatural institution, therefore, became indispensable, if indeed man could at all be rescued from interminable ruin. But how could this be, was beyond the conception or contrivance of any finite creature. A convention of all the ranks and dignitaries in the heavenly regions, had they sat in council for ages of ages, could not have conceived a way of man's escape from interminable ruin, compatible with all they knew of God, of angels, and of man.

A suggestion of a remedy was not within the area of angelic or human imagination. The Messiah himself prospectively said, thro' Isaiah, "I looked and there was no one to help; and I wondered that there was no one to uphold: therefore my own arm brought salvation to me; and my zeal it upheld me."

Thousands of years had passed into eternity before it could, in the wisdom of God, be revealed. The *typical* institution, essential to its development, preceded Messiah's birth some 1500 years. The study of it is indispensable to an appreciation of it. The Tabernacle and its services were instituted with an especial reference to his mediatorial interposition and work. It is the juvenile picture book of the Abecedarian class. It must be most carefully studied and fully mastered before the rudimental ideas of a remedial system can be appreciated and profitably cherished in the human heart.

Circumcision, as old as Abraham, was the specific insulation of his posterity until the consummation of the millennial age. It was instituted in the year of the world before Christ 1898. The Passover was instituted 1491 years before Christ. The interval between these two significant institutions was 407 years. These monumental

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institutions, with all their originating causes and circumstances, are, one and all, worthy of the especial attention of all who desire to possess and to enjoy a satisfactory conception of the whole remedial economy. And this most assuredly is the most interesting and profitable study within the reach of human aspiration.

But having surveyed the outer court, with its two grand extrinsic institutions—the *sacrificial altar* of burnt offerings, with its morning and evening sacrifices, and the *brazen laver* that stood nighest the door of the Sanctuary, for the purification of those who desired to enter into the holy place; and having entered into the holy place and contemplated its significant furniture—viz., the table on the north side of the first apartment, having placed on it the loaves, called sometimes "*shew bread*," "the bread of faces"—[Twelve of these loaves, one for each tribe, made each of six pints of flour, were served up hot on every Sabbath day, in the presence of the Lord. Those that had lain one week on the table, were removed—and were then eaten by the priests: no other than a Priest could lawfully eat of these presence loaves. See Leviticus 24. 5, 6, 7; 1 Samuel 21. 4, 5; Matt. 12. 4.] We say, having surveyed the two grand objects—"*The light of life*" and "*The bread of life*," which are the two richest blessings in the Christian Age or dispensation, now *the Lord's day bill of fare* in every truly evangelic church,—having profoundly pondered on these solemn and suggestive institutions; let us, with all reverence, look even beyond these, into the true and real "HOLIEST OF ALL"—and contemplate our great High Priest, standing before the Throne of Jehovah, in the true, the real and everlasting holy place,—in the TRUE "HOLIEST OF ALL"—bearing on his shoulders, and printed on his breast-plate, the name of every true and genuine citizen in his kingdom upon this earth. Without the aid of the typical temple and the typical institutions vouchsafed to Moses, in his twice forty days' direct and immediate communion with God, no man of mere human genius, or the loftiest imagination, could ever have originated these rapturous and continually enrapturing themes and scenes vouchsafed through Moses, the prophets, the Lord Messiah and his apostles.—Thanks be to God for our distinguished and distinguishing blessings.

A. C.

Night brings out stars as sorrow shows us truths; we can never see the stars until we can see little or nought else—and thus it is with truth.

Man without religion is the creature of circumstances: religion is above all circumstances, and will lift him up above them.

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A PLEA FOR PEACE.

"Now, for the bare picked bone of majesty,
Doth dogged war bristle his angry crest,
And snarleth in the gentle eyes of peace:
Now powers from home, and discontent at home,
Meet in one line; and vast confusion waits
(As doth a raven on a sick-fallen beast)
The imminent decay of wrested pomp."—SHAKS. KING JOHN.

It seems that, so far, very few are found pleading for peace. The rage for shedding human blood is running madly through the land.—Nearly all the religious papers have caught the epidemic, and are breathing forth the most terrible exhortations to the soldiery to strike boldly and well in the work of carnage. The pulpit rings with the clarion notes of war-sermons, and the ministers of the Prince of Peace have, in many cases, become the panders to the bloody Moloch of war. What must we think of this? The soldier of the cross lays down the weapons that are not carnal for those that are:—the man who would shudder at the thought of inflicting a deliberate private injury upon his fellow-being, is going forth, in studied and artful preparation, to perpetrate the widest public ruin that fire and sword can execute; he who has taught others to weep with those that weep, is marching eagerly to wake in many a quiet home the voice of wailing and woe, and to spread the pall of a gloomy desolation over wide regions of unoffending people. Fire and sword—desolation and death—carnage and bloodshed—inhuman, brutal, bloody, barbarous war—these are summoning their furies to rally in the dread work of social in and human murder, and what shall be the cry of the people of Christ? Shall we render a blind and implicit obedience to the madness that riots in death? Shall we give up our right to reason, throw conscience prostrate at the feet of power—abandon the right to think—forget that we are Christians—obey man rather than God—beat our plowshares into swords and our pruning-hooks into spears—study war instead of peace—labor to send men violently and prematurely to hell, rather than to snatch them as brands from the burning! Shall the spirit of Christ or the spirit of Satan rule in our hearts! How can we hesitate—what can bewilder our judgment—who shall absolve us from our duty?

What answer do our feelings give to the call to war? Can the heart of the Christian be in the work? Does he sympathize with its revenge? Has he a taste for its cruelty? Does he enjoy the cries of the distressed—exult in the agonies of the wounded—take delight in the carnage of thebattle-field—or gloat, like a demon, on the marred

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and mangled forms of the brutally murdered victims of contending fury? Can he rise from the earnest prayer that his whole nature may be adorned with all the graces of the Spirit—go from the tranquil pleasures of the family altar, or the peaceful communion of the public sanctuary, and *feel* that the fierce strife and struggle of grappling foes, thirsting for each other's blood, is a work fit for his calling, or congenial to his heart? O, my brethren! let us sit down upon the plains of Bethlehem with the watching shepherds, under its quiet and cloudless sky, and listen to the cry of the angel, who came with the proclamation of "good tidings of great joy for all people," till we catch the spirit of the Prince of Peace, and fill our souls with the power of his divine compassion;—and then let us look upon the warring elements of the field of mortal strife, and ask the heart, subdued by the love of God, and reconciled by the suffering and sacrifice of Christ, if it can take pleasure in the cruel spectacle, or part in the bloody work. Is it not horrible to think, that we have been at great pains and expense and peril to make a widow and an orphan! to leave a happy home desolate!—To send tender Christian hearts mourning about the streets, wailing for *their* dead—*our* victims! To look behind us and to see the green meadows trampled into dust—the waving harvest-fields, ripe for the sickle, crushed beneath the feet of infantry, the hoof of cavalry, or the heavy wheels of rolling artillery—the cottage and its happy flowers a desolation; hamlet and village and town smoking ruins; the magnificence and wealth of cities sacked and in ashes; and all hearts—poor, loving, suffering human hearts, like our own—bleeding with the unutterable woe, and none to comfort them! Christian Brother, can you lend your heart to a work like this! No. A nobler calling is ours:

> "The goodness of the heart is shown in deeds
> Of peacefulness and kindness. Hand and heart
> Are one thing, with the good, as thou shouldst be.
> Do my words trouble thee? then treasure them:
> Pain overgot gives peace, as death doth Heaven.
> All things that speak of Heaven, speak of peace."

But we are fascinated by the glory of war. "Grim-visaged" as it is, it comes bedecked with trappings so gaudy, that we are caught by its glitter and show. The flashing of arms, the blast of the trumpet, the martial tread, measured to stately music, and the rustling of banners over brave hearts—these things set the ambitious soul on fire, and make it burn for glory. Thus the shame of war is covered over with fig leaves, and its nakedness is concealed; for when we ask, *Whence come wars and fightings amongst us?* the answer must be now, as of old—*Come they not even of our lusts?* "The love of glory is but an

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airy lust." We may gild the cloud with colors of silver and gold, but we cannot empty it of the pollution that floats in its bosom. It is freighted with the elements of selfishness, cruelty and crime; and their poison mingles with every cup of ambition, and turns its glory to ashes.

Let us not be deceived. "The pomp and circumstance of glorious war" wake no ecstasies in the heavens. They dazzle not with admiration the eye of God. He smiteth the warrior as the worm, and casteth down the mighty with the breath of his nostrils. "The plumed troop and the big wars," dazzle and bewilder the unregenerate eye, but they show no true glory to him who has once looked, with purified vision, on the celestial honors which await the soldier of the cross. The triumphal arches which sweep over the gates of the new Jerusalem, and the choral strains that swell from the glad thousands that surround the throne of God, when but one soul comes up from the victory over sin, make our vain earthly pomps seem but the meager mimicry of a blind instinct, tricking out gew gawa with which to cheat the soul of its true glory.

> "*Our* glories float between the earth and heaven
> Like clouds that *seem* pavilions of the sun,
> And *are* the playthings of a casual wind."

But

> "*Real* glory
> Springs from the silent conquest of ourselves,
> And without that the conqueror is naught
> But the first slave."

If ambition be the infirmity of noble minds, how ignoble are the means to which it stoops to satisfy its insatiate maw. When its pathway leads through the complications and plots of war, its every step is stained with pollution. The debauchery of the camp, the treachery of its strategy, the tyranny of its policy, the injustice of its exactions, the relentlessness of its revenge, the cruelty of its carnage, the brutal ferocity and heartless violence of its licensed murder and ravage,—these weave themselves into the under-garment of the most gogeously decked ambition, and like the shirt of Nessus, poison all its joys, and embitter its sweetest triumphs. They degrade the high nature and stain its purest aspirations, and like the curse of leprosy, constrain the conscience, even from within the fine-twined linen and royal purple of outward glory, to cry—"*Unclean! unclean!*" Thus, like the scorpion, does heartless ambition sting itself, and dies, by a just retribution, of the poison it had mingled for others. The author of the guillotine becomes, at last, its victim.

Christian mothers and fathers! Do your hearts swell with pride

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when you look upon the manly form of your son, clad in his gaudy regimentals? His nodding plume, his dazzling epaulettes, his glittering bayonet, his flashing sword, the *borrowed* "terrible aspect" of his eye, "prying through the portage of the head, like the brass cannon"—do these vanities wake in your hearts the thirst for war?—Look a little farther. That plume is broken and soiled by the dust of battle; thosee paulettes have been torn away in the fierce death grapple of the mortal foe; that bayonet is buried deep in the pulseless breast of a fellow-man; that sword, "to the hilt with blood imbrued," is lusterless with the witness of its ruin, and that once gentle, noble, Christian boy,

> "Now, when the blast of war blows in his ears,
> Doth imitate the action of the tiger."

For then

> "The gates of mercy shall all be shut up;
> And the flesh'd soldier—rough and hard of heart—
> In liberty of bloody hands, shall range
> With conscience wide as hell; mowing, like grass,
> Your fresh, fair virgins, and your flowering maids."

Does this picture please your Christian eye? Then look once more. The hand of the avenger has again fallen—and now that boy is himself the victim. A saber has run him through. The hoof of the trampling war-horse has crushed his heart; a chain-shot has cut him in two; or a cannon ball has torn away his face from his head; and he lies a mangled, mutilated trunk—loathsome, even, to the tenderest of all tender eyes,—the mother's who bore him, and a part of whose very self has gone down with him to this cruel death. You search for him amid the heaps of other carcasses, but in vain. The vulture and the dog shall feed upon him. The bright sun shall look upon his corruption; but the eyes that loved him shall see him no more! O glory! glory! Though thy head towers high amid the clouds, thy garments are trailed in dust! Thy feet are stained with the blood of the innocent, and the music of thy march is mingled with the wail of lamentation. Rachel, weeping for her children, refuses to be comforted. What has she to do with *glory*, when *they* are not!

What is the business of war? It is to kill human beings. This is the deliberate calculation. To this end look all the preparations. The rifle and the musket, the bayonet and the sword, the bowie knife, the revolver, the cannon, the cartridge, the practice and drill of the soldier—all these are ingeniously contrived and elaborately executed to do well and surely this one end aim of the battle. Is not this a serious business? is it not an awful business? *prima facie*, is it not horribly wicked business? Without some high absolving reason,

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can it be right? Is it any thing less than wanton, wholesale murder that will cry unto heaven in the day of judgment against the soul that is guilty of it? If A take the life of B, except in pure self defence, it is murder in the eye of all civilized law and punishable as such. But it is not a crime because civil law declares it to be such,—it is a crime because the curse of God is upon it—and though the erring and often blind judgment of man should acquit the murderer of his deed, it cannot wash out the stain from his conscience. It will remain.—In the book of God's remembrance it is written, and will forever stand.

But I will be asked, are we not commanded to be *subject* to the powers that be? to *submit* to every ordinance of men? Yes to be "*subject*" and to "*submit*", but not to blindly *obey* and *execute* things forbidden by God, and the moral obligation of which does not rest on human authority. We cannot enter into the discussion of this intricate question here, but practically, in our country, the difficulty with the good and conscientious man is very small. Clearly there are cases in which we may not obey *man*, and equally clear it is that each one must decide the case for himself. But the good man will never peverrt the principle to justify him in rebellious turbulance, for this is condemned by the Scriptures, and if the law will not respect a high and disinterested conscientiousness in its sovereign reverence for the express will of God, why, then, let him patiently submit and suffer. He has the example of "Peter and the other apostles," when they answered to the council "we ought to obey God rather than men," (Act. v. 29.) and the same God who "opened the prison doors and brought *them* forth," will take care of every good man still, who is actuated by the same tender and fearless reverence for his will.

But we live not in such lawless and violent times. The war to which we are called is a war of *volunteers*. No man is *forced* to go forth in this work of death. He is left to his own *judgment*, and if the people, to-day, were under the influence of a humane christian conscience against the fratricidal strife—we would have no war. I am satisfied that, if the people would but say so, our rulers would gladly lay down the sword, and restore peace to the country.—Surely, then, when the question is so solemn and awful a one, as the right to engage in the wholesale and indiscriminate killing of our fellow-beings, and the christian man is left to his own free choice, whether he shall enlist in it, or, he ought to pause long and hesitate much before he will throw the weight of his influence or the might of his arm into the scale of cruelty and death, it may be of injustice and murder.

If a life taken in this war be a crime, the guilt will rest upon him

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whose hand is the willing instrument. We incline to the opinion, that this would be the case no matter how imperious might be the call to arms—no matter if even the soldiers were *impressed* and *forced* into the service,—but surely will it be so, now that all service is *voluntary*—a free will offering to the God of war. O, my christian brother, think of it! When you shoulder your musket and equip yourself with all the instruments of death, ask yourself have you the right thus to take the life of your fellow? who gave you the right? what has your brother done that you may shoot him?—Has he stolen your property? can you murder him for that! Has he differed with you about political governments? can you not part in peace? If he fall, then all human governments will be alike to him; if he survive, will he thank you for your perilous and bloody benevolence?

I am anxious for the peace of Zion. Let not brother meet brother in battle. Let not two christian souls perishing by mutual violence, going down to death, frantic with the rage of mortal combat, hope to rise to the climes of celestial peace from such a struggle! There is a nobler work for the the people of God. All over this land, there is salt enough to save it if only it have not lost its savor. Who will be recreant, now, that the crisis calls again for the old martyr-spirit, which once shook the bloody foundations of imperial Rome, and which still might grapple with the spirit of war and conquer for the world a blessed peace; for

> "A peace is of the nature of a conquest;
> For then both parties nobly are subdued,
> And neither party loser."

W. K. P.

THE STUDY OF THE PROPHECIES.

We are pleased to learn that Dr. Barclay's essays on Prophecy, in course of publication in the Harbinger, are read with much interest, and are exciting attention to the prophetical portions of the Bible.—We give below an extract from a letter recently received from our worthy bro. B. K. Smith, of Indianapolis, alike as expressive of this interest, and suggestive of important matters of study and contemplation. There is what Isaac Taylor calls "the enthusiasm of prophetical interpretation," of which we have a great horror, for we have seen much of its mischievous workings. But, if we are careful not to *dogmatize*, when there is so much room for honest differences of opinion, the free investigation of Old and New Testament prophecy may do much to increase our faith, and enlarge the domain of spiritual enjoyment. We have no tolerance of idle dreamers, who, in a busy, practical age like this, squander all their wealth of time and learning on schemes

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of interpretation, whose visionary character is only excelled by their dogmatism. But when great workers, like the senior editor of the Harbinger, and Dr. Barclay, undertake, as earnest, practical men, to lead us into such an acquantance with the letter and spirit of prophecy as may confirm our faith, exalt our hopes, and quicken our energies, we cannot but feel a deep interest in their communications.

We will only say farther, that while we are open to conviction upon all subjects of religious enquiry, and especially so in regard to the Prophecies, our past reading and studies have led us to very different conclusions from those which bro. Smith has reached. But that does not make us less appreciative of the value of his suggestions. "Blessed is he that readeth and he that understandeth the words of the prophecy of this book." I. E.

"I am much interested in bro. Barclay's investigations of the prophecies in relation to the return of the Jews to the land of their inheritance. I have no doubt of their ultimate restoration and that Messiah will return and ocupy the throne of his father David, to which all the governments of the earth will submit; and he be acknowledged king of nations, as he is now king of saints. In that kingdom I hope to have a share, if I be found faithful till the coming of the Lord. I expect to be present on that glorious occasion, when his feet shall touch the Mount of Olives and literally cleave it in two. I expect to hear the inhabitants of Jerusalem break forth with he deafening shout of "Hosanna! Blessed is he that cometh in the name of the Lord!" Quite different will be his entry into the Holy City then to what was when the same anthem was sung by the children and little ones of Jerusalem—when his followers, having mounted him on an ass's colt, and spread their garments and branches of the trees in the path, escorted him by the same route into the city.

That was a triumphal entry; and no doubt typical of that which now awaits him. His casting out the abominations from the temple on that occasion, while it was a clear announcement, on his part, of his plenary authority, as owner of the premises, to put out any thing offensive to his Father or himself, was doubtless, but a type of that more effectual and final *cleansing of the sanctuary* that shall attend his next triumphal entry into the Holy City. This exercise of royal authority was followed in a few days by his being elevated to the cross of calvary, having been crowned with a wreath of thorns and robed in a mock purple robe, and derisively hailed as king of the Jews. Through all this he made his way to the crown of righteousness he has been wearing for the last eighteen centuries.

When next he passes over this same ground, (as doubtless he will) it will be a real triumph—a coronation such as has never been wit-

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nessed by mortal eyes. The throne of David shall be reconstructed. "In that day will I raise up the tabernacle of David, which is fallen down, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in days of old; that they may posses the remnant of Edom and of all the heathen which are called by my name, saith the Lord that doeth this." B. K. SMITH.

OUR NATIONAL TROUBLES.

HEBRON, VA., May 22nd, 1861.

BROTHER A. CAMPBELL—*Dear Sir*;—It seems that our entire country is to be ruptured from pole to pole, from East to West. Are there any predictions in, or prophecies of, Scripture that are being fulfilled in the events that are daily transpiring around us nationally? We seem to be in the midst of the bloodiest revolution that the world has ever seen. We as a congregation, are very much divided. In fact, we are divided socially, morally, politically, religiously. Is there indeed no remedy for such evils? Give me your views scripturally on the whole affair at length.

Please be so kind as to answer this letter, and you will oblige your humble servants and friends in this community.

Your brother in the hope of eternal life, S. B MAYWELL.

BETHANY, VA., June 13th, 1861.

BROTHER S B. MAXWELL, *My Dear Sir*:—I have just read your letter of the 22d ult., and am not at all surprised at its contents. Our Nation has been superlatively blest for many years with health, peace, and prosperity. No people can long enjoy these without becoming proud, puffed up, ungrateful, unthankful and enslaved to mammon. Such has been, such is, and such will be the destiny of nations.—It is fully written out in the greatest nations and people that have lived or do now live on the face of this sin polluted earth. Man cannot long endure luxuriant prosperity. Abraham's blood and Abraham's faith were as good and great as ever were the faith and blood of any people. But God was, in his benevolence, obliged to lay his hand very heavily upon them. He rooted them out of their patrimonial inheritance and banished them from his guardianship for nearly two thousand years.

We are no better than they. Indeed they have been long blest for their Father's sake. We are are as proud of our nationalities and birth rights as are the Jews of their fathers, and their fathers' country. Indeed such is the fallen race of Adam. Man cannot in any nation, climate or country long enjoy good health, a good constitution, a good farm, a good trade, a good and profitable business of any kind without

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becoming heady, high minded, a lover of pleasure—and to hold him in abeyance, if I may so speak, our Heavenly Father is constrained to lay his hand upon his person, his family, or his estate; and by a series of difficulties, embarrassments, afflictions,—personal or social—awaken and arouse him, compel him, indeed, to think, to ponder his paths, and thus to reform, change his course of life, and become sober-minded. It is a great blessing, indeed a distinguishing favor, to be rebuked and thus reproved of God, provided only that we have so much good sense and reflection as to perceive it and amend our ways. Every man, every family, every tribe, every nation must, in the course of time, pass through trials, temptations, afflictions, because such are the effects of man's alienation and apostacy from God. Very few men, indeed, can endure much prolonged prosperity. Lean, weak, sickly constitutions require tonics; full, fleshy bodies, high fed, and not hard wrought, soon run to riot, or ruin. Agur's prayer was one the most judicious and sober-minded. It is in these words: "Remove far from me vanity and lies, give me neither poverty nor riches, feed me with food sufficient for me: lest I be full and deny thee and say who is Jehovah? Or lest I be poor and steal, and use the name of God in vain!"

I am much grieved to hear of your schisms, strifes, alienations.—*You are all to blame, and you must come together, confess your sins without mincing them, keep nothing back, confess candidly, honorably, magnanimously, and humble yourselves before the Lord and he will mercifully forgive*; otherwise you must languish, become barren, unfruitful, and unholy. The Lord has said once that he would spew out of his mouth certain persons or parties, merely, too, because they were neither hot nor, cold but luke-warm (Rev. iii. 16.). It is, my dear sir, *it is a fearful thing to rust out.* It is good, says not Solomon only, but says Paul, "It is good to be zealously affected in a good cause And what cause can compare with that cause which cost the sacrifice of the most august person—the most exalted and glorious personality in reason's, in faith's, in imagination's most expansive area.

But I am constrained to write with a rapid hand. I can say no more, however, than to purchase peace and good feeling and holy fraternal co-operation is worth more now in heavenly peace, and joy in the present world than you or I can arithmetically speak or compute.

Confess your faults manfully, candidly, and pray together that you may be healed and that the Lord may forgive you.

In all christian feeling and affection, A. CAMPBELL.

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LETTER FROM BRO. BEARDSLEE.

Bloxburg, Port Royal Mts., Jamaica, 16th April, 1861.

Dear Sister Campbell.—Through our mutual friend, Sister A. E. Brashear, I have several times heard that you were promising me a letter. Knowing something of your many cares and duties, I can readily excuse you for not having carried out your good intention, which, be assured, would have been most thankfully acknowledged at any time. Your wish and intention have been most heartily reciprocated by me many a time, but as my labors in the missionary work are regularly reported it has been difficult to persuade myself that I could say any thing in addition which it was worth while troubling you with. I admit however that lines traced by the hand of those in whom we feel a personal interest, produce an impression which is not made with type.

I confess that a great obligation rests on me for the kind attention shown me by Bro. Campbell and yourself, and I may say, by the whole Bethany community, when I came among you to "learn the way of the Lord more perfectly." I have often looked back to the first two weeks spent among you as the most pleasant and profitable season of my life, at least, prior to that time. Long had I been striving after something more substantial than anything I could find in sectarian teaching, and step by step had God by his word and Providence been leading me on to the attainment of the desired object. That there was "one Lord" and "one Faith" on which all christians could unite, I most firmly believed, and by laying aside all human theory and coming to the word of God alone for guidance, I had found and embraced the "one Baptism." This step soon set me free from the trammels by which unconsciously I had been bound, and left me free to range through the whole field of that truth which makes men free indeed. I had not indeed expected that obedience to Christ, and a determined adherence to the word of God, would at once close the doors and hearts of the "*orthodox*" against me, or give me a welcome among those regarded as "*heterodox*." But this was the precise result, judging after the standard of men. I bless God that I was shut up to test this matter for myself, otherwise, under the influence of a wicked prejudice, I had continued to look with suspicion upon those whom God has blessed, and failed of those important helps "to the knowledge and acknowledgment of the truth" of which I have been put in possession. Many of my friends predicted that my stay among the Disciples would be short, but the longest period allotted me has long since expired, while time and a more thorough investigation have but tended

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to establish me the more firmly in the principles by which the Disciples are governed. That the whole of God's revealed will is better than a part—that taken in its connected form its meaning is more likely to be apprehended than in detached portions, and that it is less likely to be perverted apart from any of man's additions or amendments than when connected with human theories and speculations—must certainly be admitted by all candid minds. This may be denominated the leading principle of the Brotherhood. Carried out, the world would soon be rid of narrow sectarian bigotry, the church would be *one*, and infidelity would be without pretext or refuge.

Again, that Christ is our sole law-giver under the Christian dispensation, and his apostles the true and infallible expounders of his laws and institutions, must be admitted as equally correct. From these two principles, which comprehend every thing necessary to faith and practice," I can never depart, and abiding by them I must remain with the christian brotherhood with which I am associated.

I have had great pleasure in proclaiming the Primitive Gospel, and and am fully satisfied that our Lord knew best what means to employ, and on what terms it would be safe and proper to admit aliens into his kingdom. Entire confidence in this has been my stay in the midst of persecution and neglect which I have received from the greater portion of my former friends and co-religionists. Had my success been far less than it has, I could never have doubted the ultimate triumph of my principles. Our opposers have ceased to look upon our labors as a mere experiment, and have changed their tactics. Their chief effort is to keep the people from coming within our reach.

We have now a sisterhood of nine churches, with an aggregate membership of over four hundred, and six preachers besides some efficient speakers among our Elders. We have had a valuable accession of late—a bro. Beckwith, who came from England as a Wesleyan misssionary. He came to Jamaica about the time of my return, and entered the lists against me. Being thrown in each other's way, providentially, an opportunity was afforded for an explanation of our position, after which, the reading of bro. Campbell's work on Baptism fully settled his mind and he applied for baptism and united with us. He was educated at Oxford University and has had some twelve years experience in teaching in high schools and colleges in England. He had gathered a few pupils and intended getting up a boarding school. Having purchased this place with special reference to its adaptedness for a college or a high school, I could not but look upon the gift of this brother just at this time as an indication of Providence that we should enter at once upon this work. An invitation

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to come with his wife and pupils to Bloxburg was accepted and they are now with us. One great source of anxiety—the education of our children—is now removed and with it the occasion for sending them to America, which seemed for some time an urgent necessity We are now maturing plans for our institution to be called the Bloxburg High School. Besides a commodious and substantial dwelling, there are two other buildings on the premises, one of which is used for our chapel, and the other is well adapted for a dormitory and school room, but needs extensive repairs. For salubrity of climate and beauty of scenery a better place could hardly be selected. We are four thousand feet above the level of the sea. We have parted with the home I was fitting up in Kingston in part payment of Bloxburg, intending to make this our permanent home, though I spend a portion of the time in Kingston and continue to supply the church there.

We need help to fit up our building and to give our school a start, and also to aid our brethren who are devoting themselves to the work of preaching, most of whom are in very needy circumstances. For this two fold purpose I would like to visit the brotherhood as soon as there is a prospect of raising money, which I suppose will not be till political affairs become more settled.

I have been greatly interested in the success that has attended the efforts to rebuild the Bethany College. What at the time seemed a great calamity—the destruction of the old building—has been overruled for the greatest good. It must be gratifying to bro. Campbell to see an institution of such colossal proportions completed in his day, fit symbol of the greater work to which his life has been devoted.—Hundreds of thousands have already risen up to call him blessed, and generations yet unborn will thank God for the day that gave him birth.

I am greatly obliged for the "Harbinger," which comes very regularly, though I do not get all that reach Kingston. When they come per English packet, via St. Thomas, they are charged fifty cents postage, I some times take them at that. There is a line of steamers direct from New York on the 20th of each month, by that line they only cost two cents. If you would do me the favor to give instructions to have "pr. Holt's steamer, via New York" put upon a corner of the wrapper, and also to have them sent about the 15th of the month, I will be much obliged. If that does not succeed, I must get them without covers or stitching, done up like a newspaper, and then I can take them out of the office, come as they may. It is a great privation to me to lose a number.

May I through you convey christian salutations to bro. Campbell and each member of your dear family, concerning each of whom I would

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to hear particularly, to bro. Pendleton and family, and such others of the Faculty as I am acquainted with, and to the entire company of the faithful at Bethany. To yourself and family and to bro. Pendleton Mrs. Beardslee also desires an affectionate remembrance.

I need not say how happy I shall be to hear from you. I can hardly hope for a letter from bro. Campbell, but if he will give me even a few lines and his autograph as a keepsake, I will feel much obliged.

As a tribute of grateful remembrance accept this from your affectionate bro. in Christ, J. O. Beardslee.

POST SCRIPT.

Kingston, 30th April, 1861.

Dear Sister Campbell—Since the accompanying letter was written I have received a letter from sister Brashear enclosing yours to her of Feb. 22nd. Its perusal has given me great pleasure and explained he receipt of $21 which lately came to hand, extra my salary. I am glad that my letter was completed before yours was received, as there will be stronger evidence of its being the promptings of my own heart. I am happy, however, in being able to acknowledge at the same time the obligation I am under to you and bro. Campbell for what you are pleased to call "a little love token." Though exceedingly acceptable *per se*, this view of it has greatly enhanced its value in my estimation. I am sure you will not blame sister B. for sending your letter to me. She well knew how much comfort its contents would give me, showing as it does the deep interest you all feel in the work in which I am engaged. I am sure the Lord hears your prayers and is transmuting all that is given for this mission into eternal gold.

Last Lord's day I baptized eight new converts at the Bloxburg Station and received two from the Baptists. Yesterday I had two applications, one from a Congregational church and one from a native Baptist church, to take them into our connection. I understand that the American Congregationalists have taken a vote to immerse all their candidates hereafter. The people have demanded it and I suppose to keep them from coming to me the ministers have been compelled to grant their request. It will not end as they hope, I am confident.

I am trembling in anticipation of the news that we will get by the Steamer momently looked for from N. Y., having recently heard of of the war like preparations between North and South. God save our beloved country.

Again with love to all, your Bro. J. O. Beardslee.

"What we wish for, we call good; what pleases us, holy."

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THE PEACE OF GOD.

We ask for Peace, O Lord!
Thy children ask thy Peace;
Not what the world calls rest,
That toil and care should cease;
That through bright sunny hours,
Calm life should fleet away,
And tranquil night should fade
In smiling day,—
It is not for such Peace that we would pray.

We ask for Peace, O Lord!
Yet not to stand secure,
Girt round with iron Pride,
Contented to endure;
Crushing the gentle strings,
That human hearts should know
Untouched by others' joys
Or others' woe;—
Thou, O Lord, wilt never teach us so.

We ask thy Peace, O Lord!
Through storm, and fear, and strife,
To light and guide us on
Through a long struggling life:
While no success or gain
Shall cheer the desperate fight,
Or nerve, what the world calls,
Our wasted might:
Yet pressing through the darkness to the light.

It is thine own, O Lord!
Who toil while others sleep:
Who sow with loving care
What other hands shall reap:
They lean on thee, entranced
In calm and perfect rest:
Give us that Peace, O Lord
Divine and blest,
Thou keepest for those hearts who love Thee best.

A. A. PROCTOR.

Do good with what thou hast, or it will do thee no good.

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THE AGED PASTOR.

He stands in the desk, that grave old man,
With an eye still bright, though his cheek is wan,
And his long white locks are backward rolled
From his noble brow of classic mould;
And his form, though bent by the weight of years,
Somewhat of its primal beauty wears.

He opens the page of the Sacred Word—
Not a whisper, nor low nor loud, is heard;
Even folly assumes a serious look,
As he readeth the word of the Holy book;
And the thoughtless and gay grow rev'rent there,
As he opens his lips in fervent prayer.

He stands as the grave old prophet stood,
Proclaiming the truth and the living God—
Pouring reproof on the ears of men,
Whose hearts are at ease in their folly and sin;
With a challenge of guilt still unforgiven,
To the soul unfitted, unmeet for heaven.

O, who can but honor that good old man,
As he neareth his three score years and ten—
Who hath made it the work of his life to bless
Our world in its woe and wickedness;
Still guiding the few who were wont to stray
In the paths of sin, to the narrow way.

With a kindly heart to the lapsing years,
He hath shared your joys, he hath wiped your tears,
He hath bound the wreath on the brow of the bride,
He hath stood by the couch when loved ones died,
Pointing the soul to a glorious Heaven,
As the ties which bound it to earth were riven.

Methinks you'll weep, another day,
When the good old man has passed away;
When the last of his ebbing sands have run,
When his labor is o'er and his work is done;
Who'll care for the flock and keep the fold,
When his pulse is still and his heart is cold?

We'll miss him then; every look and tone
So familiar now, forever gone,
Will thrill the heart with inward pain,
And ye'll long listen for them in vain;
When a stranger form and a stranger face
Shall stand in your honored pastor's place.

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OBITUARY NOTICES.

Died, on the 29th of April, 1861, at his residence, in Buckingham co., Va., Bro. Wm. B. Phillips, aged about 71 years. He was in the enjoyment of a large portion of health and strength, and bid fair to live to be very old, when he was attacked by typhoid pneumonia, which, in a few days, closed his earthly existence.

Being accustomed to prescribe for himself when slightly unwell, and being unaware of the nature of the disease under which he was laboring, he neglected to call a physician, until it was too late to afford him any relief.

Brother Phillips was one of the most candid, sincere, honest and kind-hearted men that I have ever known. It was refreshing to meet occasionally with one so unsophisticated and unselfish, who seemed never to have entertained the thought of injuring a human being, but who was always ready to extend a helping hand to those who were needy. Upright in his intentions, and transparent in his character, he seemed to be unable to comprehend the mystery of deceit and dishonesty by which the conduct of too many are influenced and directed; and therefore, by reposing too much confidence in men, he suffered pecuniarily to some extent, but such was his diligence and energy that he accumulated considerable property, which, after spending much on the education of his children, he left to be equitably divided among them.

Brother Phillips, though a sober, moral and useful member of society, did not confess the Lord Jesus in baptism until after the death of his wife. After his connection with the church, he was unwavering in his fidelity, and liberal in his contributions.

A short time before his death, he declared that he had never doubted his acceptance by the Lord, since he was baptized; and that he had no more fear of dying, than he had of retiring to his bed to sleep. Entreating his children not to grieve for him, he peacefully, and without a groan, passed away from earth.

Mark the perfect (or sincere) man, and behold the upright, for the end of that man is peace. Psalm xxxvii. 37. The righteous perisheth, and no man layeth it to heart—and merciful men are taken away, considering that the righteous is taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness. Is. lvii. 1, 2.

R. L. C.

Died, at Rising Sun, Ind., on the 18th May, of congestion of the brain, Bro Thomas Summers, in the fifty-fourth year of his age. The deceased was born in the city of Philadelphia, and removed to Cincinnati in 1814, and thence to Rising Sun in 1827. In 1832 he was married to Nancy, daughter of John and Elizabeth Tait, and the same year was admitted to the privileges of the "kingdom of Heaven," under the preaching of Bro. James Challen, at which time the church was organized, with twenty-one members. Bro. Summers, from the commencement of his Christian life to the hour of his death, sustained, to the church the relation of one of its most consistent and earnest supporters.

The funeral service took place at the Christian chapel; and the large audience present, to sympathize with the bereaved family, attested the affection and esteem in which our brother was held by all classes in the community.—He died in the full confidence of the faith of the gospel, and we drop the tear of sympathy with the afflicted family, in the hope that they may all be reunited with the dear departed one, in the land where parting shall be no more, and where sorrow and disappointment shall never come.

M. C. Tiers.

Died, very suddenly, of disease of the heart, in Putah, Solano co., Cal., on the 28th March, Alexander C. Porter, only son of Nathan and Cassandria Porter, aged 36 years. He confessed his Lord and was immersed into his name when a student at Bethany College, and adorned his Christian profession by an exemplary life and chaste conversation, until the day of his death. His death eaves our aged brother and sister to mourn the loss of their anticipated prop and stay in feeble old age. But they mourn not as they that are without hope.

John Udell.

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MILLENNIAL HARBINGER:

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VERBOSE LOGOMACHIES.

There is a verbose logomachy—an unprofitable war of words yet somewhat rife, in and around Jacksonville, Illinois. "*The word alone* theory," and "*the Spirit alone* theory," are mere vagaries of visionary speculatists. We coincide with neither. As to the Spirit of God *alone*, or the Word of God *alone*, the Sacred Scriptures are silent as the dead. As to the *impact*, or impression of one naked Spirit upon another naked Spirit, the Bible is equally silent. And as to the immediate personal *contact* of two spirits, either good or evil, neither religion nor philosophy gives any satisfactory information. That God, who is Spirit absolute, *personally touches the head, heart* or *person*, of any human being, has never been demonstrated, to my satisfaction, at least; and I presume to say, not to the satisfaction of any other man who is *compos mentis*—of sound judgment and discrimination.

The Gospel is the power of God to salvation to every one who cordially receives or obeys it. It is nowhere said in Holy Writ, that the *Spirit alone*, nor that the *word alone* regenerates, sanctifies or saves any human being. The Great Teacher prayed not his Father to sanctify his people, or his disciples, by the Holy Spirit; but he did pray "sanctify them," (his disciples,) "*through*" or "*by the truth*."

The word of life is a potent oracle, and a superlatively alluring argument. It is sharper than any two edged sword. "The word of God works effectually in them that believe it." 1 Thess. 2, 13. "The

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word of God is *living* and *powerful*, sharper than any two edged sword, piercing even to the separation of soul and spirit, of the joints and marrow, and is a discerner (a critic,) of the thoughts and the intents of the heart." Heb. 4, 12. Arguments are *motives* both with God and men. He is moved by his own arguments, and by our arguments. And so is man, created in His image.

That any man can rationally, voluntarily, morally or religiously, act without an extrinsic or an intrinsic argument or motive, no man has ever demonstrated; and I presume to say no man ever will.—Rational, moral and religious [illegible] are now, have been, and forever must be, the result of argument or motive, human or Divine.

The physical regeneration of some of the antique schools, was wholly miraculous. The subject of it was as passive as a human corpse; without thought, motive, volition or action, He could not resist being born again.

Creation, generation, recreation and regeneration, are each and every one of them *effects*. They may become causes of many series of effects, but they themselves were primarily effects. Hence, the creation of the material universe was the simple result, or product of a Divine sermon, or speech. But that speech was itself the offspring of a simple volition on the part of the Adorable Creator. "*Light be*," was the oracle, and *light* was the effect. The whole creation drama was but the imperative mood of the verb *to be*. I AM, is the root of all *being*. It is eternally the *indicative* mood, the present tense, and first person singular. There are but three personalities in the grammar of the universe. And there are but three personalities in Jehovah Elohim—*I*, *Thou* and *He*: the Adorable Godhead.

But does not the Father work or co-operate with the Son? Does not the Son co-operate with the Holy Spirit? And does not the Holy Spirit co-operate with both the Father and the Son? Need we to argue these questions? We presume to say emphatically, no!!

But as God created the universe by the *word* of his mouth, so he recreates, renews, or regenerates the human heart by the word of his mouth, that liveth and endureth forever. He spoke the universe into being, and he speaks the human soul into a new life. He does not regenerate man by the impress of his hand, but by the word of his mouth.

A *silent spirit* of any class, never created, never generated, or regenerated any being known, or reported to man.

Again; the speculations of philosophers of every category—religious or irreligious, never created, recreated, or annihilated any creature whatsoever. Hence, the vain and pointless labors of the tongue

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and of the pen of the mere speculative abstractionists—religious or irreligious.

But there is a species of pride, or perhaps, rather, of vanity, of superior intellect, peculiar discrimination, extraordinary perspicuity, that has precipitated some of our would be esteemed great and wise and good men, into theories, speculations and ultraisms, which, in the end, have irrecoverably beguiled and deluded both themselves and their associates.

We ought not, therefore, to encourage such adventurers, who are not satisfied with facts, but are ever launching out into theories or speculations on the most sacred, solemn and sublime themes of our most holy faith.

There is a pride of opinion—a pride of great presumed perspicuity of intellect, or of acquired knowledge, real or imagined, exceedingly dangerous to its possessor, and sometimes to the circle in which he moves. There are both the deceiver and the deceived, the deluder and the deluded; neither of which can ultimately profit himself or any one else.

Nor are they always conscious of the sophisms which they employ; nor have they any intention of deluding those who lend them a willing ear, and who greedily devour their every utterance.

Paul's commandment to his beloved son Timothy, is now quite as apposite and expedient to us and to our contemporary Timothies, as it was to Paul's son Timothy in the year of Grace 65 or 66. His apostolic mission was to "*preach the Gospel*" to the Gentiles—our fathers. His plenary inspiration, and his apostolic authority, were altogether competent to accomplish all that was necessary to his mission. He had no use for Plato, nor for Plato's pupil—the renowned Aristotle, nor for Socrates, Apollo's wisest man that had ever lived till that day. He and Plato were, in our opinion, the most orthodox of Grecian sages, not excepting Solon, the Athenian lawgiver, the wisest of the Seven Wise Men of ancient Greece, and Apollo's wisest man that had ever lived. Their wisdom was only human wisdom; and that limited to and by earth and time, In these United States we can furnish Platos to order in some of our universities.

How spirits work on matter or on mind, has not been revealed by God to man; nor has any man by his superlative genius, ever found it out. There is no analogy between a man's working upon man, physically, intellectually, morally, or religiously, and the Holy Spirit's working upon a human spirit imprisoned in a human body. He is always a simpleton who positively dogmatizes on any opinion touching the *modus operandi* of an abstract spirit working upon an ab-

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stract spirit. It is happy for us that we are not necessitated to institute an enquiry upon the subject.

God is not *a spirit*, but *spirit absolute*. Spirits alone possess what is properly called *will*. But *what is will?* Who can define it?—Webster has given a whole column of definitions and exhibitions of this all potent monosyllable *will*. He traces it through a pedigree and genealogy, up to the Saxon *willan*, and the Gothic *wilyan*, through some dozen of languages. *A self determining power of action or non-action*, according to the last and best dictate of our understanding or affection, is our best conception of that *power* called the *will*.

All arguments addressed to the will or to the affections of man, must be previously submitted to his understanding, and clearly adapted to its capacity, before he can appreciate or receive them; and he must embrace and cherish them in his heart, before he can enjoy them; and he must enjoy them before he can sincerely and affectionately press their claims upon the attention or reception of any one dear to him in consanguinity or affinity.

But this physical or metaphysical regeneration by a mere physical *impact of spirit upon spirit*, as the potter's hand upon the clay; or a theoretic speculative philosophy incubating the abstract reason of man, thereby impregnating it with new elements of thought, aims and motives of action, is wholly inefficient, and entirely without reason or revelation.

We flee from all these theories to the Gospel facts. And of these facts there are three that comprehend the Gospel of the grace of God. Paul is our beau ideal apostle to the Gentiles. There are in his Gospel three voluminous facts. 1st, Jesus the Christ, *died for our sins*. Therefore, if *in him* we have no sins on file against us, we are freed from all the penalties of sin. 2nd, He was buried. He was carried into the enemy's country, imprisoned and guarded. He lead captivity captive, and obtained eternal redemption for all who place themselves under his lordship and guidance.

3rd. But an embassy of angels, whose presence terrified the guards, opened the prison and conducted him out, leaving his grave apparel and his death robes behind him. He then and there revealed life and immortality in all their unfading glory. He then and there gave to us an assurance of hope of a splendid triumph over Sin and Satan, over death and the grave.

This gospel faith is the root and reason of gospel repentance, and not the fruit of it. Who ever repeated of as in against no person? We must realize the person against whom we have sinned, before we can repent of sinning against him. This is an almost self-evident truth. He that approaches God in any way, must first "believe that

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he exists;" and again, he must believe that he will, on some condition forgive sins, before he can ask him with any faith or confidence. Both regeneration and repentance, are the fruits or effects of faith.—"He that cometh to God" in any way or state of mind, "must first believe that God exists," and moreover, that he will hear and "reward them that diligently and with all their heart seek him."

Is not faith in God, or in man, whom we supplicate, indispensable to any and every approach to him? Did any man ever speak a language he never heard? Did any man ever believe a report he never heard or read? Did ever any man repent of a sin of which he was never conscious? There is a Divine reason for every Divine oracle in the volumes of Revelation. Man is never commanded to be born again. But he is commanded to repent, and he is commanded to believe the Gospel. This belief of the Gospel revolutionizes his whole life.

No man was ever commanded to be born again, or to be regenerated. This is an inconvertible fact of great significance. The belief of the Gospel in order to evangelical repentance, is preached; but regeneration was never preached by the Lord Jesus Christ, or by any of his apostles, in any sermon, lecture or address found in the New Testament. During his personal ministry, he had one conversation with a Jewish ruler called Nicodemus—and to expose his ignorance of himself and his cotemporaries, he simply told him he must be born again before he could discern or enter into his Kingdom.

What a host of preachers now living, have so mistaken the point and the design of his exposing the ignorance of the Jewish Rabbi, that they must regard every sinner as a representative of Dr. Nicodemus! And, of course, they must preach to him *regeneration.*

Who ever read a sermon of any one of the apostles upon regeneration? Did Peter, the great apostle to the Jews, or Paul, the great apostle to the Gentiles, ever preach *regeneration* to any congregation or assembly that they addressed? Not once. No, not once, so far as the New Testament speaks.

Indeed, the word *regeneration* is found but twice in the New Testament. Once it represents the *resurrection*; (Matthew, 19, 28,) and once it represents *baptism*—with the prefix *washing*—"*the washing of the new birth.*" Titus, 3, 5. This is its whole currency in the christian Scriptures. What a mist has been thrown over this word, and over the whole subject, by learned and unlearned theorists!

That there is, and must be, a change of views on the part of every alien, both of himself and of the person, mission, work and sacrifice of the Lord Jesus Christ, before he can vow eternal allegiance to him,

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and submit to his government and direction, there rests not a doubt in the mind or heart of any enlightened christian, or disciple of the Lord Jesus, the Christ. But let us call bible themes by bible names.

On the day of Pentecost, when Peter delivered the opening speech of Messiah's reign, and when sent to preach the gospel to Cornelius and the Gentiles, the word *regeneration*, or *the New Birth*, is not once named. Indeed, it is not once alluded to in all the reported sermons, or public addresses of the apostles found in the New Testament.

We have, indeed, time out of mind, preached faith, repentance and baptism, as essential to any human being's admission into the true Church and Kingdom of the Lord Jesus Christ. The author of the Christian Institution, has ordained three *positive institutions* in his Kingdom. These are Baptism into the name of the Father, the Son and the Holy Spirit—the Lord's Day—and the Lord's Supper. There is no legitimate church of the Lord Jesus Christ, in which these three institutions are not duly celebrated according to New Testament usage, in their proper time and place.

As to the rationale, or Divine reason of these institutions, they commend themselves to every enlightened bible student. We, on professing our faith in the person, mission and sacrifice of the Lord Jesus Christ, confess our faith, not merely in the facts of his history, but also in the design of his life, death, burial, resurrection, ascension and coronation, or glorification, as the Son of Mary and the Son of God; constituted now the reigning Monarch of Creation, and the ultimate Judge of angels and of men.

The everlasting theme of modern regeneration, *before faith or after faith*, is now, and has long been, a standing dish of controversy amongst the modern Rabbis. It is a palpable scandal on the literature, science and religion of Roman, Anglican and American christendom. It is superlatively puerile. An infant shuts its mouth on *ab*, and opens it upon *ba*: whence the Hebrews instituted *abba* as the representative of father. By and by it twice opens its mouth on ma-ma, and our Anglo-Saxon mothers made *mama* represent mother. So we coin words, and our children learn them. Even our pulpit Rabbis must claim honor for mooting the question *whether faith precedes repentance, or repentance faith.* Amongst the more learned, whether *metanoeeo* precedes metamelomai; or whether metamelomai precedes *metanoeeo?* They are, indeed, both represented in the common version by the word *repent.* This is unjust to the English reader.—Where there are two distinct words in the Greek original, there should be two distinct words in every faithful version of them. The Lord Jesus, or his apostles, never commanded any man to *repent* in the sense of *metamelomai*, which merely indicates regret *after care or sorrow for*

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the past. The apostles always, in preaching the gospel, employed *metanoeoo* and *metanoia*, which indicates *reform* or *reformation*, or a changing of conduct or of life. This verb and its family, occur 58 times in the New Testament, improperly translated by the words *repent* and *repentance*, in the popular use of these words.

But the old Calvinian controversy more immediately mooted the question *whether faith preceded repentance, or repentance faith.* Had the Calvinists in their controversies more freely consulted the original, rather than Saint Augustine or Saint Athanasius, they could not have so bewildered themselves and their cotemporaries in the notion that repentance preceded faith. It is almost a self-evident proposition, that a man must either know or believe that he has in some act offended God or man, before he can be rationally sorry or penitent on account of that act.

No man can be sorry or penitent for any act of which he is not, or never was conscious. He must either know or be assured that he has sinned, in any given case, before he can repent of it. *Either knowledge or faith must therefore precede any repentance*

The mere order of words in a sentence, cannot always decide their precedency in sense: the first may be last, or the last may be first in their *logical* relations. "Repent of your sins and believe the gospel," or, "believe the gospel and repent of your sins," may be equally apposite on certain occasions, with certain persons. But in the natural course of things, or of the acts of the human mind, we must believe not only that God exists, but also realize that we have sinned against him, before we can repent of that sin. Such is the Divine constitution of the human mind, and who can change it!

We have two different words in the original christian scriptures, unfortunately, represented by one and the self same English word.—these are *metamelomai* and *metanoeoo*, both translated into our language by one and the same word, *repent* This is a *positive* and a grievous error. The former occurs but *five* times, and in our present living tongue, ought to be always translated by our word *regret.* The latter occurs *thirty four* times, and in the common version translated *repent;* and the noun *metanoia,* occurs twenty-four times, and always translated by the word *repentance.* This is a grammatical quandary. *Repentance is not reformation—nor reformation, repentance.* Repentance legitimately indicates mere sorrow for anything said or done, or grief of mind; but change of purpose, change of conduct, change of life or change of character, are very distinguishable from sorrow, regret, painful reflections on the past, or self crimination.

When Judas saw that the Jewish Senate or elders, had condemned Jesus to death, he bitterly repented—confessed his sin in betraying

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him, and went out and hanged himself. This was *sincere repentance.* But this sincere repentance is in Greek *metameleia*, and not *metanoia. Grief or sorrow for the past, because of consequences*, is the poles apart from a change of purpose, a *renewal of heart, and a reformation of life.* The former is fitly called "*legal* repentance"—the latter "*evangelical* repentance," or a change of life according to the gospel.

That either evangelical repentance or regeneration does, or can, antecede or antedate faith in God, or the belief of the gospel, has never yet been satisfactorily demonstrated to my mind. I am aware that the celebrated Saint Augustine, bishop of Hippo—by no means a hypochondriac, though sometimes, perhaps, writing hypochondriacally, in plain English, with depressed spirits; I say I am aware that he gave to John Calvin,—a man that I have long respected as the master spirit of genuine Protestantism—a little curl or waving sinuosity.—That the God of the Bible—the only true and living God, is a *sovereign*, or that he does whatsoever pleases him in the armies of the universe, I am constrained to believe. But that he employs means, and adapts means to ends, is not to be reasonably questioned or doubted by any compos mentis, or sound mind, in his vast universe. He generated the universe by a protracted speech. He has employed speech in creation; and he employs speech in recreation and regeneration.—Where no revelation is, there is no creation. There is on record given a stupendous oracle, superlatively eloquent and instructive. The beloved John was the medium through whom it was communicated to us. It is in these superlatively eloquent and suggestive words—"In the Beginning was the WORD, and the WORD was with God, and the WORD was God. He was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shone in the darkness, and the darkness admitted it not.*

The greatest instrumentality in this universe is *the word of God*, whether in generation or in regeneration. Without it nothing was, nothing is created, or recreated; generated or regenerated. Generation or regeneration, creation or recreation, is *instrumentally* through, or by, the word of God. Where it is not enunciated, heard or believed, it is as though it were not; and, therefore, cannot work in, on or upon any rational, moral or religious subject or object.

This being admitted, the scholastic questions and debates on metaphysical regeneration, are satisfactorily decided. We need only add to the agitated or perplexed mind another fact. It is this: *whatever is necessary in any one case of regeneration, is necessary in every case.*

*Boothroyd, and Bernard.

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Hence in the creation drama, *every thing that was created, was created by one and the same instrumentality.* Need I add, that instrumentality was simply and alone the word, the oracle of the living and life giving God.

We have in this inquisitive age, a species of virtuosos, who are not only inquisitive, but rather extraordinarily dogmatic. Like some mothers, they so fondle and caress their tender bantlings, that they more than imagine them to be the beau ideals of all beauty and genius. Men who are heads of large families, cannot so caress and idolize their children, as those who have an only son and an only daughter.

But the honest and inquisitive searcher after the truth, the whole truth, and nothing but the truth, not only prays that he may discover it, but that he may be led by it, cheered by it, energized by it; and through it be purified and prepared to enjoy the society of the true elite, the honorable peers, the august principalities, and the glorified powers of the everlasting kingdom of kingdoms, in which shall be assembled every noble spirit—human, angelic, cherubic and seraphic, in all the unmeasured realms of the celestial and eternal universe.—Who that has an ear to hear, an eye to see, or a heart to cherish and appreciate such ranks and dignities, such splendor and glory, would not deny every sinful impulse, passion or temptation, that might beguile, allure, or seduce him into the devious path that terminates in the gulf of irremediable ruin! A. C.

CHRISTIAN COMMUNION.

A REPLY TO THE WORK OF ROBERT HALL ON OPEN COMMUNION.

In condemning the practice of open communion, Mr. Booth had remarked thus:—"A sentiment so peculiar, and a conduct so uncommon, in regard to this institution, ought to be well supported by the testimony of the Holy Ghost. For were all the Christian churches in the world now asked, except those few who plead for free communion, whether they thought it lawful to admit unbaptized believers to the fellowship at the Lord's Table, there is reason to believe they would readily unite in the declaration of Paul; we have no such custom, neither the churches of God that were before us.—Yes, considering the novelty of their sentiments and conduct, and what a contradiction they are to the faith and order of the whole Christian Church; considering that it never was disputed, as far as I can learn, prior to the sixteenth century, by orthodox or heterodox, by Papist or Protestant, whether unbaptized believers should be admitted to the Lord's Table, they all agreeing in the contrary practice

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—however much they differed in matters of equal importance—it may be reasonably expected, and it is by us justly demanded, that the truth of their sentiment, and the rectitude of their conduct should be proved, *fully proved*, from the records of inspiration." To this passage from Booth, Hall replies, 1st, That it is merely an *argumentum ad verecundiam*—an attempt to overawe, by the weight of authority, without entering into the merits of the controversy. 2nd, That it comes with a bad grace from those (the Baptists) who have arraigned the practice, and revolted against the authority of the church, so far as later ages are concerned. 3rd, That as the validity of infant baptism was so generally admitted, there had been no reason or pretence for considering specially the dependence of communion on baptism. It is a very pretty quarrel betwixt them, and I do not feel deeply interested in serious interference. It is, however, but justice to Booth, to deny emphatically that he had any wish to overawe by *authority*, independent of the *merits* of the controversy, for he distinctly appeals to the statute book, to the records of inspiration, for the final decision of the question. But he does ask, and very properly so, that seeing convictions like his own, almost universally prevailed, that the evidence in favor of free communion should be well supported, most decided, and thorough going. As to the *revolt* of the Baptists, it was a revolt against ancient superstition and will-worship, and it might have been infinitely more successful, had the Baptists turned a deaf ear to such counsellors as Hall. Seduced by his eloquence, they have compromised with the old superstition of the flesh, and are rapidly loosing their distinctiveness and power as a body of witnesses for truth.

Mr. Hall then proceeds briefly to review the early ages of the church, intending to shew that a dangerous error concerning the meaning of baptism was unanimously held. In this manner he reasons: "The descent of the human mind from the Spirit to the letter, from what is vital and intellectual, to what is ritual and external in religion, is the true source of idolatry and superstition, in all the multifarious forms they have assumed; and as it began early to corrupt the religion of nature, or more properly of Patriarchal tradition, so it soon obscured the lustre, and destroyed the simplicity of the christian institute. In proportion as genuine devotion declined, the love of pomp and ceremony increased; the few and simple rites of Christianity were extolled beyond all reasonable bounds; new ones were invented, to which mysterious meanings were attached, till the religion of the New Testament became, in process of time, as insupportable a yoke as the Mosaic law. The first effects of this spirit are discernible in the ideas entertained of the ordinance so closely connected

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with the subject of the present treatise. From an erroneous interpretation of the figurative language of a few passages in Scripture, in which the sign is identified with the thing signified, very similar to the mistake which afterwards led to transubstantiation, it was universally supposed that baptism was invariably accompanied with a supernatural effect, which totally changed the state and character of the candidate, and constituted him a child of God, and an heir of the kingdom of heaven. Hence it was almost constantly denoted by the terms *illumination*, *regeneration*, and others expressive of the highest operations of the Spirit." "Justin Martyr, who flourished about the middle of the second century, confounds baptism with regeneration. 'Whoever,' says he, 'believe the things which are affirmed by us to be true, and promise to live accordingly, are afterwards conducted to a place where there is water, and are regenerated by the same method of regeneration which we have experienced.'* Theophilus, a contemporary writer, and the sixth Bishop of Antioch, holds the same language. Tertullian, the earliest and most learned of the Latin fathers, exclaims with rapture: 'O happy sacrament, by which being washed from the former sins of our blindness, we are delivered unto eternal life.'† And agreeably to the fantastic style of imagery which characterizes his writings, he appears to be particularly delighted with denominating Christians little fishes, who are born in water, and are safe only in that element." Suffice it to remark, that there is scarcely a writer in the three first centuries, to descend no lower, who has not spoken upon this subject in a manner which the advocate for strict communion, at least, would deem unscriptural and improper: scarcely one from whom we should not be taught to infer, that baptism was absolutely necessary to salvation."

Although we knew all this before, yet we are glad to have this testimony of Hall as a careful reader of the early fathers. In the three centuries, confessedly the purest in doctrines and morals, though many signs of degeneracy were revealed, the spiritual import of baptism maintained unquestioned dominion. To what other conclusion could men arrive who heard Apostolic teaching, or read Apostolic letters.—"Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptised shall be saved" (Mark xvi.) "Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii, 38.) "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts xxii. 16.) "Know ye not, that so many of us as were baptized

* Apol. p. 159. † De Baptismo, p. 224.

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into Jesus Christ, were baptized into his death; therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 3, 4.) "The like figure whereunto even baptism doth now save us, (not the putting away of the filth of the flesh) but the answer of a good conscience toward God, by the resurrection of Jesus Christ" (1 Peter, iii.) Finding baptism distinctly associated with faith, as one of the conditions of salvation —finding believers called upon to reform and be baptized for the remission of their sins—being taught, that as sure as the Lord changed his state by resurrection from the dead, so surely the "old man" of nature was crucified and buried by baptism into Christ, emerging into the newness of the resurrection of life, when he rose from the water in which his confession was made—being taught that baptism could do what Jewish ordinances never could accomplish, for they only purified the flesh, but baptism could reach the conscience with the peace of God—what other conclusion could they arrive at, save that the ordinance was spiritual in import, and connected with the salvation of the soul? If men would now read the Word of Life as if it were a book just come from heaven, forgetting for a little while all the sects and creeds which have been manufactured, surely they would arrive at a similar conclusion.

The gospel would be sounded abroad in primitive simplicity and majesty, and the river of life, which brought down the fullness of God from his throne, would make music as in the ancient time. In the day of his power, the people would be willing people, joyful volunteers under the Prince of Life, crowding by thousands to the place where the banners of his glory are waving.

Hall was grievously mistaken in supposing that the source of idolatry and superstition was the "descent of the human mind from the vital and the intellectual, to the ritual and external." The true spring of the evil has rather been the descent of the human mind from the divine to the human, from appointments of divine authority to systems or institutes constructed by the reason or imagination of man. While the Lord is our legislator, we are perfectly safe, whether he provide truth for the nurture of the intellect, or ordinances and ritualism for external worship. And certainly he has never legislated for man, the composite being, as if he were *all spirit*. He who gave to man his constitution, knew what an organized being required for the full development of his nature. God, in his perfect wisdom, has never treated man as if he were an abstraction, or a being of pure intellect; but all his dispensations have had reference and suitability to a being in whom the spirit which was given by divine inspiration, must both

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give and receive, through material organism. Such is the formation of this earthly lord of the lower empire, that whether he has communion with nature, or fellowship with the invisible world, his spirit must go forth and return through organs and avenues of matter. Happily for him, who else would have been shut up in his little planet, God has sent a testimony concerning spiritual realities which may be received by faith. For faith "cometh by hearing, and hearing by the Word of God." And through that word, brought into a right relation with God, man can learn by what ordinances his spiritual strength may grow, increasing with the increase of God.

The externalism and ritualism that became such a hideous nightmare in the Papal church, were ruinous to inward life, because they were formed in their own manufactory. The rites and ordinances through which they vainly sought divine fulness, were never appointed by the Divine Lawgiver, nor endorsed by inspired apostles. They walked amid "sparks of their own kindling," which could not prevent penal darkness from gradually closing round them. There were sculpture, painting, music, incense, procession, gorgeous vestments—all the things which belong to the religion of the animal or natural man; but faith, manly energy, fine morality, and elevated holiness, were gone into the wilderness with the persecuted. Nevertheless, though ritualism of human growth was and is the curse of the Papal church, intellectualism is the curse of the Protestant church, especially in the domain of Protestant dissent. Churches so-called, are masses of people gathered around a popular lecturer; but worship is abandoned to the superstitious. Teaching, which was shamefully neglected in the Romish church, is unduly exalted in the region of dissent. Now we want more ritualism, always providing it be of divine origin and authority. Let us have the regular celebration of the memorial supper on the Lord's-day, the prayers of the brethren rising heavenward like incense—more service of song in the house of the Lord—and in the midst of a worshiping people, the Lord will reveal himself in deeper and richer manifestation.

We have now traveled through one half of Mr. Hall's work, being the first part, in which he attempts to grapple with the arguments which had been advanced in favor of strict communion, In the second part of his work he proceeds to shew on what positive grounds he would rest the cause, and defend the practice of open or mixed communion. His first section is entitled, "Free Communion urged from the obligations of brotherly love." "In the last prayer our Savior uttered, in which he expressly includes all who should hereafter believe, he earnestly entreats that they may be all one, even as he and

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his Father were one, that the world might be furnished with a convincing evidence of his mission. For some ages the object of that prayer was realized in the harmony which prevailed amongst Christians, whose religion was a bond of union more strict and tender than the ties of consanguinity, and with the appellation of brethren they associated all the sentiments of endearment that relation implied. To see men of the most contrary character and habits, the learned and the rude, the most polished and the most uncultivated, the inhabitants of countries alienated from each other by institutions the most repugnant, and by contests the most violent, forgetting their ancient animosity, and blending into one mass, at the command of a person whom they have never seen, and who had ceased to be an inhabitant of this world, was an astonishing spectacle. Such a sudden assimilation of the most discordant materials, such love issuing from hearts naturally selfish, and giving birth to a new race and progeny, could be ascribed to nothing but a divine interposition; it was an experimental proof of the commencement of that kingdom of God, that celestial economy by which the powers of the future world are imparted to the present." "Were the children of the same parent, in consequence of the different construction they put on a disputed clause in their father's will to refuse to eat at the same table, or to drink out of the same cup, it would be ridiculous for them to pretend that their attachment for each other remained undiminished; nor is it less so for christians to assert that their withdrawing from communion with their brethren is no interruption to their mutual harmony and affection. It is a serious and awful interruption, and will ever be considered in that light, as long as the interior sentiments of the mind continue to be interpreted by their natural signs. I have known more instances than one of good men complaining of the uneasiness, I might say the anguish, they felt on those occasions, when they witnessed some of their most intimate friends, persons of exalted piety, compelled, after joining in the other branches of worship, to withdraw from the Lord's table, as though 'they had no part or lot in the matter.'"

In the spirit of the first passage now extracted from Hall, we fully coincide. The divine and all conquering unity of the early church, was the proof that Christ had fulfilled his promise, "Greater works than these shall ye do, because I go unto my Father." There would be a decided failure in the verification of this promise, if we looked merely to the super-human in physical manifestation. Greater works were not performed in healing the sick, casting out demons, calming the elements, or raising the dead. But when we survey the field of the super-human moral, we clearly behold the fulfillment of the promise. He who went unto his Father, sent the Paraclete, the Spirit of

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life and power, to inform and quicken the body with spiritual fire; and then, in the strength of that new and divine life, such labourers went forth into the harvest field of the earth as had never been produced either by the beggarly elements of the old law, or the elements of the world. Judaism had never seen their like, nor had they walked upon Roman ground, or breathed under Grecian skies. The great standing miracle of one church, resplendent in truth, holiness, and love, had more power than ten thousand exhibitions of mere physical energy. The beauty of the Lord was in the midst of them—he went forth conquering and to conquer—his arrows were sharp in the hearts of his enemies, and the people fell under him, slain that they might rise into a higher life. It was, indeed, a divine interposition, for *twice born* men were shaking the old world and loosening the foundations. The glory which God gave unto Christ, Christ had given unto them, and as he and the Father were one in essential Godhead and harmonious action, so the disciples were one in the fellowship of the divine nature, and one in the concord of their working—their action upon the world. Most dread is the responsibility resting upon those who marred the original unity, by departing from the faith and practice of the saints.

The second quotation from Hall is simply a repetition of the darkening fallacy which runs through his whole work. It could be said of all the brethren in the primitive church, "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ." They were "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The true reply to Hall simply is—The men you speak of are not brethren in the sense in which you speak of brotherhood. They differ in their moral foundations—and the difference is between flesh and spirit.—Though not disposed to deny what Christianity, in its ethical power, has done for all who believe in the Son of God, yet it remains forever true that brotherhood, in the deepest sense, takes for granted a common birth into the same family, life from one father, and birth from one mother. In the Scriptural sense of brotherhood, they are not *brethren* who are "differing about a clause in their Father's will; but some of them being born of God, are legitimate possessors of the family privileges, and true heirs of all the spiritual property reserved in the everlasting kingdom. On the contrary, whatever moral elevation there may be in those who are outside, and yet wish to partake at the same table, they are neither sons nor heirs, for they have never surrendered themselves to the obedience of the faith, and are not standing in a right relation towards God. If there are any who really

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feel "uneasiness and anguish" because they cannot sit at the same table with the baptized, let them qualify for that privilege by taking upon them sonship in the ancient manner; if their ignorance or unbelief stands in the way, they at least have the power (I do not say the right) to hold full communion with men of like faith with themselves; and what more can they desire, unless it is their wish to render other men unfaithful to the light which God has given them. If they are not able or willing to confess the Lord, as he was confessed in the ancient time of saints, martyrs and heroes, let them at least stand out of the way, clear their minds from cant and empty sentimental pretences, and not seek from the Lord's people the demolition of the fundamental ramparts, or the ruin of organic laws.

If any of those who are *inside* the few Baptist churches still abiding by ancient order, are troubled with uneasiness or anguish when they see their friends excluded from the Lord's Supper, they had better examine afresh their own standing, and see if they can discover on what intelligent and moral grounds they were baptized into the name of Father, Son and Holy Spirit. If it signified nothing, but was merely an empty human rite, let them cast away their fences, and leave the communion table open to all comers; not forgetting to confess their own shame in having performed a work of supererogation which served no moral purpose, and had no spiritual meaning in relation to condition or character. But if a renewed examination should (which may God grant) lead them to understand in deepest consciousness, that by a great divinely ordained reality, they changed their state before God; then, in such case, if they feel uneasiness about the exclusion of their friends, they will never dream about breaking down the fences—they will rather arise earnestly and besiege their friends and neighbors with arguments of faithfulness and tenderness, giving them no rest until they lead them to the meeting place where they may find God in Christ, and have the reconciliation sealed unto them in strong and abiding assurance.

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." There is strength and conviction in the reason and fulness of joy in the heart, when the pillars on which we lean have been reared by the power of God on foundations which are enduring.—*British Millennial Harbinger.*

"ALL things work together for good to them that love God." The promise is to them that *love* him. Let our hearts settle the question of loving God, and we have nothing to fear, but may safely expect all things will turn out well.

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AN ADDRESS DELIVERED BY L. LANSEN, LATE OF THE EPISCOPAL CHURCH.

In obedience to the request of wiser heads than my own, I arise, Christian brethren, to make a few remarks explanatory of the reasons which have induced my present appearance as an applicant for admission to church membership among you. Never, during the period of a long public life, have I ever addressed an audience with such mingled emotions of pleasure and pain. Pleasure, on account of having been brought, I humbly trust, to know and to do what I really believe to be the divine will. Pain, because the topic on which I have to speak must necessarily grieve the feelings of many in this large assembly whom I sincerely respect. Public rumor has made it known that I have lately retired from the Episcopal Church—a church in which from my infancy I was raised—christened—(so called)—confirmed—married—brought to repentance, and wherein I have spent twenty-five years of the best period of my life as a preacher of the gospel. Changes like these, whenever they occur, are matters of no trifling importance. They stand associated with consequences which end not with time. Both to the individual and to the church, their results are eternal. Most imperative, then, to the conscience, should be the reasons from which they originate, and their motive scrutinized with a severity of ordeal which will give peace on a death-bed, and confidence at the judgment.

I shall now proceed, in the form of two questions, to lay these reasons before you. Most sincerely do I pray that in so doing, I may say nothing unnecessarily to offend, or justly to be considered as an assault upon a people among whom have been found so many of my dearest earthly friends, and whom I shall ever hold in the highest respect. *Why* did I leave them? That is the first question. Having done so, why, in preference to all others, do I seek communion with you? This is the second.

In replying to the first, it was not because no real Christians were found to be within her pale—very far from this; for sure am I, after a close and long acquaintance with her, both in Europe and here, that if there be true piety on earth, it is to be found in her bosom. Her past has written for her a history in which she may exult. The Protestant world to this day stands indebted to her martyrs for the battles they fought in the defense of the truth. At her altars, too, have been raised the holiest saints this world has known. Hosts of holy

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men and women, whose lives we now read to fan the slumbering flames of our meagre devotion, teaching us, as they do, how a christian ought to live, and how he ought to die. Nor has "Ichabod" yet been written upon her portals; for to this very day are to be found in her communion thousands of God's true elect, upon whose hearts the flame of a true devotion burns, and whose daily lives give evidence of all that is lovely and of good report. This eulogy is her due, and justice to her on occasions like the present, should never be forgotten, lest ungenerous impressions be made upon the public mind.

Nor did I leave on account of any of those difficulties which so frequently arise to uproot the connection between a minister and his parish. I had none. Nor from want of friends or temporal support; for the dearest friends I have on earth are Episcopal, and, in addition salary, my income as the principal of a Female Institution, always supplied my every want. Nor was it through fickleness and love of change, or a reckless disregard of consequences to follow. I knew full well, and felt most deeply, that friends would be lost, professional standing lowered, motives impeached, stability challenged, party feelings excited, a new ministerial position to be secured—convenience given up, prospects sacrificed, and the success of a new adventure, at my time of life, a matter not certain. All these things cost me many a conflict and many a prayer; they made me look before I leaped, and challenged most severely my every thought and feeling, to see whether it was a matter originating only in whim and impulse, or an honest conviction of the will of God. What was it, then? Answer—CONSCIENCE, and conscience only. And as I shall answer at that dread day, when the secrets of all hearts shall be made known, I so announce it in the hearing of this gathered crowd. By what that conscience was troubled, I now proceed to state.

After a long and faithful laboring therewith, I found the system I had embraced presented impediments to that success in my ministry, which otherwise if a true minister of Christ—because the subject of promise—I had a right to expect. "Lo, I am with you," is the divine assurance. Much, doubtless, was owing to my own want of that eminent holiness which should ever characterize the preacher of the gospel. In seeing, however, the failure to be comparatively general among my brethren, I could not but be convinced that the Episcopal Church is not effecting, nor can she, in her present spiritual condition, accomplish the work of the world's conversion. With all the advantages she possesses, her antiquity, her intelligence, her wealth, here refinement, her learned ministry, her consolidated organization, she is as yet, hardly the fourth in the Union; while in Kentucky, in her numerical strength, she so falls behind them all that

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even her Bishop is obliged to put forth this sad declaration: "We cannot expect an increase except from the debris of other denominations." Among those impediments I found to be her religious forms and ceremonies. They are wholly unsuited to the educational tastes, and the spiritual wants of the present age. Extempore prayer being entirely excluded, I found the services to repel rather than invite, and they drove the people away for something which they felt more animating to the heart. I could, therefore, never reach the mass of the people, more particularly the poor, to whom the gospel is especially sent; and excellent as are many of their prayers, I found that by the law of habit, the tendency of their constant use, unless under special watchfulness, was to make many, even of my own communicants, mere formalist worbipers; who, while they were crying "precious Liturgy," drew nigh unto God with a mere lip service—the heart, as evidenced by the life, being far, far from Him. Episcopal congregations therefore, are, excepting in cities, always small, and so must remain, unless there be a wiser and more politic legislation, allowing her clergy, to a certain extent, to meet the innocent preferences of the people for a form of public service which, while it shall give no encouragement to the false flames of ignorance and rant, shall be better calculated to enkindle and keep alive the true devotion of the heart.

My exclusive claims to a valid ministry arrayed against me public sentiment, and often placed me in positions which prevented my usefulness in saving souls. Frequently invited into the pulpits of others, I was, by my system, obliged to refuse, unless permitted to introduce the prayer-book, at least so it is contended by most of her clergy; the validity of their ministry I was obliged to deny, and, therefore, forbidden to let them into mine. The denial of their right to preach at all, I was expected to maintain, for my system viewed them as heretical and schismatic; to unite with them in clerical labors, was rreason against Episcopacy, and a sin against Christ. Accustomed occasionally, to attend their service, I subjected myself to the charge of being a "no church man." I thus saw lost souls all around, to whom I was not permitted to offer life only through the medium of an *Episcopal* pulpit—souls whom I must save *canonically* or let them perish. Associated with these impediments stood another, which nothing on my part could possibly remove. My services were not only considered as formal, and my ministerial assumption offensive, but my system, in its *politics*, was ever looked upon as *anti-republican* in its principles, and *Romish* in its tendency. Prelacy and monarchy I ever found associated together in the public mind. The miter with the throne, the crosier with the scepter. The history of *Episcopacy* came laden with too sad

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a reminiscence to remove their present suspicions, and make them give it hearty welcome. I found them unwilling to forget those days when kings trembled at a bishop's power, and thrones fell prostrate at a prelate's nod. Unjust as this may be, in its application to the church as modernized in this country, it is an idea which time only can erase, because there is, also, a belief that inclination is dormant only from the lack of power—a belief, alas, so often strengthened by the Romish practice of many of its clergy, and their frequent secession to the Church of Rome. Episcopacy, as it now exists, can never become a favorite with a nation, the whole of whose institutions are purely republican. Hence, the smallness of her congregations must be looked upon as the expression of a public sentiment, which must ever retard her extensive success.

In connection with this, I labored under a difficulty more serious in its spiritual results; for her affairs, under the name of a vestry, are often under the control of unconverted men—men, some of whom, in their characters, are not even *moral*. This is a fact too public and too well known to be capable of denial. It has long been the topic public remark, the sneer of infidelity, the grief of the pious, and the scandal of the church. Were their duties only temporal it would be bad enough, but it is not so. Spiritual affairs, and those of the most vital character, come under their control. *They* recommend to the ministry, *they* call the pastor, they pay him, they dismiss him, they are the delegates who go to convention. They keep and make the laws to govern the church; they do more: even a *Bishop* cannot be consecrated without their assent. Often has my conscience been made wretched on this matter; but elected exclusively by the congregation, most of whom themselves are often non-professors, I could exercise no possible control over it. I felt wretchedly at times, knowing, as I did, that darkness had no fellowship with light, or "Christ with Belial."

I had no efficient discipline by which to exert a control over my members when their life was inconsistent with Christian profession, for acts of positive immorality, provided the "congregation were offended thereby." I could suspend from the table, but for the violation of those Christian obligations which were assumed in the *confirmation vow*; I was, unless on my own responsibility, utterly powerless. My people might, if they pleased, attend the ball-room, the theatre, the card table and the race course, and the next day demand the communion at my hands. I could only sigh in secret, and faithfully expostulate over the fearful *perjury* they were committing, on the solemn vow they had taken to "renounce the devil and all his works—the pomps and vanities of this wicked world." I found it

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vain for any minister to hope for much success in his pulpit, among the wicked, if in the moral clock of his people's daily history, the finger of the dial-plate pointed "twelve, when its bell struck one." That I had many a true saint to cheer my heart, I rejoice to tell, and to this day I owe them my grateful thanks. They were the solace of my ministry—some of them my spiritual children. They wrestled for me in their closets, comforted me in my despondency, cheered me in sorrows, strengthened me by their lives. I have left them with regret; but look forward with unutterable joy to that day when in heaven I shall meet them.

Thus far my difficulties had been ecclesiastical and spiritual: the others were doctrinal. I became convinced that her baptismal service taught the doctrine of baptismal regeneration, and that its system of sponsers was at variance with the Scripture; the following, as taken from her prayer book, prove both to be so: "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant, by thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church." Viewing, as most of her clergy do, this regeneration as a real spiritual influence, through which some *spiritual* seed, as it is called, is then placed in the infant, and which will germinate in its future life into all the realities of a new birth unto righteousness, I hold it as false in Scripture as untrue in fact. In using these words I often trembled while on my knees, fearing I was most solemnly lying before God, and this, together with the following, led me eventually to re-examine altogether the whole ground of the Baptist controversy. Bad as is its doctrine, its system of Godfathers and Godmothers in its morality, is infinitely worse. Vows the most solemn are frequently taken by those who, in character and inclination, are utterly unqualified ever to perform them. No religious profession is by the rubric required, either from the parent or those who become sponsors. The selection is left entirely to parental choice—the pastor having over it no legal control. If his conscience tronble, he may reject if he please; but it is on his own responsibility, and renders himself liable to ecclesiastical proceedings. The words put to the sponsors individually are—"Dost thou in the name of this child renounce the world, the flesh and the devil—the vain pomp and glory of this world, with all covetous desires of the flesh, so that those will not follow and be led by them? Answer—"I renounce them all, and by God's help will endeavor not to follow or be led by them." There, you perceive, is assumed the interests of the child's soul for time and for eternity—admitting the thing of itself to be applicable to our age, as supposed to be in the days of the martyrs, what a hindrance to min-

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isterial success must it become, and what a wretched and fatal hypocrisy when either parents or sponsor, as is often the case, are themselves unbelievers, and who, looking upon it as a mere matter of form, ever after, as I know to be the case, leave the child's spiritual interests to take their own chance as best they can—putting forth no practical concern whether it hereafter become a demon or an angel. I deeply regret the necessity I am under to allude to those facts, and I hope no Episcopalian present will view it as an ungenerous assault. I respect the Episcopal Church too highly ever to become her foe, and within her communion I have too many friends recklessly to wound them. I know many a true child of God who has assumed these obligations; but others are admitted, and of these it is I speak.

Such, my brethren, were some of the most prominent facts which I considered to be the impediments of my ministry, and by which my conscience had been long and sorely troubled, and which eventually led me to pen to my Bishop, then on his official visit to my parish, the following note:

"Rt. Rev. Sir: Having doubts in my mind which may eventually lead to my retirement from the ministry of the Episcopal Church, I beg you will not ask me to officiate to-morrow, as I think it my duty as an honest man, no more to appear in public until such are determined."

This was just two years ago. I at once resigned my parish, gave up school, and returned into privacy; gave myself to thorough investigation of the whole baptismal controversy, as though I had never read or preached on the subject at all. An immersionist like my Bishop, I had been for some time; but looking upon it as of not such importance as, at my time of life, to trouble the church, I silenced my misgiving by reference to those many good and learned men who practiced the contrary. It was with the *subject*, not the *act*, I felt most concerned. I was determined, therefore, to read and to know all that had been written by men of learning, *on both sides* of the question, for the past half century. I spared neither time nor money in the purchase of every book deserving a name. I had often had doubts, and come what would, I resolved they should be fully solved. With my Bible and my books, I shut myself up for a space of one year, to settle the matter with God and my conscience. The result to me was professionally humiliating. I came to the conclusion that my theological course, as taught in the schools, and my after reading, had been too much one-sided and partial; that the books put into the hands of divinity students by our tutors, are too limited in their extent and denominational in their bearing—the Episcopal themselves, forming no exception, as may be seen by the works recommended by

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the house of Bishops—Wall being the only standard on baptism. I became satisfied that all fair scriptural interpretation, classic usage, the history of the rite, as well as all honest philological criticism, made it certain that the entire immersion of a believer into the name of the Father, the Son, and the Holy Spirit, was the necessary act which the true import of the Word demanded, and that infant sprinkling was an error from Rome.

These being my conclusions—even had no other things existed—I could no longer continue a member of the Episcopal Church; therefore, just one year from this, I sent in my resignation to Bishop Smith, and was by him, at my own request, deposed from its ministry, and received the canonical testimony of standing and moral character, which in such cases are provided, and which I had a right to demand.

The question now came. What shall I do? I want a home; where shall I find it? Torn and riven by denominational party as in the present condition of Christ's professed people, and often among themselves such heart-burning disensions, I was troubled to know my positive duty. There were but two to which, with my sentiments, I possibly could go. In deciding this matter I resolved to take the New Testament as the only guide of my decision, and henceforth, the only director of my faith and practice. In so doing I felt assured I was standing upon a rock firm as the Omnipotent, durable as eternity. Guided by its light I faithfully, for several months, read and examined every objection which has been advanced, and became convinced that it is every professed element the Christian Church had the authority of Scripture and the authority of history—that it has been providentially raised up by Christ himself, to become the instrument of that reformation and that Christian unity for which the present distracted condition of the Protestant Church so loudly calls, and from want of which thus far has made Christianity a failure.

To aid in this great and glorious work is my only object in appearing again in public life. That professor lives to no purpose who lives to himself, who is not devoting the whole of his ability, his time, his talents, his money, his influence, his every moment of life, to his Master. Influenced by these truths, I, after two years' retirement, again appear before you in public life. I care not where I preach, in your streets or in your barns, your houses or your temples, to your rich or to your poor, the crowd or a few—only let me have your sympatihes and your prayers, a welcome to your hearts and a smile in your homes. Let me see that you feel that the work of the reformation can only be accomplished by the holiness of its advocates. Be you so eminent in all that is lovely and of good report that I may, in the gospel I proclaim, be able to point to your lives as the illustration of its

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superiority; then will I rejoice that I ever came among you and gladly spend and be spent in the advocacy and defence of those great scriptural principles which you avow, and which distinguish you as the professed church of Christ as developed in the New Testament.

WE REAP AS WE SOW.

In the great wonders of creation, the reproduction of plants holds a prominent place. Had the wisdom and power of God stayed at the creation of his kingdoms, all intelligences would have marvelled at the display. But when his creative energies advance to the mysterious point of wrapping up in the individuals of these kingdoms—animal and vegetable—seeds which invariably bring forth after their kind, the ground of wonder is enhanced beyond conception. How is it that through the agency of these seeds, the earth bringeth forth—"first the blade, then the ear, after that the full corn in the ear"—no human ken can learn; but observation ever attests that so it is. Since the miracle of creation, no plant has grown without seed—nor has any seed ever brought forth a plant different from its own kind. Farmers have sometimes thought that a grain they term cheat may come from wheat. The '*cheat*' however, is in the *idea*, not in the *grain*. Though not aiming directly to teach physical science, the Apostle has affirmed one of its truths when declaring that "whatsoever a man soweth, that shall he also reap." To this rule he makes no exception, because in fact there is none. Chess—the proper name for "cheat"—is as as distinct a grain as wheat—nor is there any better reason in its organization for believing that it may come from wheat, than that wheat may come from it. Each of these grains, like all others, reproduce their own kind and none other. Not only is this true generically, but it is even so specifically. Varieties from the same common plant propagate through their seeds the same distinct species. Let them be grown where a different variety can not mix with their peculiarities, and they are invariably reproduced. So much for the strict accuracy of all Bible statements, and for the sure foundation laid on which the sower may expect to reap.

In morals, however, the principle is just as true, and even more important. This is indeed the department to which the Apostle applies it. The literal seed is referred to, only to illustrate the spiritual. Vast as are the works of God, analogy and harmony pervade the whole. Hence the field for parable and illustration is broad, and well have the Saviour and his apostles cultivated it. Pressing all nature into his service, to give life and power to what otherwise might

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have seemed dry, didactic truths. Mark affirms that "without a parable" our Saviour "spake not unto them." Cause and effect are as closely united in morals as in Botany. Antecedents and means are equally essential in both departments. If it be downright folly for the sluggard to expect to reap where he has not sown—or for the free thinker to expect to "gather grapes of thorns," it is no less madness to look for virtue and happiness without diligently sowing and cultivating the pure seeds of TRUTH. Fail, from whatever cause, to put these into good soil, and you as certainly fail to reap their appropriate results, as that no effect can come without a cause. Knowing the inflexibility of this principle, our Saviour admonished his audiences to *take heed* how they heard. And in view of the same great law, the Apostle says—"Though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed." How forcibly do these scriptures attest the preciousness and sacredness of God's truth! Surely the other apostle did not err in charging us to contend most earnestly "for the faith which was once delivered unto the saints." (Jude, 3 v.) As the cause runs directly into the effects, as the means invariably control the results, so it is of incalculable importance that these antecedents should be pure and true.

In the light of a principle like this—clear as the sun—how foolish do all compromises of truth appear? After the farmer has been at much pains and expense to secure and purify his seeds, go and ask him to compromise them into vile adulteration, and he will laugh you to scorn, while at the same time he might be seduced into a more dangerous compromise of truth and principle. Strangely, men who ought to know better, too often yield to a principle which as certainly blasts their prospects of fruit, as when they cast away their last germinating seed. Nothing but harm can ever come from yielding truth to please any man; nor can it be done but at the expense of integrity.

All persons, especially preachers, are witnesses for God. Hence they dare not in any way modify one particular of his testimony. In doing so, they become false witnesses, and must incur his just penalties. Sworn as they are not merely to speak the truth, but the whole *truth*, they are recreant in withholding any part of it. Paul was pure from the blood of souls, because he had not shunned to declare any part of God's counsel. To be less faithful, is to be the agent of far more wrong, than not to preach at all. Rather than withhold any part of the message, or modify it in the least degree, let the embassador resign his charge and retire from the field. No agency is more certain to peril a good cause at the bar, than a timid, temporizing wit-

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ness. Far better never call such an one upon the stand. Even so with the gospel. Leave out any portion of it, and the whole system is deformed. By keeping back a part of the price, and then that part of the truth, Ananias produced a false impression, and thereby lied to the Holy Ghost. How often the same thing in principle is re-enacted in modern times, none but God may know.

A dying man, a few years ago, was asked what he considered the strongest argument in favor of Christianity, and replied "that an unfaithful priesthood has not long since been able to exterminate the system from the earth." May the Lord help us to know, to love, to proclaim, and to live his truth, his whole truth, and nothing but his truth.—*Presbyterian Witness.*

PLEA FOR REFORMATION.—No. 7.

VI. With a view to promote this most desirable and scriptural scheme of union, it is proposed *to drop all theological technicalities* which are but the property of parties and speculatists—and return to a *pure speech*, even the language and diction of the Holy Spirit.

Language—its origin, history, uses and abuses—opens an interesting chapter, which, were we even competent to the task, we dare not enter on here. We can only hint at the question, as bearing on the subject in hand, Once "the whole earth was of one language."—Then the human family were one. But they were banded together for evil. Language was a bond of union, and a magazine of power for rebellion against God: and *to destroy their power, God broke their unity of speech. As from one language to many was the road to division, so from many languages to one is the road to union.* Hence it was a significant prediction of Zephaniah, "I will turn to the people a pure language, that they may all call on the name of the Lord to serve him with one consent."* In things spiritual and divine, of which we know nothing except as they are revealed to us, we are necessarily shut up to the "words which the Holy Spirit teacheth."—Among men when any one attempts to speak or write on grave questions, he asks, as a matter of fairness, that he *be judged by his own words.* Surely it were presumption bordering on blasphemy, to deny to the author of language the right to speak *in his own words* to the benighted sons of men! Paul felt the importance of this when he said to Timothy, "Hold fast the form of sound words."† And again, "If any man teach otherwise, and consent not to wholesome words, even

*Zeph. 3, 9. †2 Tim. 1, 13,

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the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputing of men of corrupt minds," &c.* The connexion between *one language* and *one spirit*, he has intimated in another passage: "Now I beseech you, brethren, by our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that you be *perfectly joined together* in the *same mind*, and in the same judgment."†

But language is capable of great perversions. We may note instances every day, of the false use of words, and the false meaning communicated. The barbarous and bloody duel is an "affair of honor." A man who has the moral courage to reject a challenge, is a *coward*, while he who dare not brave a false public sentiment, is a "gentleman of honor." The scoffer at religion is a "liberal" man. Men of loose creed, and base indifferentism, who call darkness light, are men of "charity." The grossest and silliest materialism wears the name of *spiritualism*. Free-love abominations are covered by the specious name of "affinities," and midnight revelings, always irreligious, and frequently demoralizing, are transformed into "social levees." Sins are "*misdirections*." *Hell* is a word not to be named to ears polite: it is a *sphere*, rather dark, but admitting of considerable comfort to the occupants, and affording an encouraging prospect of speedy progress to a higher circle!

We need not wonder, therefore, if, in the early ages of Christianity, with a language capable of expressing the finest shades of thought, and with minds trained to philosophical subtlety, the "pure speech" of the primitive church was forsaken for "vain janglings." Neither should it be a matter of surprise, that it proves a difficult task to recover the church out of these mischievous confusions of speech, and restore to her the pure language of inspiration.

The perversions and abuses of language which now tend to foment and to perpetuate divisions, may be ranked under two heads:

1. Scripture terms misapplied.

2. Unscriptural terms used as standard expressions of religious truth.

1. We give some specimens of the first class. *Religion* which, in scripture usage, refers to *a life*, is now often used to express a psychological condition or phenomenon. Hence we constantly hear of *experiencing* religion, *feeling* religion in the soul, etc, but seldom do we hear of that "pure and undefiled religion" so beautifully delineated by James.‡ *Regeneration* is but twice used in the New Tes-

*1 Tim. 6. 3–5. †1 Cor. 1. 10. ‡James, 1. 26, 27.

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tament, and but once in application to individuals. There is not a sermon on regeneration in all the bible. Yet this has become a party watchword, and theories of regeneration divide good people, even of the same creed, into sects. Now we certainly do not desire to undervalue that great change "from darkness to light, and from the power of Satan to God," without which there is no "forgiveness of sins," nor "inheritance among the sanctified." But we do mean to say, that a term but twice used in the scriptures, could never thus become a bone of contention but by a departure from the "form of sound words." *Heresy*, in the New Testament, means *sect*, and sects are numbered among the "works of the flesh:" but these very sects curl their lips as they pronounce this word, as a word of doom against some *doctrine* or *opinion* which they dislike! *Bishop* and *Elder* are used interchangeably in the New Testament: yet we have two great parties built on these words, dividing the religious world by a question of ecclesiastical politics. *Baptist* means *one who baptizes*, and is applied in the New Testament to *one person only*; yet it has become the name of a great religious party, which uses the word as a Bible name for their organizations. They would fain give to the Church of Christ the name of one who confessed himself unworthy to loose the sandals of the Messiah. They would array the whole kingdom of God under the patronage of an official name, although it was said concerning him that wore it, "the least in the kingdom of heaven is greater than he."* Let these suffice as specimens under the first head. The thoughtful reader will readily see how these departures from a pure speech "gender strifes."

2. Under the second head, we mention such unscriptural terms as Unity of the Godhead, Trinity in Unity, Eternal Sonship, Eternal Procession of the Holy Ghost, General Atonement, Particular Atonement, Particular Election, Unconditional Election and Reprobation, Total Depravity, Effectual Calling, Original Sin, Sovereign Grace, Special and direct operations of the Holy Ghost, Efficacy of the Sacraments, Baptismal Regeneration, Free Will, Infant Membership, Confirmation, Open Communion, Close Communion.

Now the question is not whether what is meant by these terms, is true. Some of the ideas sought to be expressed, we accept; others, we reject. But whether true or false, they are *human technicalities*, and not distinctions divinely made. Wherever they are in vogue, there will be more theology than religion, and quite as much philosophy as theology. The best reasonings employed in their defense are to sinful hearts but moonbeams playing among icebergs—a splen-

*Matt. 11. 11.

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did mockery. They are unknown to the New Testament. A man may be a christian and know nothing about them. He may know all about them, and not be a christian. They are party watchwords, whose most important office is to divide and alienate the children of God.

There was a time, in the history of the tribes of Israel, when i was unorthodox to be an Ephraimite. The orthodox Gileadites waited at the passes of Jordan, and asked every one that came to pass, *Art thou an Ephraimite?* If he said *Nay*, then they said "Say now *Shibboleth*:" But the Ephraimites "could not frame to pronounce it right," but said *Sibboleth*. And every one that said Sibboleth, was taken and slain. Need I trace the analogy? These denominational watchwords are so many Shibboleths, and the unfortunate man *who cannot frame to pronounce them right*, must die the death!

We are often told that such intense denominationalism is passing away. In many localities it is. But why? Because for thirty years the Disciples have agitated the whole religious community on this question, and have insisted on ignoring all these human distinctions, and on a return to a pure speech, to the form of sound words delivered by the Apostles. The happy effects of this course in healing alienations, reconciling differences, and promoting harmony among the people of God, we have proved in so many instances, that we feel the utmost confidence in recommending it as a needful oil to be poured on the troubled waters of sectarian strife. The word of Peace, from the Master's lips, will make even the winds and waves of sectarian strife obey him.

VI. The last feature of this plea for reformation, to which we now call attention is, *the common and universal priesthood of the members of the Church of God.* We ought not, perhaps, to insist on this as a *peculiar* feature, since what we mean by it is more or less admitted by many Protestant denominations: and yet it is, in some respects, peculiar, as will be seen when we make a full statement of it.

We have no distinction of *clergy* and *laity*, "One is your master, even Christ; *and all ye are brethren.*"* The christian is the highest style of man. He is, by virtue of discipleship, a king and a priest to God, and is entitled to offer spiritual sacrifices on the altar of God. He may and must, of right, as a christian, to the full extent of his ability, promote the interests of the kingdom of Christ. The work of the Lord's vineyard is left in the hands of no special class. True, there must be order in the church of God. Hence, apostolic teaching

*Matt. 23. 8.

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requires the appointment of Deacons, to attend to the temporal interests of the church: Bishops or Presbyters, to feed the flock, and oversee their movements and interests; and Evangelists to go forth and preach the gospel, raise up churches, set them in order, and by their prudence and weight of character, to promote the peace and advance the general interests of the churches. But Bishops and Deacons belong to every properly organized church, and are chosen by every church for itself. Evangelists are chosen by any number of churches, in the midst of which they are to labor, voluntarily agreeing to unite in such an appointment. There is, therefore, there can be, no ecclesiastical hierarchy developed—no ecclesiastical tyranny planted in our midst. It is the simple congregational government of the primitive church, where a plurality of pastors and deacons were the fathers and servants of the congregation—not "lords over God's heritage." Beyond this, we have no *government*, save the government of Jesus over each individual's conscience, heart and life. We have voluntary benevolent associations, in which the brethren in Districts, States, or Nations may, for the sake of convenience, and as a matter of expediency, combine their means, their wisdom and their prayers, for the spread of the gospel, or for the advancement of any good work. But all such associations are voluntary, and cannot interfere in any matter of doctrine or discipline. We thus seek to preserve the simplicity, equality and liberty of the primitive church, where there was neither Jew nor Greek, neither bond nor free, neither male nor female; for they were all one in Christ Jesus.

We are seeking, in a single word, for a complete return "in letter and in spirit, in principle and in practice," to the apostolic standard. Not content with coming out of Babylon, we wish to return to Jerusalem, rebuild the temple and the walls, and restore the law and the ordinances of God. Rejoicing in all that Protestantism has already wrought, we would redeem it from its errors and disgraces, and fully justify the great Protestant movement before Roman Catholics and infidels, by more perfectly accomplishing its promises and its hopes.

I. E.

WHAT we want, to make us contented and happy and to give our lives a "daily beauty" is to realize our union with Christ and the Primitive Church, and to carry the consciousness of that unity with us into all our thoughts, words and acts.

THE highest calling a man can have is, to be a medium and representative of the life and love of the Primitive Church.

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THE CHRISTIAN WARFARE.

To be strong in the Lord and the power of his might, is not to be clothed in the wisdom and knowledge of this world, but to have on the celestial armor, the whole armor of God—to believe all that God has said, and do all that he commands.

The christian is opposed by innumerable enemies. He has enemies within. True, his mind and heart—his passions, appetites and propensities, should at all times be subject to the will of God; but they are not unfrequently misdirected. The mind at times is occupied with matters of an unholy character—the affections are often fixed on objects that tend to degrade, while the passions and appetites are wont to wander into forbidden paths, and riot in all the polluting influences of sin. The christian is required to conquer himself. He who does this is greater than he who takes a city. To do this effectually, is man's highest happiness, as well as his greatest glory.

The christian has enemies without. The world, lying in wickedness, under the dominion of the great adversary, is his enemy. To the world he cannot be reconciled. He cannot rejoice in the triumph of error—he cannot abide the progress of sin and iniquity. From his entrance into the Kingdom of the Lord Messiah, until the day of his departure from this world, is he solemnly pledged before God, to exalt the truth as it is in Jesus, and oppose whatever may stand in the way of its advancement. The pleasures, temptations and honors of this world, whatever their character or garb—whenever or wherever met with, are to be instantly spurned. There can be no compromise with the enemy. The world must submit to the government of the Prince of Peace, or suffer the punishment due transgression.

But in this warfare, it is important to know the leader of the valiant "soldiers of the cross." He is not the proudest prince or potentate of this world, not an angel, or an archangel, not the loftiest seraph or cherub in the presence of the living God. None of these are at the head of the christian host, making their way through ranks of enemies to the better land. Jesus, the bright and morning star, the chiefest among ten thousand—the one altogether lovely, is the leader of the glorious throng.

Much depends in the honr of battle, on him who leads the hosts, and directs their movements. He should possess wisdom, skill, and courage in no ordinary degree. Jesus is in possession of all wisdom, skill, knowledge and courage for every possible emergency. He came from heaven to earth, to lead such as believe and obey him,

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from earth to heaven. During the brief period he tabernacled with mortality, he accomplished the work of his Father—entered the grave—explored the dread domains of the king of ruin—ascended therefrom dragging triumphant at his chariot wheels, Death, ascended to God, and is crowned King of kings and Lord of lords. All intelligences in heaven, in earth and in the invisible world, being subject to him.

The battle ground is not in heaven, nor in the invisible world, but in this world. Here is the theatre of action—here the christian fights the good fight. When the grave closes over him, his labors have ended—no other field of action—his destiny is forever fixed.

The armor to be put on is celestial in character. It is compared to the armor worn by soldiers in ancient days, who went out to do battle for their country. The armor for the christian soldier is of God; the armor for the soldier of this world, is of fallen man—the one is spiritual, the other carnal—the one is enduring, the other corruptible.

The followers of Jesus are admonished to put on, not a part, but the *whole* armor of God. He must be shod with the preparation of the gospel of peace, girded with the girdle of truth, have on the breast-plate of righteousness—the shield of faith—the helmet which is the hope of salvation—taking the sword of the Spirit, which is the word of God—also praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.

The preparation of the gospel of peace, like the greaves worn by the Grecian and Roman soldier, will protect from the briars and brambles, the thorns and thistles of sin.

The girdle of truth will strengthen for the conflict. Truth strengthens, falsehood weakens—truth elevates, falsehood debases.

The breast-plate of righteousness protects the vitals from the shafts of the enemy. It consists in doing the will of the Saviour. How much there is to do—what a mighty work before the christian soldier. How brief the period in which the work is to be accomplished.—Hence, the necessity of being diligent in business, fervent in spirit, serving the Lord.

The shield of faith seems to be above all. Not that it is more important than all other weapons of defense—but it covers all—indicating, perhaps, that faith in Jesus Christ must permeate every action, that it may be pleasing to God—for without faith it is impossible to please him. All the fiery, poisonous darts of the enemy, are received on this, and turned to one side, or caused to fall harmless at the feet. In the hour of battle, much depends on the confidence reposed in the leader—in his courage and abilities. The soldiers of Hanni-

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bal, Cæsar, Alexander and the great Napoleon, had the utmost confidence in their proud chieftains. They, therefore, were invincible in battle. Have we full faith in Immanuel, our King? His wisdom, skill and courage, are unchallenged. He *will* lead us on to victory. Let us heed his commands, do his bidding—that we may in the end overcome.

The helmet, which is the hope of salvation, serves also as a protection. Faith is said to be the substance, or foundation of things hoped for. Without faith there can be no hope—faith is the deep, and broad and mighty foundation on which hope rests.

Hope is required in every vocation, and in every condition in society; especially, however, in engaging in the christian warfare. On the sea of life, when tempest-tossed; when surrounded with darkness; when about to be overwhelmed with sorrows and sufferings, hope, which enters within the vail, bears us up. The poet beautifully and truthfully sings:—

"'Tis but a vail that hangs between
The Saint and joys divine;
And beams of mercy oft are seen
Amidst its folds to shine.

When fainting pilgrims weep no more,
But 'mid their woes rejoice,
'Tis light from Heaven has saved the poor,
And raised the grateful voice.

When flames around the martyr's brow
Forbid his faith to fail,
The beams that on his features glow,
Come from within the vail;

And hourly doth that vail unfold
Some waiting saint to bless,
Whom Jesus summons to behold
His face in righteousness!

The angels bear them one by one,
To join the ransomed throng
Who round about the Eternal Throne,
Awake the Conqueror's song!

Their harps of gold we hear not now,
But soon the day will rise,
When vailed no more, we all shall know
The glories of the skies!"

The sword of the Spirit, which is the word of God, is both a defensive and offensive weapon. The keen edge, the sharp point—the ower and efficiency of this sword, are derived from the Spirit. It is

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heaven-made, heaven-tempered, and is to be taken and wielded, not by the Spirit, but by those who fight the battles of the Lord. This sword is double edged—is living and powerful—piercing to the dividing asunder of joints and marrow, of the soul and spirit—and is a discerner of the thoughts and intents of the heart.

Take it, christian soldier, just as it is. In the primitive, heroic days, it was full of power. By it the Apostles and Evangelists were successful in establishing the Kingdom of God, and in driving idolatry, paganism, vandalism, and every species of error from the land. Nothing could withstand those men of God, who preached the word, who knew nothing save Jesus Christ, and *him* crucified; who went everywhere holding forth the word of life to the lost and ruined inhabitants of earth. Take this glorious weapon, christian soldier; take no other—use no other—all others are carnal—of the earth earthy—are dull and powerless. By this shall you conquer.

Pray always. You feel your dependence on God. Hence, in the midst of the dangers and temptations which surround you, look to him in prayer. Acknowledge your nothingness in his sight—confess your sins before him—Call upon him for help. Still valiantly push forward, and finally you will attain to the rest which remains for the people of God. May God be with his people in this day of trial, as he ever has been—may he bear them up as on eagles wings—may he fold them in his everlasting arms, and shield them from the burning shafts of the wicked one. This will he do, so long as his commands are obeyed.

W. C. R.

A MOTHER'S INFLUENCE.

When first the mind of the child begins to expand, scarce an idea can enter it which is not colored by the moral and intellectual nature of the mother.

Long before the tongue can articulate, the young heart learns to respond to the parent's emotions, and blends its little being with hers, and drinks even from the maternal fountain the elements of future character and destiny.

Parents are not often aware how early and how rapidly the foundations of character are laid, and how slight a cause may determine the future course.

Whoever carefully observes the habits of children, will soon discover that much of their carelessness and inattention is only apparent.

We may soon learn from children's conversation with each other, that they are often pondering with deep earnestness, important mat-

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ters of which they have heard, and which were thought above their comprehension.

Young children are among the keenest observers; their eyes generally open to behold, their ears to listen, and they detect the slightest inconsistency between profession and conduct, and draw conclusions not unsuited to the intelligence of riper years. How unspeakably important is it, then, that the first dawning of the power of reflection should be watched and supplied only with its proper food, that the reason of the child should not be continually perplexed with an exhibition of conduct on the part of the mother, which is inconsistent with her professions and precepts; how necessary that all should strictly accord with righteousness and truth; that the mother herself should present an image of gentleness, truthfulness and purity, after which, by the power of sympathy, she will insensibly but most surely mould her child, and make it the transcript of herself.

Again, the power of a mother in determining the mature character, may be learned from the enduring influence of early impressions, and it shows how important is the trust which God has committed to a mother's hand, that in the arrangement of her duties, he has appointed her to the solemn task of writing the first lines upon the infant's soul—of making the earliest inscription upon an immortal tablet.

If a mother's duty is faithfully and prayerfully performed, it is seldom that a child will stray in after years beyond the power of redemption. Looking at the promise of God, and considering actual results, it is scarcely mere fancy to believe that a mother has power to weave round her child a spiritual charm, which no power of the adversary can fully destroy.

Does the child ever forget the prayer its mother taught it? Does the impression ever fade utterly away, which the mind receives when hearing the voice most loved of all invoking upon him a blessing, as she leaves him to repose?

Will he forget when he was led forth amid the beauties of summer, and his bosom glowed with delight as creation's glories opened to his view? Will he forget the solemnity that settled over his soul when the mother pointed to the bright heavens above him, and reminded him of that God, whose eye is over all? He may not forget the morning and evening prayer around the family altar, little as the scene at the time seems to impress him; he will remember the story of the infant Jesus, and the cross, the description of heaven, and the images of horror by which God has foreshadowed the miseries of hell.

These truths were intended by God deeply to impress the mind of the child, and, when learned from the lips of a christian mother, memory refuses to give them up, and when the child has become a man,

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and exposed to the world's vicissitudes and temptations, they will guard him more effectually than a triple shield.

It is the theory of some, that a person's memory retains forever what is written there; that though an impression may be buried beneath a crowd of others, it cannot be effaced. However this may be, we know that often when we least anticipate, some long forgotten thought or scene will start up from the grave of years, and stand out before the mind with all its original beauty or deformity. We know, too, that when even the present impresses us but feebly, that our earliest thoughts and feelings will still hold over us their own sweet spell.

When you meet your children, mothers, at the bar of Christ, and the record of early impressions is there unrolled, you will perceive how the first entries upon it were made by your own hands. They will stand there as yourselves have set them down, and the whole influence of your daily example will be unfolded before you. In that hour many streams of corruption which darkened and ruined their souls, will be traced back to their proper fountains in the weakness or unfaithfulness of mothers, and it will be found that not an hour has passed in which a mother has not written some sentence on the mind of her child, which eternity cannot efface. As every blow of the sculptor has its own share in the production of the finished statue, so does every word which the mother addresses to her child, aid in moulding its character for time and eternity.

Not more true is it that the mother is the source of the child's physical being, than that the moral and intellectual character will be by her moulded into forms which subsequent circumstances will with difficulty change.

Search where we will, we seldom find a man in whom there is not discernible the impress of maternal training. The interesting fact stands out everywhere apparent, that the greatness of the greatest has sprung from woman's intellect, and woman's cultivation.

Woman's mission is to mould society in its very germs, to shape the yielding twigs into forms which the trees must wear, and she therefore wields in this christian age an unequalled power.

Will any one point to one, only one, of life's countless features that wears not upon it the impress of woman's power—that feels not the effect of her taste, her caprices, her judgment, or her fancy?—There is not a single institution of Christendom which is placed above her control, that might not be revolutionized or demolished by her single will. It is not needful for woman's influence, that she should march in the ranks with the arms and uniform of a soldier, or that she should unsex herself in any of manhood's struggles. God has appointed her a station, in which, far beyond any other, she can

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wield a power peculiarly her own, an influence too spiritual to be avoided, and too strong to be withstood.

God has given to christian woman a crown of glory, and a sceptre of power. to be worn and wielded only in her own charmed sphere.—The moment she steps without that circle, she is a queen no longer; the sceptre crumbles, and the diadem falls. But as woman, as Christian woman and mother, there is no power on earth that bears with equal effect upon the destinies of man, as that exerted through the power of sympathy, and the influence of early impressions. There is not a spot on earth so dead and barren, that it may not become green and fruitful if watered by woman's tears and consecrated by her prayers. A mother's prayers! Eternity only has the full record of their influence, to be disclosed at the final day.—*Presbyterian Witness.*

THE KINGDOM OF CHRIST.

The *Christian Advocate and Journal*, holds that "nothing is more clearly predicted in the oracles of God, than the final subjugation of all nations to the kingdom of Christ," and gives the following statistics of the world's population, with appended remarks.

Christians,	335,000,000, or	25.77 per cent.
Jews,	5,000,000, or	0.38 per cent.
Asiatic religions,	600,000,000, or	46.15 per cent.
Mohammedan,	160,000,000, or	12.31 per cent.
Pagan,	200,000,000, or	15.39 per cent.
	1,300,000,000	100.00 per cent.

Thus, for one nominal christian, we have three who are not so, while of this small proportion of christians, the following statistics show that the case is scarcely better with them than with the rest of mankind:

Roman Catholics,	(50.7 per cent.)	170,000,000
Protestants,	(26.6 per cent.)	89,000,000
Greek Catholics,	(22.7 per cent.)	76,000,000
Total,	(100,0 per cent.)	335,000,000

. . . To encourage ourselves, let us now turn to enquire what progress the church has already made. It was promised by the Saviour that his Gospel should fill the earth; not, however, by fire and sword, nor suddenly, but like the great forces of nature—gradually, invisibly, steadily, surely. Since that time it has made a pop-

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ular progress, which, according to Sharon Turner, may be stated thus:

First century,	500,000
Second century,	2,000,000
Third century,	5,000,000
Fourth century,	10,000,000
Fifth century,	15,000,000
Sixth century,	20,000,000
Seventh century,	25,000,000
Eighth century,	30,000,000
Ninth century,	40,000,000
Tenth century,	50,000,000
Eleventh century,	70,000,000
Twelfth century,	80,000,000
Thirteenth century,	75,000,000
Fourteenth century,	80,000,000
Fifteenth century,	100,000,000
Sixteenth century,	125,000,000
Seventeenth century,	155,000,000
Eighteenth century,	200,000,000
We add, nineteenth century,	400,000,000

With the exception of a small loss in the thirteenth century, the progress has been uninterrupted, and latterly in an increasing ratio. According to the rate of increase of the last fifty years, Christianity may overspread the world in less then a century more.

But mark next its political progress. At the time of our Saviour, it had not a square inch over which it influenced political authority. For three centuries after, there was not an island or province on the map of the world that it could call its own. Now it controls three continents—America, Europe, and Australia, with Asiatic Russia, Hindostan and Ceylon, Malaysia, and many isles of the sea, embracing, with Turkey, three-fifths of the land surface of the earth, containing about forty six sixtieths of the population of the world—more than two thirds of mankind controlled by Christian scepters

Mark the material advance of Christianity. The Christian nations are the nations of wealth. In the commencement of our era, the wealth of the world was in the East; Europe and the isles of the Gentiles were inhabited by scattered and wandering tribes of rude and poor barbarians—Scythians, Gauls and painted Britons. Australasia and America were unknown, and probably unoccupied, save by the beasts of the forest. Since the spread of Christianity westward, Europe has been steadily advancing in property, and since the introduc-

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tion of the true faith into America and Australia, their accumulations have been almost incredibly rapid, so that the sum of property now possessed by Christian nations, is well nigh incalculable.

MISSIONARY INTELLIGENCE.

We quote the following missionary items from the British Messenger:

India.—Societies and committees in all parts of the country are organizing a special fund for the relief of the sufferers in the north-west provinces of India, where millions are encountering the horrors of famine. The details received are of a most harrowing kind.

"The dire calamity," says one missionary, "which now prevails in Travancore, has no precedent in the present century, and mothers have actually been reduced to that last alternative of despair, the sacrifice of the tenderest feelings of nature, to procure the means of prolonging their wretched existence. Never were the demands of mercy and philanthropy more imperative than on the present occasion, or the necessity of prompt and decisive action on the part of the government more apparent. In South Travancore, the distress has reached its height; and we have it on authority that we are unable to question, that parents are disposing of their children by sale, without regard to the caste or creed of the parties to whose mercies they are consigned. In the neighborhood of Cotaur, a fine boy, about seven or eight years of age, was offered for sale by a poor woman for eight chuegrums, or four annas and a half. Trevandrum, we are informed, literally swarms with the miserable poor, and despite the greatest efforts of private benevolence, many are dying from daily starvation."

The Wesleyan missionaries at Bangalore, have been cheered by the baptism of a convert from Mahometanism. It is stated that he was first led seriously to think of the claims of Christianity at the time of the mutiny, when side by side he saw in contrast the fruits of the two religions—the pride, cruelty, and lust of the one, in conflict with the patient and heroic virtues of the other. There is also encouraging news of the progress of the gospel in the native army, Bibles have been purchased, conversions have taken place, and the change of faith has been publicly professed without risk.

In this connection, also, it is pleasing to note that in Ceylon, the native Christians are exercising an influence more decided than in preceding years. Several cases of conversion are reported, which have resulted through the instrumentality of conversations held among neighbors and fellow-workmen.

In Burmah, the Karen Mission prospers. There are among them

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120 stations or churches. Lieutenant-colonel Phayre, the Commissioner of Pegu, who has recently made a tour among the mountain tribes, says:

"At each village there is a teacher and a school. The teachers are generally young men of the tribe; the village teacher is not in all cases an ordained minister, but he it is that conducts the public worship, and is also the schoolmaster. In each village a church is erected, and the school is held in the same building. At those villages which I have visited, these mountain places of worship were neat wooden buildings, with a house adjoining for the minister or teacher. All are built at the expense of the people, and the teacher is entirely supported by the same means."

In view of the recent events by which the populous provinces of China have been laid open to missionary enterprise, the Baptist Society proposes to send six additional men into the field. Pekin and Nankin, the two capitals, will soon become the scene of christian toil. In the latter city, not an idol temple can now be found; opium and tobacco-smoking, as well as spirit-drinking, are forbidden; and eighteen places have been opened for worship. Two missionaries of the Baptist Society have been already directed to commence a mission there, or wherever it may be found practicable in that locality. From Chefoo, Mr. Edkins reports that he has received substantial encouragement; two converts have been baptized, and are engaged in teaching their countrymen the truths they have newly discovered.

The London Society has broken new ground in POLYNESIA. The natives of Lifu have cordially welcomed the missionaries sent out from England, and the report of their first year's labors, affords an earnest of future and enlarged success. They found the French priests in possession, and endeavoring by threats to coerce the people into submission.

"We have not," writes one of the brethren, "yet formed a church, thinking it better to institute preparatory classes, from which we intend selecting such as we may deem proper persons for church fellowship. You will be pleased to hear that there are upwards of a thousand enquirers on this side of the island. Nearly all of these were such before we came here. They have cast away their stone idols, are no longer guilty of polygamy, and would not, I believe, do anything which they knew to be wrong."

The news from SOUTH AFRICA is important. Mr. Baldwin, a distinguished hunter and traveler, had penetrated to Victoria falls, being the second white man who has looked on their grandeur. He appears to have run some risks in the excitement of the sight, and was taken captive by the natives, who thought him insane, but was rescued by

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the timely and unexpected arrival of Dr. Livingstone, with his party. The Dr. had discovered Lake Shirwee, ninety miles long, and another lake, which, from description, must be 300. In the neighborhood rises a table mountain, twenty miles in length; the surrounding country is salubrious, and good for cattle; cotton is grown in great quantities by the natives, and all tropical productions thrive. Any doubt as to the fate of the missionary party among the Makololos is removed. From Linyanti Mr. Price had returned with the orphan children of the Helmores; and after a perilous journey, and losing his wife by the way, had reached lake Ngami. The veteran Moffat, with his accustomed energy, had started in search of the missing brethren; but, on the twelfth day after his leaving Kuruman, happily received news of their safety.

From Western Africa we learn that hopes are entertained of peace at Yoruba, through the intervention of the British consul, but nothing definite has yet transpired. The war was proving indirectly a means for the advancement of christian influence. The sympathy felt for the natives in their distress, and the benevolence which has rescued many from hunger and want, have inclined them to lend a readier ear to the truth. Like Him who, by miracles of benificence, commended his message of love, the missionaries and their converts have been active to illustrate their faith by works of kindness.

The king and chiefs of Creek Town have entered into an engagement with the British consul to abolish, in their territories without delay, the practice of inflicting punishment on the innocent in place of the guilty, and to use their influence to effect its abolition in the whole region of Old Calabar. According to the old custom, if a man broke a law of which the penalty was death, he might substitute another (an innocent person) in his stead; he might give a slave to be slain, or buy one expressly for the purpose. If a slave killed a poor man, some man equal in rank with the man killed must be put to death in his stead; the death of the slave was not enough; in every case the satisfaction must be complete. This barbarous practice, yet one not without deep significance, is now abolished.

Leaving far behind these regions of the sun, we find the Moravian missionaries laboring in Greenland, amid the Arctic snows with unfailing energy. The details of their journals present a variety of incident. A patient faith, and a vivid apprehension of the value of the individual soul sustain them in toils the fruit of which is not always apparent. The rigors of the climate surround them with perpetual dangers, and sometimes invest their work with the interest of romance. It is a remarkable circumstance, and one which occasions anxiety,

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that the annual migration of seals is now much later than was the case twenty or thirty years ago. Hence, the early freezing up of the inlets, by which the fish are constrained to take a more seaward course, is followed by great distress among the Esquimaux. Regarding the spiritual state of the congregations in Greenland, the reports are marked by a more cheerful tone, but there appears to be no striking facts of an encouraging character to communicate.

CHRISTOLOGY. CHRISTOCRACY.

Christology and *Christocracy*, fairly and perspicuously interpreted, are as legitimate, significant and suggestive words and ideas, as any other words or ideas in our currency, ecclesiastic or religious. The word *church*, now popularized throughout English Christendom, European and American, is not so apposite or appropriate to represent a christian assembly; nor indeed so apposite to indicate a christian institution or community, as is the word *Christology*, to express the christian doctrine, and the word *Christocracy* to represent the government of the christian church.

The Jewish Institution is admitted on the part of the Greek Church, the Roman Church, and in almost all Protestant churches, to have been a *Theocracy*; that is, a *God government*. And we presume it will soon be generally admitted, at least in Protestantdom, that the Christian institution is a Christocracy, or a *Christ* government.

Jehovah, in the person of the *Father*, and as the God of Abraham, was the head of the Jewish Institution. And Jehovah, in the person of the *Son*, is the head of the Christian Institution. And Jehovah, in the person of the Holy Spirit, is the guest—not the *Ghost* of it.

These conceptions of the three dispensations;—*Patriarchal*, *Jewish* and *Christian*, are the most rudimental and the most essential to a clear, a proper, and a satisfactory Christian appreciation and enjoyment of the whole Remedial system.

We have too much loose and superficial theorizings, and rash and indigested dogmatizings on these lofty themes; which, in their glorious developments and manifestations, fill the highest circles of spiritual natures with raptures unceasing, and joys unutterable; of which earth, in all its ecstasies, never had a taste.

The root of these comprehensive terms is the glorious predicate of the Lord Jesus. *Christ is predicated of him* five hundred and sixty times in the Christian Scriptures, and *Lord* six hundred and eighty times. Not one of these is a mere arbitrary *proper* name. The whole three are properly *official* names. Jesus, or *Joshua*, in Hebrew cur-

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rency, indicates simply *Saviour*;—or fully expressed, a *Divine* Saviour. But a *Divine Saviour* is not necessarily a *Divine person*. The literal *Joshua*, who succeeded Moses in leading the tribes of Israel, was a *Divine* Saviour;—*Divinely selected* and appointed. Divine in his *commission*, but not Divine in his *person*. Whereas, Jesus, the Christ, was both a *Divine person* and a *Divine Saviour*. Such was not Joshua. He was a Divine *Saviour*, but not a divine *person*. This is a distinction which we do not remember to have noticed, yet it is one that ought to be noted, and to be gratefully cherished in our hearts. That Jesus, *the Christ*, is a *Divine* Saviour, and also a Divine person, is our glory and our joy. We should glory in such a Saviour, and glorify him; and also glorify him that sent him, commissioned him and ordained him Lord of heaven and Lord of earth, and this too, as the *Son of man*, as well as the *Son of God*. He is the constituted Lord, legislator, the King eternal, and the ultimate judge of the universe.

"As you shall answer to God in the judgment of the great day," is a formula as common as oaths are administered to church members in certain by-law established churches. But neither this form of oath, nor that of "kissing the book," has any example or warrant in the christian scriptures. They are either Papal or Deistical in their origin and currency. It was said of the Messiah, that he was *constituted* a priest by an oath—"The Lord sware (in the original, *Jehovah has sworn*) and will not repent;—Thou art a *priest* forever according to the order of Melchizedeck." And to the Jews he said:—"Jehovah thy God, thou shalt fear—and by his name thou shalt swear."—Deut. vi. 13

Christians are not mere Deists. Swearing by God is now Deistical—swearing by the Lord, is an act of worship to Jehovah. Therefore, while Jews and Deists swear *by God*, in an absolute sense, Christians swear by the Lord Jesus Christ, who is now King of kings, King of the universe and Lord of lords—proprietor of the whole creation. "To him every knee shall bow." To him also, in the final judgment, "every tongue shall confess" that he is Lord, to the glory of God his Father and our father.

The title LORD is, in sacred scripture, applied to each of the three persons,—"To the Father. Gen. ii, 4; To the Son. Psalm, cx, 1. Col. iii, 24.; To the Holy Spirit, 2 Thess. iii, 5." It is, indeed, rudimentally indicative of absolute *property*; and, therefore, during the whole creation drama, Gen. i, in which the name God occurs *thirty-four times*, the name *Lord*, does not once occur till the close of the creation drama.

But soon as the universe was created and *tenanted* by God, the name *Jehovah* is affixed or added to his name, as if indicative of abso-

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lute right. Hence chapter 2d, 7th v. commences with "God Jehovah formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living person."

He then constitutes him lord of the earth, with all its tenantries; with the reservation of a single tree, monumentally called the tree of "the knowledge of good and and evil," as a mere test of his loyalty and fealty to his liege Lord.

Adam and Noah were, indeed, the two richest men that ever lived, both in lands and live stock. They had a deed of gift, in fee simple, of air, of earth and sea, and of every animate and inanimate creature that appertained to them. But large estates in hand, or in prospect, are not, and never have been to alienated humanity long enduring treasures. For one that can use and not abuse them, there are untold multitudes to whom they prove a blighting curse. Adam's eldest son became a fratricide; and Noah's second son, Ham, so insulted his father that he was doomed for untold ages to abject servitude, to the posterity of Shem and Japheth. The sons of Japheth were seven; those of Ham four, and those of Shem five. Japheth yet enlarges in territory and in population.

Family religion was the only social form of religion, from Adam to Moses. The national succeeded it; but the ecumenical is destined to permeate the world. The gospel must be restored and enunciated throughout all the nations, tribes, and tongues of earth. "The end is not yet."

The Lord Jesus Christ is the reigning monarch. He is crowned Lord of all glorified humanity—and Lord of all the estates in creation's entire area. And he will and must reign without a successor, until the last scene of the last act of the the grand drama of ransomed humanity. He has worn the crown of thorns, and he must wear the crown of glory, of enduring righteousness, holiness and peace, despite of all the powers of death and Hadees.

Of all the governments that ever existed under any name, that of the *Christocracy* is the superlative. But to appreciate it, the study of Christology is essentially indispensable. Christology is the whole —the perfect and complete development and appreciation of the *person*, the *mission*, the *character and the work* of the Lord Jesus. These are the four transcendently splendid ideas—1st, The God man, personally *Divine* as his Father; perfectly *human* as his Virgin Mother. His fourfold office, 1st, The *Oracle* of Jehovah—2nd, The *Prophet* of the eternal future—3rd, The *High Priest* of the celestial temple—and lastly and loftiest of all, *The King eternal, invisible, immortal*, omnipotent, omniscient and omnipresent.

All Divine glories, all human excellencies, culminate in their full

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orbed splendor and glory, in him and upon him. In him dwells all the fullness of the Godhead bodily. "His name shall be called wonderful, counsellor, the Mighty God, Father of the future age, the Prince of Peace. Of the increase of his government and peace, shall be no end; He shall rule upon the throne of David, and over his kingdom, to rule and to establish it with judgment and justice, henceforth even forever. The zeal of Jehovah of hosts will do this."

The head of the body is the glory of the man. The head of the *mystical*, or *emblematical* body of Christ, is the glorified Redeemer.—It was called his mystical body, because it was long concealed in types and symbols, and rather obscurely veiled in these, until the Sun of Righteousness arose in his full orbed splendor, with spiritual healing in his rays.

He is indeed, without any exaggeration, the most glorious personage, not only in the present universe, but in any other universe of which it is possible, on the part of any creature, of any rank or order of finite being, to form, to entertain, and much less to communicate any adequate conception. The Christology is, at our angle of vision, the true and proper basis of the Christocracy. Before the *Christocracy*, or the actual reign of the Messiah over all nations, kindreds, tongues and peoples,† can culminate in all its glory and grandeur, the gospel must be announced to all the nations and peoples on this earth.

The true and real Millenium cannot be fully developed till Papalism, Paganism, Mohammedanism, and Protestant Sectarianisms, shall be annihilated, either by the personal return of the Lord Jesus Christ or by the spread and power of the gospel in its original purity and power. The judgments threatened by Daniel, by Paul, and by John the apostle, against Paganism, Mohammedanism, Papalism, and all the apostacies from pure, original apostolic christianity, must be consummated in their full import and significance, antecedent to the triumphant reign of the Lord Jesus over a ransomed world.

Christology and Christocracy must be most earnestly studied, apprehended, and, indeed, more or less comprehended, before we can rationally or evangelically present them to others, and so develope them as to make them available to the full intent and purpose of our glorified Lord Jesus the Christ, in his gracious and glorious dispensation of remedial grace and mercy. A. C.

FAITH.—The sailor, by using his eyes in looking for land, acquires great keenness of sight. Use the eye of faith in looking for your eternal haven, and give it greater clearness of vision.

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† "*Peoples*" is found but once in the new testament. Rev. x 11. It is properly used to designate varieties—and not pluralities.

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THE WAY TO PREACH.

[Under the title "Matter of Preaching," a revivalist speaks as follows:

1 All preaching should be *practical.*

The proper end of all doctrine is practice. Anything brought forward as doctrine, which cannot be made use of as practical, is not preaching the gospel. There is none of that sort of preaching in the bible. That is all practical. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

A vast deal of preaching in the present day, as well as in past ages, is called *doctrinal*, as opposed to *practical* preaching. The very idea of making this distinction, is a device of the devil. And a more abominable device satan himself never devised. You sometimes hear certain men tell a wonderful deal about the necessity of "indoctrinating the people." By this they mean something different from practical preaching; teaching them certain doctrines, as abstract truths, without any practical reference to practice. And I have known a minister in the midst of labors, while surrounded with anxious sinners, leave off laboring to convert souls, for the purpose of "indoctrinating" the young converts, for fear somebody else should indoctrinate them before him. Either his doctrine was not true, or it was not preached in the right way. To preach doctrine in an abstract way, and not in reference to practice, is absurd. God always brings in doctrine to regulate practice. To bring forward doctrinal views for any other object is not only nonsense, but it is wicked.

Some people are opposed to *doctrinal* preaching. If they have been used to hear doctrines preached in a cold, abstract way, no wonder they are opposed to it. They ought to be opposed to such preaching. But what can a man preach, who preaches no doctrine? If he preaches no doctrine, he preaches no gospel. And if he does not preach it in a practical way, he does not preach the gospel. The very design of doctrine is to regulate practice. Any preaching that has not this tendency, is not the gospel. A loose, exhortatory style of preaching, may affect the passions, and may produce excitement, but will not sufficiently instruct the people to secure sound conversions. On the other hand, preaching doctrine in an abstract manner, may fill the head with *notions*, but will never sanctify the heart or life.

2. Preaching should be *direct.* The gospel should be preached *to* men, and not *about* them. The minister must address his hearers.—

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He must preach *to* them *about themselves*, and not leave the impression that he is preaching to them about others. He will never do them any good, farther than he succeeds in convincing each individual that he means him. Many preachers seem very much afraid of making the impression that they mean any body in particular. They are preaching against certain *sins*, not that have anything to do with the *sinner*. It is the *sin*, and not the *sinner*, that they are rebuking; and they would by no means speak as if they supposed any of *their hearers* were guilty of these abominable practices. Now this is any thing but preaching the gospel. Thus did not the prophets, nor Christ, nor the apostles. Nor do those ministers do this, who are successful in winning souls to Christ.

3. Another very important thing to be regarded in preaching, is that the minister should hunt after sinners and christians, wherever they may have entrenched themselves in inaction. It is not the design of calling in a physician to have him give opiates, and so cover up the disease and let it run on till it works death; but to search out the disease wherever it may be hidden, and to remove it. So if a professor of religion has backslidden, and is full of doubts and fears, it is not the minister's duty to quiet him in his sins, and comfort him, but hunt him out of his errors and backslidings, and show him just where he stands, and what it is that makes him full of doubts and fears.—*Banner of the Faith.*

THE CONTRAST.

We subjoin a letter lately received from a subscriber to *The Israelite Indeed*, who recently left this country, and now resides in London, England. Our readers will find some information concerning the work of the Gospel among the Jews in that city, which, if compared with that which is done in this branch of the Lord's vineyard in this great country, will fill the heart of every friend of Israel with grief, if not with shame and confusion. What does America, the great Christian country, which believed itself to be destined to carry out the purpose of God in converting the world to Christ, towards the accomplishment of that end, among the *two hundred thousand* Jews living within its borders? True, we do not believe that the conversion of Israel *en masse*, will be effected by missionary effort; but by the appearance of the great King Jesus, when his feet shall stand again upon the Mount of Olives at Jerusalem; but the same is the case with all other nations. Missionary effort, if executed in accordance with the word of God, that is, if the missionaries preach no oth-

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er Gospel than that of the kingdom of God, and the name of Jesus Christ, will accomplish the taking out from among all nations of a people to be prepared for the service of the King, when He comes in His glory. This, then, being the case, why do the American people neglect, almost entirely, to do for the Jews what they so vigorously and profusely do for Heathen nations, in the remotest corners of the globe? We find it neither necessary nor useful to say anything more on this subject; but we let the letter from Brother Debenham follow, and leave it to every Christian to make his own reflections upon it.

8 Beauvoir Terrace, Kingsland Road,
London, May 3, 1861.

Dear Brother Lederer,—It was with very great pleasure that I received a letter from you this day, through the kindness of Mr. Pitowsky, whom I have not yet seen, for this reason: I have left my friends in Portman St., where my stay was only temporary, and I am now living at the above address and in the employ of "The London City Mission."

Mr. P. called at Portman St., left the letter with a few words from himself, which has been forwarded to me; and I hope to have the pleasure of seeing him soon.

I am glad to learn that the back numbers of *The Israelite Indeed* have been forwarded, as I have had none while I have been here, and I think not more than one number at my last lodgings.

The pleasure I received from your letter was enhanced from the fact that I had just been to the "Anniversary Meeting of the London Society for Propagation of the Gospel among the Jews," which took place this day in Exeter Hall.

I suppose there were from 2,500 to 3,000 present; and a most blessed day it has been to me. I returned with my poor zeal and love, I hope, enkindled afresh, and with the assurance that this work is of God, and cannot be overthrown.

The meeting was deeply interesting, and it is evident that the friends of Israel here are neither few nor feeble.

Independent of prophecy, some of the speakers appeared to think the restoration of the Jews a political necessity, and that, from the complicated and disorganized state of society at present existing in many countries, which has filled legislators with perplexity and men's hearts with fear, good would be evolved, and the glorious designs of God forwarded.

The singing of the children was most delightful; and the Hosannas and Hallelujahs, sung by Hebrew children, carried one back, in imagination, to the time when they sang the praise of Jesus in similar strains, when He was personally present with them.

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To an Israelite, their singing in Hebrew must have been deeply thrilling. But perhaps the feature of greatest interest was the address of the Rev. Mr. Stern, the Missionary from Abyssinia.

His report conveyed the idea that that oft-repeated prophecy: "Ethiopia shall soon stretch out her hands unto God," was in the course of actual fulfillment.

He estimates the Jews there at 250,000, and says all are craving the word of God: even their High Priest, when examining the claims of Christianity, said: "Either you will have to become one of us, or we must turn over to you." A very remarkable acknowledgment!

I venture to transcribe a short extract from a letter from Mr. Stern, published in the "Jewish Intelligence" for April:

"The desire to obtain the word of God exceeds all description; young and old, the man standing on the verge of the grave, and the youth just entering into life's happiest whirl, heedless and indifferent to the pain and difficulties of the road, followed us for days and days, till we yielded to their unwearied entreaties, and, from our scanty stock supplied their community with a copy of the sacred volume."

You will see the prosperous state of the society by the accompanying paper, their receipts being something like $14,000 more than last year; and this in a time of much distress.

Though I had left Evanson, Ill., I forwarded the essay on the present condition of the Jews, for which I got some materials of you; and I rejoice to hear it was read before the Missionary Society, and well received.

I should like to write much more, but must now conclude. The Lord hasten the time when there shall be one fold and one shepherd, and the earth be filled with His glory! Amen.

Your affectionate brother in the Gospel,

THOMAS DEBENHAM.

"THE BOSTON INVESTIGATOR."

This paper is confessedly an Infidel Periodical. It glories in its infidelity. Its editor, proprietor and contributors, avow their belief in the existence of a God, but utterly disavow such a God as the Bible of Christians represents.

As *investigators* of matters theological, these gentlemen seem to have no particular fondness for that kind of investigation, or demonstration that savors of the exact sciences. It is, therefore not to be expected that their investigations will require any exact definition of

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terms. The oracles of nature and reason are to them sufficiently intelligible.

But, gentlemen, as we worship not at the shrine of your divinity, although we admire something which we call nature and reason, will you favor us with some of the responses of your divinity, vouchsafed to you when reverently invoked?

Hitherto the disciples of your ancient school have, in our humble opinion, signally failed in obtaining answers less ambiguous than those anciently given by the Delphic Oracle. We do not at present wish to anticipate your answers, but would suggest a few thoughts for your reflection, contained in the following interrogatories:

What, gentlemen, do you mean by Nature? Is it a distinct entity, separate from, and independent of matter? Is it a power above or beyond matter, and has it intelligence? Had it a beginning, or has it always been? If Nature be an object worthy of homage, ought it not to be an intelligent cause, and not a mere effect? If nature be intelligent, and be not matter, what composes its entity? But can our five senses take cognizance of anything that is not matter? Spirit is a word not found in all the vocabulary of nature. But it is a word in common use. Whence have we obtained it? It cannot be a mere negation of matter; for a negative cannot produce a positive entity; for it would be absurd to say that nothing produces something.

But do you reply, 'It is a Bible notion, that what is not matter must be spirit, and that spirit has produced matter. Well, grant that it is a Bible notion. Is your notion more consistent with reason?—For if there be no spirit, all must be matter. But intelligence is not a property of matter. And what has not intelligence, can neither create nor govern. But if there be no spirit, your God must be matter, and matter is not intelligent. Get out of this dilemma, gentlemen, if you can.

Your God, you say, is not the God of the Bible. Has he not the essential attributes of what a God should be? Power, wisdom, goodness, and truth, are some of his attributes. Would you worship a God not possessed of these attributes? And have we not these attributes displayed in the order of things as seen in the material Universe? The Bible attributes these works to such a Being. Why then not acknowledge Him as the author of this mundane system of ours?

A. W. C.

To live by faith is to be in covenant with God; to live by reasoning is to be in compact with ourselves, with our own vanity and blindness.

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QUESTIONS ABOUT GIVING.

"I hid thy talent in the earth." (Mat. xxv. 25.)

We read of a Syrian king sending a vaunting message to one of the kings of Israel—"Thy silver and thy gold are mine; thy wives also and thy children are mine; and the reply of the cowardly and hypocritical Ahab was, "My lord, O king, according to thy saying, I am thine, and all that I have." But when the king of Syria sent to bring away a portion of what was thus in *words* declared to be his, the Monarch of Israel showed that he had no idea of its being more than a mere acknowledgment of inferiority, and dared the consequences of a war with Syria, rather than lose any part of his property.—How like many professing Christians of this generation! They read in the Word of God that their gold and silver are the Lord's, and they answer, "True, O King." They hear their obligation to use it for the advancement of his cause, and their consciences assent to the claim. They sit down at the Table, and there virtually say, "We are not our own, but are bought with a price; we are the Lord's, and all that we have." But where is the evidence of their sincerity?

"With their mouth they show much love, but their heart goeth after their covetousness," Ezek. xxxiii, 31.

1. Let us ask—Is your admission, that all that you have is the Lord's, like Ahab's, unsupported by what you *give* to his claim?—1 Kings, xx. 2 9.

2. Are you not sometimes *glad*, when you can offer to the Lord that which costs you nothing? Unlike David, 2 Sam, xxiv. 24.

3. Do you ever *grudge* comforts to yourself, when the Lord's cause wants means? (2 Sam. vii. 2.)

4. Or can you enjoy your comforts without a thought of what might be given up to Zion? (Hag. i. 4.)

5. Do you believe that the Lord is able *to* repay what you sacrifice at his call? (2 Chron. xxv. 6.)

6. When you meet with a worldly loss, do you ever reflect the Lord may be showing you your sin in your punishment? (Hag. i. 6, 9, 11.)

7. Have you ever *proved* the Lord, whether you might not become richer by giving than withholding? (Mal. iii. 10; Prov. iii. 9, 10, xi. 24.)

8. Do you give your *best* to the Lord, or what you can best spare? (Mal. i. 7, 8, 13, 14.)

9. Do you think most about what you can *get* for your dying body, or what you can *give* for the kingdom of Christ? (Matt. vi. 31-33.

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10. Does Christ know that you so love him, as that you would follow him, were he to require you to sell all that you have? (Mar. x. 21.)

11. How many evidences of discipleship will you have on the judgment day, in what you have given to Christ? (Matt. xxv. 35, 36.)

12. How often have you made to yourself a "friend" of this world's wealth, so that it shall witness *for*, and not *against* you, at that day? (Luke xvi. 9.)

13. If you think you have the excuse of straightened circumstances, are you as anxious to *give* like a gentleman or lady, as to dress like one? (1 Tim. ii. 9, 10.)

From the British Millennial Harbinger.

LINES ON A SKELETON.

[Exactly forty years ago, the *Morning Chronicle* published a poem, entitled "Lines on a Skeleton," which excited much attention. Every effort, even to the offering of a reward of fifty guineas, was vainly made to discover the author. All that ever transpired was, that the poem, in a fair, clerkly hand, was found near a skeleton of remarkable symmetry of form, in the Museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the Curator of the Museum had sent them to the *Morning Chronicle*.]

BEHOLD this ruin! 'Twas a skull,
Once of ethereal spirit full;
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.
What beauteous visions filled this spot!
What dreams of pleasure long forgot!
Nor Hope, nor Love, nor Joy, nor Fear,
Have left one trace of record here.

Beneath this mouldering canopy
Once shown the bright and busy eye;
But stare not at the dismal void—
If social Love that eye employed;
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be for ever bright,
When stars and suns are sunk in Night.

Within this hollow cavern hung
The ready, swift, and tuneful tongue.
If falsehood's honey it disdained,
And where it could not praise, was chained;
If bold in Virtue's cause it spoke,
Yet gentle Concord never broke!

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This silent tongue shall plead for thee
When Time unveils Eternity.

Say, did these fingers delve the mine?
Or with its envied rubies shine?
To hew the rock, or wear the gem,
Can little now avail to them.
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim,
Than all that waits on Wealth or Fame.

Avails it, whether bare or shod,
These feet the paths of Duty trod?
If from the bowers of Ease they fled,
To seek Affliction's humble shed.
If grandeur's guilty bribe they spurned,
And home to Virtue's cot returned,
These feet with Angel's wings shall vie,
And tread the palace of the sky.

BETHANY COLLEGE.

The annual meeting of the Board of Trustees of Bethany College, took place, as usual, on the 3rd of July. There was a full attendance of members from the surrounding vicinity, though not so large a representation as we are wont to have from a distance. Notwithstanding the general depression which is felt in every department of public enterprise, the Board seemed resolved to hold up and push forward the interests of Bethany College. They made provision for going on with the building—and we hope to see all but the Public Hall, under roof and enclosed, before the return of another winter.

The reports of the last session of the College were laid before the Board, and the degree of A. B., was conferred upon the following young gentlemen:—E. C. Anderson, of Va., E. Frazier, R. A. Hester, J. J. Perrine, and N. F. Smith, of Kentucky.

The degree of A. M., was also conferred upon B. H. Allen, of Ky., S. S. Bassett, of Mo., J. M. Barnes, of Ala., W. C. Boon, of Mo., B. W. Johnson, of Ill., S. McBride, of Ohio, J. A. Meng, of Mo., L. Pyron, of Georgia, and J. B. Scearce, of Mo., as graduates of five years standing,—and the Honorary degree of A. M., on Wm. J. Pettigrew, of Virginia, Henry T. Anderson and L. L. Pinkerton, of Ky., and J. A. Garfield of Ohio.

The impression having gone abroad, that the course of instruction

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in the College would be suspended for the next session, (1861 & 2,) the Board were particularly anxious to give the rumor a prompt and decisive correction. *They have no idea of allowing the College to be suspended.* The probable reduction in the amount of patronage, which may reasonably be expected during the present disturbances of the country, rendered it necessary to make some changes in the corps of Instructors, so as to reduce the number to the reduced means of support, but the course of *instruction will be fully carried out, and the classes carried forward towards graduation as regularly and rapidly as though no such change had been made.* The services of Profs. Pendleton, Loos and Mosblech, have been retained, and provision made for such additional assistance as may be found necessary in conducting the classes. The long experience, and thorough qualifications of these instructors, give sufficient warrant that there will be the amplest assistance to the student, in the prosecution of his studies. They will so distribute among themselves the various departments in the course, as to give to each and to all, the most thorough attention.

In inviting, as we most cordially do, the return of our former students to Bethany College, and soliciting the confidence and patronage of others, we deem it proper to say, that there is, perhaps, no part of our land more peaceful and retired from the angry contentions that are now distracting our people, than our own. We are, in this respect, greatly blessed. The Board, and all concerned, feel authorized to give to parents and to students, the fullest assurance, that Bethany College is an institution, in which the quiet pursuits of literature and science can still be prosecuted, without the fear or the prospect of molestation. May we not hope, therefore, that any who are desirous of enjoying these high privileges, will seek the opportunity which Bethany College affords, and that her friends everywhere, will come up to her support in this day of darkness and trial. My trust in the continued blessing of the Lord upon this cherished labor of so many years of my life, is still strong and unshaken, and I shall be disappointed, if enough shall not be found, who are ready and willing still, to stand with us and by us, in its support.

A. CAMPBELL,
Pres't of Bethany College.

He never was so good as he should be, who doth not strive to be better than he is.

The things of this life have not the promise of godliness; but godliness hath the promise of the things of this life.

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THE CHRISTIAN FREEMAN.

From a number of the *Freeman*, handed us by a friend, we find that a whole page is devoted to a review of some remarks incidentally made by us in the May number of the *Harbinger*, We pass by much of this as not of sufficient importance to call forth a reply—easy as the task of response would be. We call attention only to the following paragraph:

"The difference between Bro. Happy and Bro. Errett, and preachers of the same class is that, while they all saw years ago, the necessity of a more spiritual view of the Gospel, and commenced to so present it, he has manfully adhered to his position, preferring principle to popularity; and they have been driven back within the lines, by the denominational pressure brought to bear on them. And the real cause of sorrow is, that such men as Bro. E. and others of his spirit, should have been driven to the humiliating extremity of bringing up the rear, in this war upon the power of godliness, after such religious demagogues as he and his class, have been frequently rebuked and condemned severely and justly."

On this we remark—

1. Why is Mr. Russell so careful to say "the difference between *Bro. Happy* and Bro. Errett?" Why does he not say "the difference between *Bro. Russell* and Bro. Errett?" Is it so, then, that Bro. Happy and Bro. Russell are not agreed? We have heard it frequently of late, in remarks called out by our article in the *Harbinger*, that Bro. Happy professes to stand where he always stood. If he stands where he stood many years ago, when we talked with him of the necessity of arousing the churches to greater piety and benevolence, he does himself great injustice in allowing himself to be identified with Mr. Russell's movement. But if the design of the *Freeman's* remarks above quoted, is to intimate that we ever had sympathy, or association with Russell & Co., in the peculiar features of their plea, or in anything different from what we now preach and teach, we have only to meet it with an emphatic denial. We have had no esoteric doctrine different from our public teaching. We have had no secret leagues with any man or number of men, on these questions. We stand where we stood when we talked with Bro. Happy, more than five years ago—and we talked nothing to him that we have not talked openly to the world. The very article to which Mr. R. objects, expresses our still cherished sense of the need of a fuller enjoyment and development of spiritual life in our churches.

2. Walter S. Russell is not the "power of godliness." The *Christian Freeman* is not the power of godliness. The speculative views which our brethren complain of, are not the power of godliness

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He has entirely too inflated a view of his own importance. Mr. Russell, his *Freeman*, his philosophico-theological essays, and all his peculiarities, might be annihilated, without any material damage to the power of godliness.

3. We bring up the rear of no war upon him or his notions. Indeed, when we sat down to write about the church in Monmouth, we had not the remotest idea of mentioning him or his paper. We assure him that we scarcely heard his name mentioned all the time we were in Illinois. But, being betrayed into a rather general view of the religious condition of the State, we took notice of his movement, insignificant as it is, more out of personal respect to those engaged in it, than from any sense of a public need of such statement. If we can be forgiven for lifting it up out of its obscurity for a moment, we will promise not to give it any "factitious importance," by farther notice in the *Harbinger*.

4. All this talk of denominational pressure, so far as we are concerned, is false. If ever the denomination undertook to bring any pressure to bear on us, we can only say, we have remained in blissful unconsciousness of the fact. Whether we lack moral courage or not, can never be known by any past application of *that* test. We have always freely spoken and written what we thought duty demanded of us—and we have enjoyed, in this respect, all the liberty we desire. So of all this talk of "misrepresentation." Has he not had access to our papers, first to publish his views, and afterwards to defend them? And even when the rules governing reviews did not require the admission of replies, was he not offered an opportunity to correct any statements of fact, complained of as injuriously bearing on his character or his position?

Finally—It is perfectly patent, that for a man who enjoys the "direct influence" and "personal presence" of the Holy Spirit, and who looks down with such exquisite self-complacency, from the elevated plane of the "higher life," of which he talks so glibly, he is quite as capable as other mortals, of developing human infirmity, and of being swayed by prejudice and passion. I. E.

ANNUAL MEETINGS.

The following is a table of Annual Meetings in Ohio, for the year 1861:

1. Marlboro, Stark Co., 2nd Lordsday in August. 2. New Lisbon, Columbiana Co., 3rd Lordsday in August. 3. Hopedale, Harrison Co., 3rd Lordsday in August. 4. Holmesville, Wayne and Holmes Cos., 3rd Lordsday in August. 5. Vienna, Trumbull Co.,

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4th Lordsday in August. 6. Union Grove, Knox Co., 4th Lordsday in August. 7. Royalton, Cuyahoga Co., 1st Lordsday in September. 8. Gallion, Marion and Crawford Cos., 1st Lordsday in September. 9. Stowe, Summit Co., 2nd Lordsday in September.—10. North Eaton, Lorain Co., 3rd Lordsday in September.

These meetings are to begin on Friday before the Lordsday specified, and usually close the Monday following. A. S. HAYDEN.

PLEASANT HILL FEMALE SEMINARY, WASHINGTON COUNTY, PA.

We had the pleasure of attending the late examination of the Pleasant Hill Seminary, in Washington County, Pa., under the presidency of Mrs. McKeever, and her son, Mr. Campbell McKeever, a graduate of Bethany College. This Seminary, now so long and so favorably known, and so liberally patronized, holds on its way with still increasing popularity. Its new buildings, libraries, and splendid apparatus, furnish all that is requisite to the most liberal literary and scientific course of instruction, and is, indeed, very liberally and deservedly patronized by the citizens, not of Pennsylvania only, but also of surrounding States. Its diplomas are at least at par with those of any Female Seminary known to us in the country, East or West.

A. C.

MOUNT VERNON (OHIO,) FEMALE SEMINARY.

This valuable Institution, conducted by Mr. R. R. Sloan and lady, at which we had the pleasure of making a passing call, some two years since, we are pleased to hear, is still deservedly growing in public favor; and we must add that, in our judgment, it is meritoriously worthy of the patronage of our brotherhood, and of the public, who desire for their daughters a thorough literary and scientific education.

A. C.

PROGRESS OF REFORM.

MISSOURI.—Bro. T. M. Allen, of Boone County, under date of June 25th, writes:—Yesterday evening I returned home, after an absence of ten days. I spent a week in St. Louis, embracing the 3rd Lord's-day. I gave four discourses there, and there were four additions to the congregation. I had the pleasure of meeting, on Lord's-day, in the city, my old fellow-laborer, the venerable and beloved Bro. F. R. Palmer. He is still able to contend for the one great faith, with zeal and ability. It cheered my heart to greet him once more.—Last Saturday I took leave of my friends in the city, and by travel on the North Missouri Railroad, was in Centralia, in the extreme north of this county, by noon. I remained in the neighborhood, and next day, the 4th Lord's-day, spoke to a large and solemn audience, at Union. At 4 o'clock, P. M., I

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addressed a crowded house in Centralia; one lady confessed the Saviour, and her husband—a Baptist—came out and united with us and his companion, on the Bible, taking their position where all Christians can stand, and believe all the Bible teaches, obey all it commands, enjoy its promises, and be filled with its hope. Yesterday morning, (Monday,) I spoke to another large and solemn audience, and then immersed sister Thompson, who confessed the evening before. One other sister took membership, and thus was added to the congregation at Union, three noble souls. Bro. Davis, who preaches regularly for the brethren at Union, was at each meeting, and Bro. Bush joined us on Monday morning, in Centralia. Our meetings were unusually solemn and encouraging especially in these highly exciting and war-stirring times. Deep feeling seemed to pervade every heart, and the brethren were greatly refreshed and encouraged. The war spirit had been high in the country, and some of our brethren had gone to the army, with the implements of death in their hands; and if you will pardon me, I will take the liberty of defining my position, by writing a few of my introductory remarks on Lord's-day morning. I said, "That I had been asked a short time since, in a store in Columbia, if I went armed these war times; I replied, yes. It seemed to create some surprise, and I was asked what kind of weapons I carried. I answered, the sword of the Spirit—the word of God—the only implement of warfare I ever carried, or ever expected to fight with;—that I trusted in its divine author, and he had thus far preserved and blessed me,—that for near forty years I had used it to the best of my humble ability, and with the help of the Lord, would spend my subsequent days in the same field, fighting the good fight of faith, under the Hero of our salvation—with no other weapon but the sword of the Spirit—the word of life; that I would sooner go to the grave being killed for not killing my brother, than to go to the tomb with my brother's blood on my hands." This is my faith,—these are my sentiments,—and I thank the Lord that His word proved the savor of life to some dear persons at that meeting.

May the Lord help us all to be faithful—to be full of mercy and good fruits, and by a patient continuance in well doing, be ever seeking for glory and honor, that at last we may obtain eternal life. I expected to have gone to Kentucky from St. Louis, and from there to Bethany, to be with you on the 4th of July, but the excitement that is in our State, inclined me to return to my county and family.

In another letter, dated July 5th, Bro. Allen says:—Last Lord's-day being the 5th in June, I went to Red-Top, 14 miles North of Columbia, to preach the funeral of Sister Elvira Bush, who died in the 21st year of her age, full of the one great hope. She was a daughter of Bro. David Roberts, and a worthy member of the church at Red-Top. I immersed her when she was young, and ever after, she was faithful to her profession, and died as she had lived—a Christian. Oh, what a comfort to her pious parents and friends. I continued the meeting until yesterday, (Thursday,) when we adjourned with 28 additions,—21 of whom heard, believed, and were immersed; one Baptist united and six others by letter. Bros. Bush and Roberts, Elders of the congregation, were with me all the time, and Bro. D. B. Davis, one day; each participating in the exercises. After immersing yesterday, we separated to meet again, if the Lord

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will, on Saturday, to continue the meeting, after which, I trust we may be able to report other additions. This meeting was protracted unexpectedly to myself and the brethren, when we commenced; but the congregation nobly came up to the good work, in the midst of harvest, and greatly have they been encouraged, and richly blessed of the Lord, in their work of faith and labor of love. We had an old fashioned *Basket dinner* each day, and the audiences were very large—generally not half could get into the large house. It was truly a glorious result in these *war* stirring and *politically* exciting times; but it shows what can be accomplished, with the Divine blessing, the faithful proclamation of the word of life, and the devoted co-operation of a christian brotherhood. It was truly a refreshing season; and I shall be disappointed if some of the young brethren who have obeyed at this meeting, do not become preachers, to take the places of the old ones who are wearing out, and going, one after another, to their reward

P. S.—July 8th.—Our meeting at Red-Top closed to-day—one other confession, making 29 in all.

INDIANA.—Jas. H. Lockwood, of Madison, under date of June 14th, writes: At a meeting held recently with the congregation in Bethel, Ohio, there were four accessions.

Bro. J. M. Sluss, of Bloomington, under date of June 15th, writes:—Our Church at Bloomington, wants to engage a preacher. If you know of one you can recommend, tell him to correspond with myself. A young brother wishing to complete his education, could find a good opportunity here to do so, but we will be glad of a brother who has a family. So if you see any one who would like a place for some time, tell him of Bloomington, Ind.

Bro. Knowles Shaw, a young evangelist, writing from Rushville, Indiana, says: "At all my meetings this year, some sixty persons have enlisted under the banner of Christ."

OHIO.—Bro. L. L. Carpenter, of Waseon, Fulton county, writes, June 18th, 1861:—As an item of Church news, I would report that, since the beginning of the present year, I have added to the different congregations where I have labored, between 70 and 80 precious converts. Of this number, some 30 were added to the congregation at Ottokee, the county seat. As to the prospects of the cause in this county, I would say, that they seem to be reasonably good.—Wherever the Gospel is preached in its primitive simplicity and purity, there are found some to embrace it. If we can keep the brethren faithful—living quiet and peaceful lives, in all honesty and godliness, we shall have no fears for the final triumph of the Redeemer's kingdom in our midst.

MICHIGAN.—A. Wilcox, Paw-Paw, reports 25 additions, since his last statement was forwarded. They are building a commodious house of worship. I. E.

ILLINOIS.—In June, we paid a visit to Springfield, Ill. Had a very pleasant meeting—baptized nine, restored three, and left the church more courageous and hopeful than we found it. There are many excellent and devoted Christians in the Springfield church, and we hope to see the church steadily rise with new vigor and usefulness. I. E.

TENN.—Bro. A. Sallee, of Rock Tower, Jackson county, June 25, thus writes:

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The congregation at Philomath, 7 miles south of this, (my residence,) was formed June 5th, 1859, with 31 members. They continued to meet and worship every Lord's-day, without officers, till Oct. 14th, 1860. On that day, an election for officers was had, and on Nov. 4th, 1860, five Elders and four Deacons were ordained; and thus the church became organized, with 87 members.—At my last visit, three were immersed. Number then, 105. Others have been added since, by Bro. Gillpatrick. We hope to give you an item of news from Green Hill, ere long.

KENTUCKY.—Bro. Jno. Allen Gano, June 14th, writes as follows:—Forty-three accessions to the church at Midway, in Woodford county, were obtained in April—twenty-one to the church at Poplar Plains, in Fleming county, in May, and six to the church at Alexandria, in Campbell county, this month; one the last of May at Berea, in Fayette county, and four, yesterday and the day before, at Leesburg, in Harrison county. I had the happiness, with other preaching brethren, to be present at all these meetings.

OBITUARY NOTICES.

Died.—Sister Mary Eliza Rogers, of Cooper's Run Church, Bourbon Co., Ky., breathed her last the 7th of June, in the thirty-eighth year of her age, and in the zenith of her usefulness, after a painful and lingering illness of thirty-seven days, which she bore with christian composure, without a murmur or complaint. She had been for about twenty-five years, a pious, consistent and exemplary member of the Church of Jesus Christ. Of pure and guileless heart—gentle and affectionate manners, kind and confiding in her disposition, she won every heart. Her open and generous nature was free from suspicion—she loved her race, and all who knew her loved her. In all the relations of life, she was true and faithful—in so eminent a degree, that it may with truth be said, "None knew her but to love her, none named her but to praise." After taking an affectionate leave of her family and friends, exhorting them to live for the life above, and meet her in Heaven; invoking a blessing on them all, she calmly fell asleep in Jesus, to awake in his image, in the great and glorious morn.—"Blessed are the pure in heart, for they shall see God." The deceased was the wife of Bro. Benj. F. Rogers, of this county, and daughter of the late Solomon Spears. G.

Died, of consumption, on the 27th day of May, 1861, at her residence, in Sangamon county, Illinois, Dorcas Purviance, wife of George W. Purviance. She was born in Jefferson county, Ohio, and removed to this State in the Spring of 1857. She united with the Disciples of Smithfield, Ohio, the Fall of 1842, and has lived in consistence with the *will* of the *Divine Master*. She suffered a great deal, a few months previous to her death, but when the signal was given, her spirit calmly and peacefully winged its way to a fairer world than this. She has left a husband to mourn the loss of a wife, and five small children that of a kind and affectionate mother.

Died, on the 16th of June, of paralysis, Mr. Noah Hayden, of Versailles, Woodford county, Ky., in his 71st year. My early acquaintance with the deceased, was such as to assure me that the high appreciation in which he was held by those who knew him, was not misplaced—that it was due to that generous and noble nature, which so often evinced itself in those acts of kindness and humanity, by which his hospitable mansion was so distinguished. Pleasand and delightful were those hours which we spent some 30 years since, at his residence, when the presence of his excellent and amiable partner graced their rural mansion, as a ministering angel, whose delight it was to make all happy within the reach of her kindness. We sincerely sympathize with the many dear relatives and friends left to bemoan the loss of one so amiable, and so generally esteemed and beloved. A. C.

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THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

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AN ADDRESS, BY BRO. R. MILLIGAN,

Delivered before the American Christian Missionary Society, Oct. 21, '60.

BRETHREN AND FRIENDS: I invite your attention this evening, to a few thoughts suggested by the reading of the 16th and 17th verses of the first chapter of Paul's letter to the Romans. The passage may be freely translated as follows: "*I am not ashamed of the gospel of Christ; because it is the power of God for salvation to every one that believes; to the Jew first and also to the Greek. For in it God's scheme of justification by faith has been revealed, in order to produce faith.*"

It has often been said, and truly said, that man is a creature of motive. In no other way than by the presentation and influence of motives, can his affections be regulated, or his heart sanctified, or his will subdued.

But nothing can be a motive to any man, so long as it is concealed from his intellectual and moral perception. It must seem to be in itself either right or desirable, before it can have any influence on the springs and latent energies of the human soul. And hence it is that men act so differently. They perceive differently; they think differently; they feel differently; and then, of course, they act differently. What is an object of desire to one, is often partially or perhaps wholly concealed from another.

It is very different with the laws and motive powers of the materi-

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al universe. There are no such contingencies in God's physical government. Every particle of matter, however minute and however remote, is attracted by every other particle, with a force that varies directly as the quantity of matter, and inversely as the square of the distance. The pen that I now hold in my hand, has an influence on the remotest star that twinkles on the confines of creation.

Its power is felt where the eye, with the aid of the most powerful telescope, has never penetrated. There never was a time, in the history of man, when the planet Neptune had not an influence on our bodies. But it was not till Leverrier discovered its disturbing influence on the solar system, that it began to attract our minds, and to influence our thoughts and feelings. The gold mines of California have had the same direct influence on man's physical organization for many centuries: but it is only within a few years, that they began to operate as a motive power on the human soul.

Just so it was with the scheme of redemption. It has always existed in the Divine mind; and no doubt it has always had some influence on the Divine administration. But there was, nevertheless, a time when the riches of God's love and mercy were almost wholly concealed from the eyes of mortals: when the Divine attributes were but dimly shadowed forth in the works of creation and providence: and when all the soul-absorbing motives of the gospel lay concealed in the infinite depths of Jehovah's purposes.

That was a sad and gloomy era in the history of our race. There was then no motive sufficiently powerful to restrain, and to control the perverse and downward tendencies of our fallen nature. Mankind were left without a sufficient guide. They had no compass; and many of them had not even a star to direct them in their vain attempts to navigate the boisterous sea of life. They had wandered farther and farther from the only haven of rest to the weary soul; till lost in the tempests and whirlpools of their own superstition, many of them perished forever amidst the blackness and darkness of a vain, empty and deceitful philosophy.

It was to shed light upon man's pathway, that the Sun of Righteousness rose upon the world. It was to bring us back again into the bosom of our Father and our God, that our blessed Redeemer left the heavens, and dwelt among us; and that he finally submitted to the cruel and ignominious death of the cross.

I do not say, that to furnish man with motives to holiness was the only object of Christ's death and humiliation. By no means. To make an atonement for sin; to magnify God's law and make it honorable; to open up a new and living way, through which God might be just, and yet the justifier of every one who believes in Jesus, was

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no doubt the first and paramount object of the sufferings and condescending love of our adorable Saviour.

But if the first object of Christ's death had respect to God, the second had, unquestionably, reference to man. If the first was to meet and to satisfy the demands of God's government, the second was to meet and supply the wants of our fallen nature. It was to reveal and to demonstrate to the world, the great fundamental truth that God is love; that he delights not in the death of any; but that he earnestly desires to give life and happiness to the whole creation. And hence it is, that the gospel has become the power of God for salvation to every one that believeth; because, that in it, God's scheme of justifying and saving men by faith, HAS BEEN REVEALED, in order to produce faith; and through it, to purify the heart, to sanctify the affections, to govern and control the will; and, in a word, to educate all who become obedient here, for honor, glory and immortality hereafter.

No wonder, then, that our blessed Redeemer, knowing as he did, the wants and circumstances of all men, should send his Holy Spirit to reveal to us, in plain and simple terms, the abounding fullness of the everlasting gospel. No wonder that he commissioned his Apostles to go into all the world, and to proclaim the good news and glad tidings to every creature. No wonder that, constrained by the love and the example of Christ, and by the many wants and woes of suffering humanity, they left their homes, their friends, and all their earthly possessions, and wandered about from city to city, and from country to country, as the humble and despised missionaries of the cross of Christ.

The wonder is, that we do not more fully imitate his example.—The wonder is, that we can live under the full blaze of the Sun of Righteousness—that we can believe the gospel ourselves, and all that it reveals to us on the subject of life, death and immortality, and yet do so little, in comparison with what we might do, to bring others to the knowledge of the truth as it is in Jesus.

It is true, that in our present state, we can never fully realize the value of the gospel to fallen man. None of us have ever been caught up, with Paul, to the third heaven, to hear the incommunicable words of the redeemed in Paradise. Nor have we ever, with the beloved John, gazed upon the glories of the New Jerusalem. We have not yet drunk of the pure crystal stream that flows from the throne of God; nor have we yet eaten of the fruit of the tree of life, the very leaves of which are for the healing of the nations.

But, nevertheless, many of us have a very high appreciation of the value of the Living Oracles. I have no doubt, there are many among us—very many, who, like Paul, esteem all things else but loss, in

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comparison with the excellency of the knowledge of Jesus Christ. I am persuaded that there are now in the Christian church hundreds—yes, thousands, who are ready to say from the heart, Deprive us, if necessary, of every other earthly possession; take away, if need be, all our social comforts and privileges; confiscate our goods, our houses and our lands; shut out forever the light of day; and if it must be so, take away even life itself: but, O spare our Bibles! Deprive us not of the knowledge of God! Take not from us the blessed influence of a Saviour's love! Let us at least know Christ, and the the power of his resurrection, and the fellowship of his sufferings.

But the mystery is, how we can thus believe, and how we can thus feel, and nevertheless act as we do. This is the difficult question.—This is the problem that requires solution.

It will not do to say, that the conversion of the world is not our business. If the work is not ours, then I ask to whom does it rightfully and properly belong? Has not Christ, by the grace of God, tasted death for all men? Has not the gospel been revealed for the benefit of all? Has not the church been constituted the pillar and the support of the truth; the glory of Christ, and the light of the world?—And has not every man who hears the gospel, who believes it, and who obeys it, received a commission to say to the unconverted, "Come and partake of the waters of life freely!"

Ah, my dear friends, these are matters that require no discussion. So long as it is written, "Thou shall love thy neighbor as thyself;" so long as the Golden Rule is binding on the heart and conscience; so long as the last great commission of our blessed Lord shall constitute part of the Sacred Canon; so long will it be the duty of every Christian to assist his brethren in revealing to the world—to the whole world—the glorious and life-giving facts and principles of the everlasting gospel.

It will not do, then, to say with some, that the conversion of the world is not our business. Nor will it do to presume with others, that God has not yet given us opportunities of carrying on and consummating this work. The fact is, that God has always given to his people opportunities for evangelical labor fully equal to their own state of willingness and readiness to perform it. During the dark ages, while the church was in the wilderness, the gates and doors of some of the most powerful nations on earth, were closed against the reception of the gospel. But now, all is changed. Almost every hindrance is removed. And the Macedonian cry is now heard even from the walls of Pekin and the gates of Constantinople. Ethiopia is stretching out her hands to God. Every valley is now being exalted; and every mountain and hill is being brought low. The crook-

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ed ways are becoming straight; and the rough places are becoming smooth; and all flesh is prepared to see, to understand, and to enjoy the salvation of our God.

It is scarcely necessary to discuss the question of means. This is now too trite a theme. I presume that all our most intelligent brethren will readily concede, that we have at our disposal enough of superfluous wealth to at least double, or triple, or even quadruple our present corps of evangelical laborers.

But it is said by some, that granting all this, still we have not the men: that if we had at our command even ten times our present amount of pecuniary means, still the laborers would be wanting.

Brethren, if this allegation is true, I can only say, that it is high time the church were more earnestly and efficiently engaged in preparing and educating men for the work of the Christian ministry.—And I am here willing to admit, after a careful examination of all the facts in my possession, that next in importance to the duty of sending the gospel to the nations, is the duty of raising up a well-trained and well disciplined corps of humble, pious, energetic and laborious evangelists: or, if you please, missionaries of the cross.

But the fact is, we have now many more of this class of laborers, than the churches seem willing to encourage and to sustain properly. I do not mean to say, that we have, at present, unemployed among us, men who are richly gifted in all the charms and graces of forensic eloquence; and who are now prepared to go to China, or India, or Polynesia, or any other foreign country, to proclaim to the inhabitants in their own vernacular, the wonderful works of God. By no means. But I do mean to say, that we have now at our command, scores of faithful men, who are, at present, only partially employed in the work of the ministry; and who are, nevertheless, already well qualified to labor in the very best missionary field in the wide world. I refer, of course, to our own great valley of the Mississippi.

Brethren, let me not be misunderstood here. I am not opposed to foreign missions. Thank God, the field is the world. And I rejoice to believe, that the Apocalyptic angel is now on his way, throughout the midst of heaven, having the everlasting gospel to preach to every kindred, and tongue, and people, and nation. Brethren, let us speed his flight, by sending into foreign fields as many missionaries as we can. The more we do abroad, the more we will do at home.

What I mean, then, is simply this: that in the valley of the Mississippi, the evangelist needs no harbinger to prepare the way before him. The schoolmaster has done the work. The public mind is al-

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ready sufficiently enlightened to understand and to believe the gospel. And hence, in no other part of the wide world, does the same expenditure of means result in so great a number of conversions.

Take a single case, as an illustration, from the last published report of the Kentucky Christian Missionary Society. It seems that during the preceding year, $4,437 and some cents, had been appropriated by the Society for the proclamation of the gospel in Kentucky; and that even this small outlay had resulted in 2200 conversions!—Only about two dollars for the conversion and salvation of a soul! Think of it, brethren. Is there any other stock beneath the heavens that yields such a profit as this? Four thousand four hundred and thirty-seven dollars for two thousand two hundred conversions!—Surely this ought to silence all objections.

But still the question recurs to us, why is so little done both at home and abroad? Why have we not, as a people, engaged in this work with at least tenfold more zeal, energy and liberality?

Brethren, I have looked at this matter from every possible standpoint within my horizon; and I am now constrained to believe, that there is but one satisfactory answer to this question—but one way of solving this apparent enigma, and that is on the supposition that the attention of our brotherhood has not yet been sufficiently called to this matter. I am persuaded that the majority of them do not yet fully comprehend it; and in fact, that many of them scarcely yet apprehend it. They have always shown a commendable zeal and liberality in whatever they understand to be for the glory of God, and the good of humanity. Were it otherwise, they would not, of course, be a Bible reading and a Bible loving people. But the fact is, their minds have been so much taken up with the refutation of sectarian hypotheses, and the discussion of sundry other matters, that they have not yet had sufficient time and opportunity to study and to comprehend the missionary element of the gospel in all its length and breadth and fullness.

I have just one proposition, then, to submit to the brethren present, who labor in word and doctrine, and I have done. I would respectfully propose, that a slight change or modification be made in our course of religious instruction. I would say, let our whole brotherhood be more fully and more thoroughly instructed on the subject of missions; let them be taught that the power of the gospel for the salvation of the world, depends on its being revealed to the nations; let them be made to understand that the whole scheme of redemption is essentially missionary in its origin, in its progress, and in its consummation; that they have been called for the very purpose of aiding and assisting in this work; that it is no time to stop and dispute about

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metaphysical quibbles, such as the five points of Calvinism and Arminianism, or about such questions as the latitude and longitude of Mason and Dixon's line, while men and women for whom Christ died are daily, yes, hourly, going to perdition through the neglect, indolence, and illiberality of those who profess to be his followers: let these and such facts be presented to every congregation of Disciples; let them be repeated, and repeated, and repeated, again, and again, and again, until they take possession of the life and energies of the whole inner man; and soon we will, as a people, become as much distinguished for our missionary zeal, as we have ever been for our efforts to restore the Bible to its proper place, as the only authoritative standard of faith and practice. Soon will every congregation, like the seven churches of Asia, become a lamp to the nations: and very soon will the wilderness and the solitary parts of the earth be made glad, and the very deserts will rejoice and blossom as the rose.

Brethren, the bright day of Millennial glory is rapidly approaching; the little stone has already become a great mountain; and very soon it will fill the whole earth.

If then we wish to fulfill our mission as a people; if we desire to bear an humble part in the conversion of the world, there is no time to be lost. While, then, God invites us, and while everything else is encouraging, let us go up at once, and possess the land, and convert the world into a temple of praise to our adorable Redeemer.

PLEA FOR REFORMATION.—NO. 8.

We have been compelled, in pursuing the plan of these essays, to speak in advance of the errors and failures of Protestantism, and of the crying necessity for farther reformation. In this, however, let us not be understood as repudiating the essential principles and spirit of Protestantism. On the contrary, our plea for further reformation is based on the actual successes of the past. We merely plead for a fuller justification of the Protestant movement. We argue from the famous successes of the past, in the midst of grievous errors, to more illustrious successes in the future, when the movement shall have been disencumbered of the errors and evils of which we complain.—We have reached that point where it is proper to speak of the might and majesty of Protestantism. It is but justice, after speaking of failures and of wrongs, to make a fair statement of the actual good wrought by the various forms of Protestantism. Moreover, it is necessary, to give force to our appeals for continued reformation, that our readers understand the glorious facts of the past; for they will then see that *the destinies of this world are bound up with Protestantism*;

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and that nothing is wanting, under the blessing of the God of grace, for the introduction of millennial glory, *but the full development of the great Protestant principle*—"the Bible, the Bible only."

Let us look, then, at the comparative results of youthful Protestantism and hoary Catholicism—remembering as we proceed, all the vauntings of the latter of Antiquity, Catholicity and Dominion.

We begin with Catholic Ireland and Protestant Scotland; and, ere we close this number, shall present Protestant and Catholic Ireland side by side.

More than seven centuries have elapsed since the conquest of Ireland—a sufficient time, we would think, to allow a dominant religion to bring forth its legitimate fruits. "The Catholic religion," says M. de Beaumont, "has a public existence in Ireland; her temples are erected, her clergy organized, her ceremonies performed in open day: she has four archbishops, two thousand five hundred churches, and two thousand and seventy-five priests or vicars."* Add to these the college at Maynooth, and the national schools,—and you have a very considerable force to bear on the intellectual, moral and religious condition of the people.

Take, now the following description of Donnybrook Fair, as given by Prince Muskau:

"Nothing could be more national. The misery, filth and noise, everywhere equalled the joy and turbulence with which they gave themselves up to the meanest pleasures. I saw them consuming viands and drinks which forced me to turn away my head to conceal the disgust I felt. The heat and dust, the crowd and the stench, were really intolerable: but the Irish did not appear to be aware of them. Several hundreds of tents chokefull of people, were erected, surmounted with rags of different colors, instead of flags. There were some which had no other sign than a cross and a walnut kernac. The sign over the door of one of them, was a dead and a half rotten cat. In the midst of all this, the meanest mountebanks, covered with old tinsels, displayed their tricks in the wind, and wearied themselves in singing and grimacing with most frightful zeal. A third of the public was staggering about, or lay upon the ground dead drunk, while the rest eat, screamed, or fought."†

Lest this should be thought to arise from indifference towards their religion, we quote an unexceptionable authority, touching this point. "The Irish people," says M. d'Haussey, ancient Minister of Charles X, "is one of the nations most attached to their practices of religion, and one of the least enlightened in regard to its veritable spirit; one

*De Beaumont, vol. 1, p. 48. †Saint Germain Leduc, p. 258.

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of the most brave, and yet the most inclined to base and cruel acts of revenge; the most accustomed to privations, and the least sober; most persisting in its resolutions, and the most frivolous in its designs; the most willing to work, and yet the laziest."*

"The number of troops," says M. Dill, "stationed in Ireland now for many years, is surprising; the annual average of the last eight years has been upwards of 25,000 men! Thus, to control 7,000,000 of professing christians, it requires near one-fourth of that magnificent army which is found sufficient—our native Indian troops excepted—to control the greatest empire on which the sun ever shone, containing 156,000,000 of subjects and tributaries; of whom 120,000,000 are heathens and Mohammedans! And if to this military force we add 13,000 constabulary and metropolitan police, we have in this small island, a constant army of occupation of 38,000 men! * * * There are in Ireland, 155 jails and bridewells; near 700 law courts, from assizes to petty sessions; and 10,000 persons ministering justice, from the judge to the bailiff. * * * Though weeks are frequently spent at the assizes of one single county, yet the business is often left unfinished, and special commissions are required to relieve the crowded prisons. In fact, our chief public buildings, in addition to *poor houses*, are jails and court-houses, and our most flourishing business is that of lawyers and solicitors."†

Listen nowt o M. Jennes, a French statistician, when he speaks of Protestant Scotland:

"Scotland is a country by itself. In its morals are found that puritan rigidness, that Scandinavian honesty, of which Norway (a Protestant country,) offers still in Europe, the example and the model. * * * Howard states that in fourteen years, from 1768 to 1782, there were in Scotland only 76 persons condemned to death, of whom 54 were executed. As the population amounted to 1,360,000, an average of five capital crimes yearly, gives the result of 1 in 252,000. The proportion is now one in 350,000. Thus, Scotland of the present day, has not degenerated. There were in former times, 4 executions yearly, or 1 in 340,000 inhabitants; at the present day there is 1 in 600,000; consequently, justice has become almost one-half less rigid, and yet the number of crimes has diminished."‡

"Theft, plunder and housebreaking, are things unheard of in Scotland, and public security is so great that bolts and locks are considered unnecessary precautions. * * * Every family attends divine service with its servants; and, in every house, morning and

*D'Haussey, p. 225. †Dill, pp. 74 to 76. ‡Jennes, vol. 2. p. 275.

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evening devotions are performed, while charity to the poor is never forgotten. * * * The occurrence of riots is rare; the masses of country people seem, in cases of unforeseen misfortunes, full of resignation, which appears to be the result of a feeling of public morality and religion. It was thus that in 1837, entire families became victims of famine rather than commit the smallest theft, although they had no reason to fear the consequences."

The following are some of the comparisons of criminality in Ireland and Scotland furished, by M. de Jonnes:

Accusations of Crimes and Offences.—Average from 1831 *to* 1835.

Scotland, 1 in 880 inhabitants.
Ireland, 1 in 460 "

Crimes Proved and Punished.—Thefts.

Scotland, from 1834 to 1836, 186 thefts. 1 in 13,000 inhabitants.
Ireland, " " " 3,026 " 1 in 2,700 "

Crimes Committed against Persons.—Average from 1830 *to* 1835.

Scotland, assassinations, 1 in 400,000 inhab'ts; homicide, 1 in 266,000
Ireland, " 1 in 107,000 " " 1 in 46,000

Condemnations to Death.—1804 *to* 1811.

Scotland, 1 in 257,000 inhabitants.
Ireland, 1 in 52,900 "

The average ratio of accused, condemned and executed, in Ireland over Scotland, is three to one!

EDUCATION.

In Scotland, in 1731, there was 1 scholar in 250 inhabitants.
In Ireland, " " " 1 " in 770 "

At present, this disproportion does not exist, but the amelioration is mostly due to the Protestants, as may be seen from the following table given by M. de Jonnes, for 1824:

Association for the suppression of vice,	226 schools,	12,769 scholars.
Institution of Erasmus Smith,	113	9,011
Kildare street Association,	919	58,205
London Irish Society,	618	37,507
Baptist Society,	88	4,566
Charter Schools,	32	2,255
Other Protestant Schools,	123	1,550
	2,119	125,863
Catholic Schools, supported by Nuns,	46	7,136
" " " by Friars,	24	5,454
Other Catholic Schools,	382	33,825
	452	46,415

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Remember, that at the time mentioned, the Catholics in Ireland, were three times more numerous than the Protestants.

"In Ireland, in 6 counties and 74 towns, with populations ranging from 2,500 to 12,400 each, there was not, in 1849, a single book shop; and in the entire island, there was, in proportion to the population, only one for every nine which then existed in Scotland."*— "There are towns of 40,000 inhabitants, without a book shop or a reading-room; and a million of children destitute of all education."†

"It would be difficult to give a just idea of the zeal with which the poor are animated in Scotland to give their children the advantages of a good, elementary education. This is in the eyes of all a duty so essential, that the most obscure and even vicious men, would reproach themselves for neglecting it. If we except some remote corner of the highlands, it would be difficult to find in this country any one who does not know how to read and sign his name. In the middle class, classical education is rarely omitted, and the poor are often known to impose sacrifices on themselves, and even the privation of necessaries, to secure the education of their sons."‡

"Dublin alone, possesses more mendicants than Scotland altogether has had in twenty years."

That Scotland has reached her present prosperity under Protestant guidance and inspiration, is well known to all familiar with her former history. "Until the commencement of the fifteenth century," says the *Dictionnaire de la Conversation*, "Scotland had made little progress in civilization. Was was the only business of the chieftains, and they found their only pastime in the chase and drunkenness. The direct consequences of despotism—servility, laziness and misery—showed themselves in Scotland in their most hideous forms. The people followed the example set by their leaders; they lived upon the charity of the great, and were ignorant of every kind of industry; nearly every kind of consumption came from Flanders. At that time agriculture produced nothing in Scotland beyond what was strictly necessary. Bread was looked upon as a delicacy. Civil wars disturbed continually the reign of the laws."

In contrast with this, read the following from the *Revue des Deux-Mondes*, of Jan. 1854: "A century ago, Scotland was still one of the poorest and most barbarous countries in Europe. It may now be asserted, that there is not under the sun a happier or better regulated country. Her total production has increased ten fold in the course of this century. Agricultural produce has alone increased in enormous proportions. Food is yearly produced there in an abundance which

*Dill, p. 72. †Roussel, p. 94. ‡Solitaire 11, p. 566.

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permits an immense annual exportation. The English themselves confess that Scottish agriculture is now superior to English agriculture, at least in several respects; it is unto Scotland that the cultivators send their sons as apprentices, upon the model farms."

But lest it should be thought that this mighty difference in intelligence, morals, piety and national prosperity—of which we have given a very feeble and hasty sketch—may be traced to difference of geographical position, government, &c., we will present in contrast, *Catholic and Protestant Ireland*. And here let it be noted, that the South, or Catholic portion of Ireland, is much superior to Protestant Ireland, in soil, climate, and natural ports. We quote from Catholic authors:

"Few towns," says M. Prevost, "possess so many establishments designed to succor the unfortunate, as Belfast; houses of refuge are to be seen there for almost all sorts of misfortune. There are special hospitals for the blind, the deaf and dumb, the fever patients, lunatics, the feeble; with asylums for penitent girls, liberated convicts, domestics out of place, and women out of work. * * Belfast is not only the Capital of commerce in Ireland; it is also the metropolis of Puritanism."*

"In 1786, Belfast was an unimportant place, with a wretched harbor; and the revenue of its port was but 1,500*l*. In 1838, it contained 59 factory steam engines; in 1841, its mills for spinning linen yarn alone, amounted to 25, one of the principal employing 800 hands; in 1846. the Tidal Harbor Commissioners pronounced it "the first town in Ireland for enterprise and commercial prosperity," and in 1850, its port revenues had increased to 29,000*l*."†

"I left the industrious colonies of the North," says M. Prevost, "and suddenly the scene changed, and I found again the deserts, heather, bogs, tottering hovels, in which are huddled together successions of famished generations. Still sadder pictures revealed to me that I had penetrated into the heart of Donegal, one of the poorest and most backward counties of Ireland, As I advanced, the scenery became more sombre and savage. The city of Donegal, the county town, is large and populous. It is quite an Irish town, with crooked streets and ruinous houses scattered here and there in disorder. The whole population seemed to live upon the public road. The squares are continually encumbered with men, women and children almost naked. The spectacle affected me painfully; I recollected that at Belfast, and on the previous evening at Londonderry, I had seen a whole people busy at work."

*Prevost, pp. 335, 337. †Dill, p. 29.

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"Kilkenny was an important town when Belfast was only a village; it had several factories, eleven water mills, and such a carpet factory that its English rival, to avoid the competition, demanded the repeal of the Union! In 1834, Mr. Inglis saw only one man in the principal factory, which formerly employed 200 workmen. He says, of the eleven water mills, only one goes, and that not to move machinery, but only to prevent them rotting."*

"By the census of 1844, the proportions of the population in each province, who could neither read nor write, were: Protestant Ulster, 33 per cent.; Roman Connaught, 64."

"Of the 25,000 troops usually stationed in Ireland, scarce 3,000 are found in Ulster, and except in its southern counties, even these are wholly unnecessary. Not a soldier is stationed between Belfast and Derry, a distance of 70 miles, embracing two most populous counties, and various large towns. Of our 13,000 police, the number stationed in Ulster, in 1851, was 1,901, little more than a seventh of the force for a third of the population. Of 33,000 committals in 1850, the number in Ulster was 5,260, not one-sixth part. * * * At almost every Northern assizes, the first sentence of the judge's opening address to the grand jury, is one of congratulation on the peace of their county, and the lightness of their calendar. * * Of 23 executions which took place in Ireland in 1849–50, only two occurred in Ulster.

"From the census of 1834, in Ulster, the Protestants were to the Roman Catholics in round numbers, as 11 to 19; in Leinster, as 8 to 11; in Munster, as 1 to 20, and in Connaught, as 1 to 23.

"In 1848, in Ulster, there were 3 persons receiving relief out of every 100; 7 in Leinster; 14 in Munster, and 19 in Connaught. *

* Leinster, besides other advantages, has long been the seat of government, and enjoyed the benefits of the "English pale;" not only is Munster the garden of Ireland, but its population are the oldest inhabitants of the island, while Ulster is a mere colony, little more than 200 years old."†

Taking it by *Counties*—"In Antrim, the Protestants are to the Roman Catholics nearly as 3 to 1; in Down, more than 2 to 1; in Derry, about 1 to 1; in Donegal, 1 to 3; in Cork, 1 to 16; Limerick, 1 to 22; Kerry and Waterford, 1 to 23; Mayo and Galway, 1 to 24.

"In 1841, the proportion who could neither read nor write, were: Antrim, 23 per cent.; Down, 27; Derry, 29; Limerick, 55; Donegal, 62; Cork, 68; Kerry, 72; Waterford, 73; Galway, 78; and Mayo, 80. Thus, in the most Roman Catholic counties, we have four-fifths of the

*Dill, p. 30. †Dill, p. 86.

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people in total ignorance—in the most Protestant, only one-fifth; and almost uniformly, the ignorance increasing as the Protestantism diminishes! We might farther prove, that in all these counties, those who can neither read nor write, are almost all Roman Catholics.

"Nor is the contrast less remarkable in the *crime* than in the *ignorance* of these counties. In the four Protestant counties of Antrim, Down, Derry and Donegal, the gross number of committals in 1849, was not, in proportion to the population, *one-fourth* that of the four Roman Catholic counties of Kerry, Limerick, Galway and Mayo. * * * Finally, as a mere sample of their *temporal* condition, we find that in the four Roman Catholic Unions of Kanturk, Listomel, Castlebar and Ballinrobe, there were, in 1848, *twelve times* as many paupers relieved, in proportion to their population, as in the four Protestant Unions of Larne, Kilkeel, Coleraine and Newton Limavady.

To be still more minute, and to guard against the idea that some special causes, outside of those we are contemplating, may be at work in favor of the Protestant districts, let us look at different counties of the same district—Ulster. "While in Antrim, its most Protestant county, the percentage who cannot read write, is 23, in Cavan, its most Roman Catholic county, it is 51. The number of police stationed in Derry in 1850, was 106, at an expense of 5,299*l*; while in Cavan, there were 396, at a cost of 16,985*l*,—over thrice the expense, and near four times the force. * * * On the 8th of May, 1850, there were in Derry, 44 Protestant, and 118 Roman Catholic prisoners; and on the 14th of May, there were in Tralee jail, 572 Roman Catholic and only 4 Protestant prisoners."*

We close with the following emphatic testimony: "So soon as you enter Ulster, the entire aspect of the country changes. All around assume that air of social health which is so easily perceived, yet so difficult fully to describe. You have left behind the region of petty cabins and swarming beggars, ruined villages and deserted farms, and you enter a territory of comparatively rich cultivation, studded with comfortable dwellings and thrifty towns. And you cannot but feel that, from whatever cause, Ulster is at least fifty years ahead of her sister provinces, in all the true elements of national progress; and in its general aspect, so much more resembles Britain than Ireland, that we could almost fancy some physical convulsion to have severed it from the one island, and attached it to the other.†

These comparisons and contrasts are really startling. They indicate a wondrous regenerative energy,—not dependent on climate, race or government, but inherent in Protestantism, and wanting in

*Dill, pp. 86 to 92. †Dill, p. 29.

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Catholicism, to enlighten, emancipate, govern, and ennoble our oppressed nature, which is of more value to humanity than all systems of political economy, ethical philosophy, mental science, or governmental policy. These in their best forms, are but the fruits of that Protestant principle which, striking down priestly tyranny, and recognizing the dignity of human nature, gives the Bible to the people as the common property of all.

In another number, we propose to group some deeply interesting facts concerning Switzerland. I. E.

THE FRUITS OF THE SPIRIT OF GOD IN THE CHRISTIAN'S HEART.

According to Paul, in his letter to the Galatians, the fruits of the Spirit of God in the Christian's heart and life, are comprehended in nine specifications. These are love, joy, peace, long suffering, kindness, goodness, faith, meekness, temperance. But to these he adds two, in his letter to the Ephesians. These are "righteousness and truth." Chapter 5th, 9th. Faith, we think, in this category, or classification, ought to be rendered *fidelity*: for so it is translated, Titus, 2, 10, com. version; and so it should have been rendered in some other connections, such as Matthew, chap. 23d, 23—and you have omitted judgment, mercy, and faith—or fidelity—faithfulness. "Contend for the faith formerly delivered to the saints, that is *the truth*."—These, one and all, are the fruits of the Holy Spirit in the christian heart, and in the christian life. They, one and all, are active principles; and when nurtured and cherished in the Christian's heart, their product is an active, resolute and efficient character.

Even in the Apostolate department of the Christian Church, there were three classes. In our opinion, Paul was chief, Peter second and John third. Paul was the Samson of the whole Apostolate. He was the Hero man of the Christian embassy. He was the envoy extraordinary of the Lord of the Universe. He traveled more, preached more, labored more, suffered more, wrote more than they all. He was the thirteenth Apostle, and he wrote thirteen epistles. He could therefore truthfully say, "I labored more abundantly than they all."

He was in labors more abundant, in stripes above measure, in prisons more frequent, in deaths often. He five times received of the Jews thirty nine stripes He was thrice beaten with rods, once stoned, thrice shipwrecked, a night and a day he floated in the deep ocean; often on long journeys, in dangers from rivers, in dangers from robbers, in dangers from his own countrymen, in dangers from

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the Gentiles, in dangers in the city, in dangers in the desert, in dangers on the sea, in dangers amongst false brethren; in labor and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

And besides all these sufferings from without, he had his daily troubles in the care of all the churches. He could say, "who is weak and I am not weak?" "Who stumbleth, and I burn not?" In Damascus, the governor, under king Aretas, kept the city of Damascus with a garrison desirous to apprehend him.

He was, indeed, a christian hero of unequalled grandeur and magnanimity. In his own esteem, he had been the chief of sinners; and when he wrote his epistle to the Ephesians, he represents himself as less than the least of all *the* Saints."*

A saint is tantamount to a sanctified person. The root of this large family of words is *hagee—not of earth*, It is not found in the christian scriptures,—in them we find *agiazoo*, *agiasmos*, *agios*, *agion*, *agiotees*, *agioosunee*, &c.; its literal import is *not of the earth—separated from the earth*. *Holy*, *holiness*, indicate abstraction from the earth —or separate from the earth, tantamount to *heavenly mindedness*, a heavenly disposition, inclination towards heaven and God. *Righteousness* is essential to holiness. But while holiness comprehends righteousness, righteousness does not comprehend holiness. This distinction, though not generally understood, nor realized, is, nevertheless, of much value and importance to a proper appreciation of the christian state and character. God is holy and righteous: so are the angels who kept their first estate. "Be you holy," and "be you righteous," are impeatives essential to spiritual happiness—to the full enjoyment of God, of ourselves, and of the society of heaven.— We rarely see or hear these terms evangelically developed and appreciated in their proper and intrinsic value, either in the pulpit or from the religious press of the living world. And yet they are very prominent in Holy scripture. We have in holy writ—holy ground, holy place, holy day, holy mountain, holy name, holy oil, holy temple, holy things, holy people, holy spirit. But we never read in any Divine oracle of righteous place, righteous day, righteous oil, righteous temple, righteous spirit, or any righteous thing.

A pure speech is a divinely promised blessing. It must, indeed, be carefully cultivated by every christian from a concentrated study of the inspired oracles. We have been more or less devoted to this study for half a century, and have not yet reached the zenith of perfec-

*The com. version is at fault in not fully rendering this passage. Paul did not consider, or represent himself as less than the least of all Saints, but of all *the* Saints. "*The Saints*," were, in our esteem, sainted heroes of Jewish fame, of which Paul speaks, Heb. 11th, 32–39.

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tion. But our teachers were in part to blame for this. Jeremiah said, "thy words were found, and I did eat them," chapter 15th, 16th. Jesus once asked the Pharisees "why did do you not understand my speech!" Why? "Because you cannot hear my word." We must have a listening and an attentive ear, if we would understand the plainest speech.

We have not forgotten our theme—*the fruits of the Spirit.* Indirectly we are developing them. The fruits of the Spirit are produced and cultivated by the teachings—by the word of the Spirit.—Hence, spiritual words appreciated, are essential and indispensable to the fruits of the Spirit in our hearts and in our lives. We must eat the word of God; as a saint once said, "I found thy word and I did eat it."

We must not only eat it, but ruminate upon it. We must digest it, by meditating upon it day and night. Thus it becomes incorporated with the spirit of the mind. Hence the possibility of a *spiritual* mind. And only at this angle of vision, can we fully appreciate the difference between a carnal and a spiritual mind. A very important and interesting distinction it is. For, says Paul, "to be carnally minded, is *death*; but to be spiritually minded, is both *life* and peace;" or, as some translate it,—"the *minding of the flesh* is death; and the *minding* of the spirit, is life and peace." This is truly a solemn and most significant antithesis. What so desirable as life! and what so fearful and repugnant as death! We have have had many a desertation on life and death. But while in these mortal bodies, we can never realize, or duly appreciate, either of them. Experience alone can teach these lessons, and satisfactorily resolve all doubts.

"Be wise to day, 'tis madness to defer," is a sage oracle. Fools live for the present, wise men for the future. The epicure lives to eat, the temperate man eats to live, but while assenting to these facts and aphorisms how few profit from them! Alas, how many approve and praise the course they never take!

The fruits of the Divine Spirit are, or may be, classified in two categories. We would contemplate them under the *personal* and *relative.*

The *personal* are joy, peace, meekness, and temperance. The *relative* are love, long suffering, kindness, goodness and fidelity. These are, in their proper conception and display, the elements of personal and social happiness in the church and in the world.

Let these be developed in their full import in any society, and we shall see in that society the highest *social* happiness conceived or conceivable, in this present world. But few, very few, of those with whom we intercommunicate in all the relations and walks of human life, have formed in their own minds, a clear and definite conception of what is properly called *human* happiness. Divine happiness, an-

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gelic happiness, human happiness, in their full conception, are, indeed, themes not familiar to many minds, in the whole area of our present existing Christendom. We are so sensuous, so temporizing, so theorizing, so materializing, in our thoughts, conceptions and pursuits, that no space is left, no time is given, no efforts are made, to apprehend or comprehend, or appreciate "the far more exceeding and eternal weight of glory" and honor, which our Heavenly Father has in store for them that love him, and honor him, and glorify him, in their spirits, and in their bodies which he has redeemed, through the sacrifice of his only begotten and dearly beloved Son, who has ransomed us from death, and obtained for us an inheritance commensurate with the universe, and lasting as the ages of eternity.

Having the book of life presented to us, the throne of grace made accessible to us, with many exceeding great and precious promises tendered to us, should we not command our hearts away from earth and time, with all their momentary concerns and interests, and have our whole soul centered on that ineffably glorious inheritance which he has most graciously tendered to each and every one to whom he has vouchsafed the gospel of his grace!

Let us then command our souls away from earth and time, and with all our hearts, aspire after, and labor with all our spiritual energies, to obtain that ineffably rich and glorious paradise of God, which is so freely, so graciously, and so earnestly tendered to our acceptance.

A. C.

AUSTRALIA.

We are in the receipt of communications from the other side of the globe, some of which are very interesting, especially those of the *British Millennial Harbinger*. From it we learn that extracts from our publications are read even in Asia and Africa. The following extract is from the *Australian Evangelist*, under date of April 17th, 1861:

RELIGIOUS INTELLIGENCE—BRITISH AND FOREIGN.

EPISCOPALIAN.—The very interesting and historical church at Waltham Abbey, celebrated as the burial place of King Harold, the last of the Saxon kings, has lately undergone a thorough restoration.—On the 24th of January, a very interesting meeting was held in Exeter Hall, under the auspices of the Church Missionary Society. The Hall was filled, principally by young men. Among the speakers were Dr. Miller, of Birmingham, and Mr. Cobb, missionary, from Benares. —The special religious services in St. Paul's Cathedral, and Westminster Abbey, are continued weekly' with much success.—On Tuesday, 5th February, the foundation stone of the New Church Mission-

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ary House, in Salisbury Square, was laid by the Earl of Chichester, president of the society.—Mr. M. Pattison, B. D., Fellow and late Tutor of Lincoln College, and author of one of the "Essays and Reviews," has been elected Rector of Lincoln College.—Dr. Wigram, Bishop of Rochester, and Dr. Waldegrave, will take their seats as spiritual peers in this session of Parliament, the latter as junior, acting as Chaplain to the House of Lords. Dr. Phillpot, the Bishop elect of Worcester, will not for the present be entitled to a seat in Parliament.—Mr. Titus Salt has given a donation of 100*l* to the fund for effecting the restoration and improvements in the interior of the Bradford parish church. Mr. Salt is a dissenter.

Independents.—Mr. G. Smith, of Poplar, has received from his friends, a handsome testimonial as a token of their regard for him, and their appreciation of his great efforts in connection with the Congregational Union of England and Wales.—Mr. Newman Hall's lectures to the working classes, in Surrey Chapel, are continued with a most encouraging measure of success.—The *Patriot* of January 31st, announces the sudden death of Dr. Legge, of Leicester.—At a meeting of the church and congregation assembling in Craven Chapel, London, on the 5th February, it was stated that 136 members had been admitted during the year, and that the total amount raised during the year, for religious and benevolent purposes, was upwards of 3,300*l*.

Baptists.—Mr. Spurgeon's Tabernacle.—A numerously attended meeting was held in this newly erected place of worship, on Monday evening, 4th February, for the purpose of aiding in raising a sum of 4,600*l*, necessary to complete the expenses attending the rearing of the edifice, presided over by the Hon. Arthur Kinnaird, M. P.—The Hon. Chairman having expressed the pleasure it afforded him at being present, and having an opportunity of taking a part, however humble, in so good and important a work, Mr. Spurgeon addressed the meeting, and stated that about a month ago, on the occasion of one of their meetings, he had given a pledge to collect a thousand pounds by Lady-day, on the understanding that the people should collect an equal amount, or double the amount, which he had no doubt they could do by using proper exertions. He had, therefore, that night, to place in the treasurer's hands, 300*l* towards the sum he had thus promised to make forthcoming, but he was told that already there had been handed in as collected, 350*l*, so that the people had got ahead of him. A gentleman on the platform had, however, just given him a check for 50*l* and he was now equal with them. He had, therefore, to thank them kindly for the exertions they had made and were making. It was intended to commence opening the building on the 19th of March, by holding a bazaar in aid of the funds. On Monday,

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the 25th of March, he would preach in it in the afternoon, and he expected his friend, Mr. W. Brock, to preach in the evening. On the Tuesday following, a public meeting would be held, and throughout the week, there would be meetings connected with religious objects. He would not preach there on a Sunday, until it was seen whether or not they had funds sufficient to clear the building of debt, which he hoped would be ascertained by the Sunday following, when it was so he would preach in it. If, however, such was not the case, they must just be put to the inconvenience of going to Exeter Hall, and the crowded little chapel in Park street, and be put to all other inconveniences it was possible to put them to, until they raised the necessary funds, for, as he had over and over again told them, he would never open the place for public worship on Sunday, until every shilling of the expenses of erecting it was paid, and it was totally clear of debt. It was announced at the conclusion of the meeting, that the amount given or collected on the occasion, was 500*l*, while in the course of the present month, from 800*l* to 900*l* had been collected by the congregation. The proceedings closed with a cordial vote of thanks to the chairman, for his kindness in presiding.

Miscellaneous.—From our files we select the following items of religious news, which we trust will interest our readers. In reference to the special services in the London theatres, we find the following: "Since the commencement of the present year, the attendants at the theatres engaged by the United Committee; have been invited, at the close of the address, to remain to a short meeting for prayer, and we are gratified to be able to report that as many as from 400 to 500 regularly remained behind for this purpose, at each of the four theatres; indeed, our reporter has twice seen as many as 700 to 800 thus remaining. We need now hardly add, that the behaviour of the congregation, both during the first and second services, continues to be of the most devout character. We understand that, if sufficiently encouraged by the contributions of friends who reside 'out of sight' of this important movement weekly going on among the poor in the unknown east of London, the Committee propose continuing the services of the present course, until the end of April."—Dr. Weir, the London correspondent of the *British Messenger*, writes as follows on the same subject: "About 170,000 persons heard the gospel in theatres last year, and of these the large majority were non-church goers. Very solemn it is for a preacher to stand up before a great multitude of immortal beings filling pit, boxes and gallery, and to address to them the word of life. Formidable is it also, at least when attempted a *first* time, and therefore all the more cheering, as well as striking and suggestive, is the little preliminary meeting for united prayer, to

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implore a blessing on the coming service, held in the "green room" or "dressing-room" of the theatre. That spiritual and social results of the most cheering character have been realized in connection with these special services, is now apparent. Testimony to this effect was borne at a large meeting, convened at Freemasons' hall, by Lord Shaftesbury and Mr. Gurney, M. P., of those London ministers who had consented to take part in the services."—From various quarters, we have most cheering intelligence of the progress of the "Revival." The intelligence from Jamaica is most cheering.—The latest accounts show that upwards of 20,000 have been brought under powerful religious influences. "The rapid extension of this work," says one missionary, "may be accounted for by the purely apostolic conduct of the new converts. As soon as they obtain their own pardon, they go everywhere preaching the word individually, as "the woman of Samaria," and Philip to Nathanael, and also in companies from chapel to chapel, and village to village, till the whole neighborhood is impressed." Prayer meetings in many instances have been prolonged all day and night. Many of those who stood aloof and scoffed, have been subdued by an irresistible Presence. "Some," we are informed, "who carefully avoided every meeting, and labored to shut themselves out from its spirit, have yet been visited in their houses, upon their beds, in their grounds, and while journeying to distant places; so that fear has fallen upon every mind."—From many places in England and Scotland, we learn that a great and blessed work is going on. The following paragraphs from the *Dumfries Standard*, refer to the state of religious feeling in Annan. Amongst the young and the old, the rich and the poor, there are many who own to a change of heart and a desire to turn to Jesus. With tears in their eyes they have come to these inquiry meetings, and asked for advice in this the hour of their sad extremity; and some there have been who, after finding peace from on high, have not hesitated to bear a public testimony to what Christ has done for their souls. A young weaver and a sailor, have already borne witness to the truth before the people, and a young apprentice in the drapery trade—a lad who had never taken part in a public debate before, and who was not supposed to have even the slightes pretensions to oratory—was so supported by the faith that was implanted in his heart that, before 2,000 of his fellow-townsmen he mounted the platform, and told the story of his own conversion with an eloquence which charmed every hearer, and with a fervour which brought a tear to nearly every eye. But it is not only in the town, but throughout the whole of Lower Annandale, that the great religious awakening has spread. One particular feature of this awakening is the influence it is exerting on that portion of the

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community which seldom if ever, darkened the doors of a church before. Some who were supposed to be confirmed reprobates—the pests of society—the Ishmaels of the town—have, night after night, been attracted within the hearing of the joyful sound, and have listened with thankfulness to the tidings of their souls' salvation.

The *Freeman* contains an excellent monthly record of Missions, from the February summary of which we select a few sentences:—The work of evangelization makes steady progress in all parts of Italy, to the great alarm of Rome and her priests, who see advancing a foe more terrible even than the Garibaldian legions. More than 3,000 copies of the Scriptures have been sold in Naples in about a month; and religious books and tracts have had a corresponding circulation. To reach the higher and educated classes, circulating libraries are to be established in some of the principal cities, from which will be distributed standard Protestant works in various languages. The week appointed for united prayer, was celebrated by large gatherings at Florence. Many of those present were working men, who with difficulty made a sacrifice of their time. Four successive prayers were, on one occasion, offered up by those who, in other times, had suffered imprisonment for the truth. It is proposed to open a Wesleyan Mission to Italy; a commencement will probably be made at Bologna; and circumstances will be left to develope the form in which aid can best be given to the great work of reformation. In this connection, it is interesting to note that an English lady has been for some time diligently engaged in spreading a knowledge of the truth among the Italian laborers employed on the Swiss railroads; and, as it now appears, with remarkable success. The position of the Jews in Italy has attracted attention; and arrangements have been made for special missionary work in relation to them. Accounts of missions from all parts of India, show that the Lord is opening up fields of usefulness. There are, in some quarters, hopeful indications that the Bible itself is becoming an object of increasing interest to the Hindoo mind, as deserving study for its literary excellencies, if not demanding it by its Divine superiority. In the Northern Provinces, especially afflicted by the mutiny, the change in relation to Christianity is most marked; and the veteran Gopee Nath Nundy, has been successfully laboring among the prisoners of war. The movement in Tinnevelly, has awakened new impulses in the midst of the native churches. At one village, a regular society has been formed, with its secretary and sub-secretary, for the purpose of sending forth catechists to labor among the heathen of the district. This has been entirely the act of the natives themselves, under a strong sense of their obligation to exert themselves for the salvation of their perishing countrymen. From Travancore, we

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have the melancholy details of famine and pestilence. No such year as the last, has been experienced since the commencement of the mission. Continued drought destroyed the rice crops; people fainted from want of food, or shrunk to mere skeletons. At the time when great numbers were in this weakened condition, and still without the means of subsistence, the cholera swept over the land. As many as 1,200 of those connected with the mission have been carried off, many of them very suddenly, and a far larger proportion of the heathen population has perished.

LETTER FROM ELDER JACOB CREATH.—No. 5

REGENERATION AND REMISSION OF SINS.

Bro. A. Campbell, Dear Sir:—I propose in this number, to offer some observations on religious feelings, regeneration, popular revivals of religion, and scriptural teaching, on these subjects. Religious feelings are innate in man; they are as much a part of his nature, as benevolence, attachment, and a sense of right and wrong; and like all other feelings, they are stronger in some persons than in others.—All other beings are strangers to these feelings. Men have manifested religious feelings in all ages and countries. No race of human beings has yet been known, who had not a religion, and some form of worship. The proof of this is furnished by historians of the past, and by modern travelers. Seneca says: No nation is to be found so utterly destitute of law and morals, as not to believe in Gods of some kind or other. The savage tribes, the barbarian hordes, nations slightly advanced in social life, and those who languish in the decrepitude of civilization, all exhibit the power of this innate and indestructible sentiment. It is one of the most powerful feelings in our common nature. It triumphs over all interests, and sways and rules mankind in all ages; this is proved by history and the Bible. It has impelled men and women, the aged and the young, the savage and civilized, to sacrifice themselves, their friends, their offspring, their nearest and dearest relatives, and driven nations and communities into the most cruel and destructive wars the world has ever witnessed. Witness the crusades, in the eleventh and twelfth centuries, when all Europe was precipitated upon the East.

The religious feelings are universal, innate, blind—and have been greatly abused by impostors and hypocrites. The Bible comes to men and reveals the only object of supreme love and adoration, and teaches man how to worship him in spirit and truth.

By successive reformations, by slow degrees, mankind have gradually improved in knowledge, morality and religion, and not by ex-

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traneous causes; and not by new revelations of the Holy Spirit, but by the exercise of the powers he already has, guided and aided by the Bible and the revelations of the Bible. Many sects now linger behind the intelligence of the age, as Catholicism did and does, behind the Lutheran Reformation. One of the gravest errors of Protestantism is the feeling and teaching that faith is produced by the immediate, personal and direct operation of the Holy Spirit on the sinner's heart, before faith to produce faith without the word, without means or with means, ordinarily. To this same error we can trace idolatry, superstition, human sacrifices, religious wars, inquisitions, martyrdoms, revivals, and all fanaticism and enthusiasm. According to this erroneous idea, the third of John is quoted to prove that the Spirit of God regenerates Catholics of every school, and sects of all grades, orthodox and heterodox, and that he is equally the author of all their revivals and religions; although born of one spirit, as they teach, they have no more fellowship than Jews and Samaritans. This can never be so. The scriptures teach that the Holy Spirit of God is given to believers, and not to unbelievers. Acts 2. The Holy Spirit was given to the 120—to the 3,000, to the 5,000, to the Samaritans. Acts 8. John, 7, 39.—they that believe on him should receive—John, 14—whom the world *cannot* receive. And so in all the Epistles, this great truth is taught, and no error. No man living can show one instance in the Bible, where God gave his Spirit to an infidel, impenitent and disobedient sinner, for any purpose. This fundamental error should then be abandoned. The Protestant parties teach that the Holy Spirit is specially given to men for their salvation, that unless he is thus specially imparted, the sinner will be lost forever; that he is not thus constantly given, but only occasionally, and then not to mankind scattered throughout various countries, but to individuals of one country; and not to all the inhabitants of one country, but only to members of one religious sect, and not all of them, but only to a few persons in that sect. There are times when this outpouring is nowhere to be seen; then they teach that the Holy Spirit comes down in showers on the unconverted, especially at camp-meetings; then upon one of our large cities, wherein are Catholics, Episcopalians, Presbyterians, Baptists, Methodists, Quakers, Universalists, Jews and other religious sects. Remember, you teach that all these churches are God's; that his Spirit descends on only one of his churches at a time; that he slights or passes by all the others that stand near to the one on which he descends, or, at least, he only descends on a few chosen ones in one of these, his churches, and that nearly all the converts in these parties, are made during one of these partial and occasional visits of the Holy Spirit. Remember, these revivals are not

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always genuine, but are followed by deplorable declensions, apathy and inactivity. How do you distinguish between those who are *specially* wrought on, and those who are *ordinarily operated* on? Now, brethren, we ask you, as sensible men, and as honest men, to point us to a *thus* says the Lord, for all the above teachings, or else to abandon it. Prove to us that the Holy Spirit is the author of all these spasmodic religions, these contradictory and disgraceful tenets, or else give them up like honest men. Do you really believe that the scriptures authorize all sects? Do you believe that the scriptures teach that christians are to sleep the greater part of their time, and wake up once and a while, when these refreshing times return, and rub their eyes and bluster about, and vociferate a little while, and then go to sleep again? There is a state of the christian church greatly preferable to these feverish excitements—when they are edified, comforted, enlightened, and are walking in all the commandments of the Lord. The Pagan, Mohammedan, Jewish, Catholic, Episcopalian and Waldensian institutions, were perpetuated, and are still perpetuated, without these abuses of the Holy Spirit—they lay hold of this powerful religious sentiment in man, and by education, and ordinary means, they transmit their respective institutions from generation to generation. Dr. Alexander says, these excitements are common to Pagans, Mohammedans, Heretics and Papists. Dr. Porter says, he believes the era of modern revivals, is dated in this country, from the year 1792. The most extensive revivals ever known in this country, were about the time of Jonathan Edwards, John Wesley and George Whitfield, from 1757 to 1770. These revivals were accompanied by extraordinary discourses, faintings, outcries, conflicts with Satan, barkings, sneezings and raptures, vioces, visions and great experiences. Wesley says, giving up witchcraft, was giving up the Bible. We have an infallible model for a great revival of religion, in Acts 2. Let us study and imitate that revival, and all will be right.

Yours, truly, JACOB CREATH.

THE GREAT MAN.—The hero in Christ's army is not the man who has rank, title, and dignity, and chariots and horsemen. It is the man who looks not on his own things, but the things of others. It is the man who is kind to all, tender to all, thoughtful for all, with a hand to help all, and a heart to feel for all. It is the man who spends and is spent, to make the vice and misery of the world less, to bind up the broken-hearted, to befriend the friendless, to cheer the sorrowful, to enlighten the ignorant, and to raise the poor. This is the truly great man in the eyes of God.

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PROPHECY.—NO. 9.

SPECIAL PROPHESIES, NO. II.

"Genesis, 13th, 14th–18th.

The covenant concerning the patrimonial *inheritance* of the Abrahamic Family, noted in the preceding article on prophecy, No. 8, is here farther developed, located and defined, with special reference to the multitude of his descendants. There is a beautiful lessor taught us in the last sentence of this paragraph. It is not in the mere removal of his tent, and the location of it among the oaks of Mamre, in Hebron, but in the consecration of the grove and the grounds around it, by the erection of an altar to Jehovah. This is a monumental lesson to all the participants of that illustrious faith which he possessed and cherished in his heart. His first work on these premises, was the the erection of an Altar to the Lord his God. He must have his family worship, and his residence, under the wings of the Almighty.

Connected with this was another prophetic oracle, in these words: "Abraham, know assuredly that thy seed shall be a stranger (or an alien,) in a land not theirs, and shall serve them; and they shall afflict them four hundred years; and that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; and thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. xv, 13th–15th.* These are bold metaphors of blessings and of curses, indicative of God's goodness to one class, ond of his indignation to another.

We may then regard both blessings and curses, when indicative of future good and of future evil, as prophesies or predictions of the destinies of humanity, according to character and circumstances.

But our present theme is prophecy generally, so called—whether Patriarchal, Jewish or Christian prophecy.

The prophecy of Noah, and the prophesies of Abraham, so far as pertaining to the Christian era and dispensation, have been noticed as the leading and most prominent prophesies of the Patriarchal age. The prmises made to Abraham, Gen. 12, have been simply noted.—

* "The cup;"—"The cup of his fury," Psalm, 75, 8. "In the hand of the Lord there is a cup, the dregs thereof all the wicked of the earth shall wring them out and drink them." Psalm, 75, 8. Our Saviour prays, Matt. 26, 29:—"Let this cup pass from me." Again he said to his disciples, that "they should, indeed, drink of his cup." Again we read; "I will take the cup of salvation"—"I will offer the sacrifice of thanks-giving unto God." There is "a cup of blessings" for the righteous, and "a cup of indignation" for the wicked.

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The second and third verses of this chapter, contain the text of many sermons; indeed, of many volumes. Let us look at them in their amplitude and bearings on the destiny of our world. They date not itwh Abraham, but with Abram. On commanding Abram to leave his country, his kindred, and his father's house, he thus spoke to him:—"Depart from thy country, and from thy kindred, and from thy father's house, to a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shall be a blessing: and I will bless them that bless thee, and curse him that curses thee: and in thee shall all families of the earth be blessed." This charter of blessings was given to Abraham, then seventy-five years old; when he departed from Haran, taking with him his wife Sarai, and Lot, his brother's son, and all their substance that they had gathered, and the persons* they had gotten in Haran.

Abraham was not only the beau ideal of faith, but also an embodiment of piety and humanity. A *gentleman* indeed. We have some very interesting anecdotes of him in sacred history, highly suggestive of his piety and good manners. He had sojourned in Egypt for some time, with his beautiful consort Sarah. She was what we moderns would call a very accomplished helpmeet. So much so, that the king of Egypt envied Abraham, because of his beautiful and congenial wife.

But we are now contemplating him as *the friend* and confidant of God, to whom God communicated his purposes of grace and glory, in the rescue and redemption of fallen and degraded humanity, as had never before been so fully done to any man.

Indeed, in II Chron., xx, 7th, he is called "the friend" (or confidant) of God, in these definite terms:—"Art not thou our God who gavest this land to the seed of Abraham *thy friend*, forever?" And again, in Isaiah, xli, 8th, he says,—"Thou Israel art the seed of Abraham my friend."

Our Saviour, indeed, honored his apostles, calling them *friends*, for a similar reason: "for all things that I have heard from my Father, I have made known to you." John, xv, 15th. This is when duly pondered, a condescension on his part, and an honor conferred on fallen humanity, ineffably grand.

*These persons *gotten* in Haran, according to the version of Boothroyd, D. D., of London, were slaves, as the Hebrew word here used, *nepish*, denotes and distinguishes from hired servants. Indeed, Abraham, as a just and honorable man, could not have taken them with him, had they not been his property. He adds as reference, Ezekiel, 27, 13, and Revelations, 18, & 13. So David Bernard, of Philadelphia, understood it, and gives it in his version before me, published A. D., 1812, "*souls* or *bodies* of men."

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But when we consider the value, or the price of man's redemption, and his consequent capacity of enjoyment of communion and intimate fellowship with God our Father, and with his beloved Son, our Lord and Redeemer, we must love, and wonder, and adore the ineffable grandeur and riches of his grace, which he has made to abound towards us in all wisdom and prudence; having made known to us the secret of his will, according to his good pleasure which he purposed in himself; in respect to the dispensation of the fulness of times, that he would gather together all things in Christ, both which are in heaven, and which are on earth;—even in him, in whom we have obtained an inheritance also, having been predestinated according to the the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, having first hoped in Christ. This, indeed, is the earnest of our inheritance unto the complete redemption of his purchased people, to the praise of his glory."

The special prophesies in the 15th, 16th and 17th chapters of Genesis, concentrate upon the destinies of the Hagarenes and the Saracenes. The biography of Hagar and Sarah, is indeed one of the most interesting biographies in Sacred History, and constitutes a very popular and interesting section of it.

Ishmael, son of Abraham and Hagar, was born in the year of the world 2094. An angel of the Lord appeared to Hagar in the wilderness, when she fled from her mistress, and bade her to return; adding,—"Thou shalt bring forth a son, and thou shalt call his name Ishmael;" which signifies "*the Lord has hearkened.*" His character is foretold in the following words:—"He shall be a fierce man, whose hand shall be against every man, and every man's hand shall be against him."

This prophecy was very literally verified. Ishmael, as observed, was born in the year of the world 2094, and about the close of the 86th year of Abraham's life.

Hagar, with Ishmael, wandered in the wilderness of Beersheba, and when reduced to great distress, a voice from heaven said, "Fear not, Hagar, the Lord has heard the child's voice. I will make him the father of a great people."

They abode in the wilderness of Paran, where Ishmael became expert in archery, and his mother married him to an Egyptian woman. He had twelve sons, viz: Nabajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hader or Hadad, Tema, Jetur, Napish, Kedemah. He had likewise a daughter, named Mahalath or Bashemeth who married Esau. Gen. xxxvi, 3d. xxviii, 9th.

From the twelve sons of Ishmael are derived the twelve tribes of

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the Arabians still subsisting; and Jerome says that, in his time, they call the districts of Arabia by the names of their several tribes. The descendants of Ishmael inhabited from Havilah to Shur; and are usually mentioned in history under the general name of Arabians, or Ishmaelites.

Since the seventh century, they have almost all embraced the religion of Mahomet. Ishmael died in the presence of all his brethren, (Gen. xxv, 18.) as the Vulgate renders; or, according to another translation, his inheritance lay opposite to that of all his brethren.—See Gen. xvi, 12. The year of his death is not known. See Arabia. Calmet.

We also read of a clan in Syria called Ismaelians, probably from Ishmael, whose hand was against every man. Gen. xvi, 12. Also, Batenists, or Bateniens—an heretical sect among the Mahometans, who settled in Persia, about the year 1090, from whom a colony was sent into Syria, who took possession of a portion of Mount Lebanon, reaching nearly to Antioch and Damascus. "Their religion was a compound of of the superstitions of the Persians, Jews and Mahometans. Their distinctive tenet was, that the Spirit of the Supreme Being resided in their Sheike, or chief, and that all his injunctions were the commands of God. They were trained to that degree of submission, that they would instantly kill themselves at his command, being assured of an immediate entrance into Paradise."

What a comment upon the prophetic oracles of Paul, James and John!

Paul to the Thessalonians, in the prophetic spirit, writes as follows: "Let no man deceive you by any means touching the coming of our Lord Jesus Christ, and our assembling around him, as if that day were at hand. That day will not come unless there come *the apostasy* first, and the *man of sin* be revealed—the son of perdition: who opposeth and exalteth himself above every one called God, or the object of worship—so that *he sitteth in the very temple of God*, shewing himself that *he is a God*. You know what withholdeth that he may be revealed in his own time."

The Roman Empire, *in its Pagan form*, hindered the appearance of of the Man of Sin, by withholding its countenance from the Christian institution and worship. This man of sin, according to Paul, was to arise and exist in the Christian church, shewing himself—that he is a God on earth. You know, said he, what preventeth his manifestation; the Pagan power must give place to the Papal power!—"Then shall the lawless one be revealed, whom the Lord Jesus shall consume by the word of his mouth, and utterly destroy by the brightness of his appearance:—even him whose coming is according to the

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working of Satan," with all pretended, or false miracles, and signs and wonders—"and with all unrighteous deceit among those that are lost; because they received not the truth in love, that they might be saved. And for this cause God will send them such a mighty working of error, that they will believe a falsehood. So that they all will be condemned who believe not the truth, but have pleasure in unrighteousness."

These scriptures, and our notes on them, are but a mere preface to an analysis of two prophets whose visions and revelations are of the same imagery and style, I need scarcely say that these are Daniel and John.

It is worthy of notice, that the Mussulmen and Arabians, who are descended from Ishmael, eulogize Mother Hagar, insisting that, in very deed, she was Abraham's lawful wedded wife.

According to Calmet, the descendants of Ishmael are called Ishmaelites from their father, Saracens from their mother, and Arabians from their country. According to Paul, Hagar may symbolize the synagogue, or Jewish worship, which produced only slaves; the offspring always following the condition of the mother. Calmet. See Paul to Galatians, chapter iv, 21–31.

We need not to argue the abstract question of special prophecies, any more than we need to argue the abstract question of special providences. There is not an animated particle of dust possessing vegetable or animal life, that has not inscribed upon it, or incorporated in it, the *designing hand* of an omnipotent, omniscient, and omnipresent will. Nor is there any institution, human or Divine, within the purview, or horizon of human reason, or even human imagination, so felicitously conceived, so wisely adapted, and so gloriously consummated, in perfect harmony with every attribute of Jehovah, than is the whole remedial system, from its Alpha to its Omega.

There are not a few, however, so little conversant with these themes, so stolid, so heartless and hopeless, that we despair of interesting them in such an investigation as this on hand—some deny the whole idea of a Divine Providence—general or special; and if they think at all upon this theme, they seem to repose on the stupifying idea that when their Divinity created the Universe, he simply wound it up like a watch, to run so many rounds or hours, and then to stop forever.

A. C.

Every one that liveth, or hath life, hath not the Son; but every one that hath the Son, liveth, and hath life.

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THE SOUL AND THE SPIRIT OF MAN.

The pulpit and the press have most licentiously and unscripturally used or abused the word *Soul*. What do they mean by the word *Soul?* Whai does the inspired volume mean by the word soul? These are not speculative or theoretical questions. They are, indeed, most interesting and practical questions. Let us enquire, then, with all sincerity, earnestness and docility of mind and heart, into the scriptural import and acceptation of the word *soul*. The *soul* and the *spirit* of man are distinguished and distinguishable, in the judgment and teachings of the inspired writers and speakers of New Testament dignity and authority. That the soul and the spirit of a man are not one and the same, scarcely needs to be argued. The simple fact that Paul, I. Thess., chapter 5th, 2d, prayed for the *whole* sanctification of the Thessalonians, saying:—"may the very God of peace sanctify you *wholly*—and may your whole frame;—*spirit*, *soul* and *body*, be preserved blameless, to the coming of our Lord Jesus Christ." Boothroyd, D. D., London Edition, A. D., 1836.

According to Bernard's second edition, Philadelphia, A. D., 1842, it reads—"And the very God of Peace, sanctify you wholly; and may your whole spirit, and soul, and body, be preserved blameless at the coming of our Lord Jesus Christ." According to Paul to the Hebrews, chap. iv, 12, this is a discriminating power of the word of God, peculiarly its own. He says to the Hebrews, chap. iv, 12, "the word of God is quick and powerful, sharper than any two edged sword,—piercing even to the dividing asunder of soul and spirit—even of the joints and marrow, and is a *discerner* [or critic,] of the thoughts and intents of the heart"—"Neither is there any creature," down to the veriest atom of animated dust, "that is concealed from his sight."

We find *Pseuchee*, *soul*, one hundred and fifteen times in the Greek New Testament—never once translated *spirit*. *Souls die*; spirits never die.

We find in the original scriptures, septuagint versions, *pneuma*, *spirit*, almost four hundred times—never translated *soul*; always *mind* or *spirit*.

The Holy Spirit is called the *Holy Ghost*, some ninety times in the New Testament,—only seven times "the Holy Spirit." This is wholly whimsical and capricious. *Ghost*, in our living tongue, indicates "the soul, or spirit, of a dead man." *Souls are mortal*; spirits are immortal.

There is a figurative "trinity" in man. So Paul taught, when he said to the Thessalonians, 1st Epis. v, 23d—"And the very God

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of peace sanctify you *wholly*; and may your whole frames—*spirit*, and *soul*, and *body*, be preserved blameless, to the coming of our Lord Jesus Christ." (This is an apostolic specification of the whole man. Chandler, Bernard and Boothroyd, with many others, concur that this is a formal specification of the whole personality of man, and regard the parts as specified in what follows:—"the spirit, properly so called; the soul, or principle of animal life; and the body, with all its parts and members.")

We cannot recall the time when we thought otherwise. Every tribe of the animal creation has a *soul* or *animal* life, with its instincts and passions—for these are equivalents. But man alone adds to these a spirit,—an *intellectual*, *moral* and *religious* nature. Such is the true dignity and differential attribute and altitude of man. He was, for a short time, made somewhat lower than the angels; but God has clothed him with glory, honor, and immortality; and now our glorified humanity occupies the august and glorious throne of the universe.

We have in our most refined metaphysics, a species of spiritual essences—as well as Locke's nominal and real essences. For in our conceptions of the adorable attributes of JEHOVAH ELOHIM, the Lord our God, we associate with them the three ideas of *infinity*, *eternity*, and *immutability*.

Hence we say of him, that his wisdom, power and goodness, are developed in creation; his justice, truth and holiness, in legislation; his mercy, condescension and love, in redemption; and *that each and every one of these is infinite, eternal and immutable.* This is our *ne plus ultra* or that point, or line, beyond which, in our present constitution, neither reason nor imagination can reach.

No study so enlarges, so energizes, so purifies, so beatifies, so glorifies the spirit of man, or so adorns his character, as the study, the concentrated study, of the attributes of God, as they are presented to us in creation, in Providence, in moral government, and in redemption. Blessed, therefore, is the man, who day and night meditates upon God's law, expressed in his own book—and illustrated in creation, providence, moral government and redemption. These reciprocally interpret and illustrate each other.

But the mystery of mysteries, of which Paul speaks with an enthusiasm significant and impressive, is found in 1 Timothy, iii, 16, in these words—"And confessedly great is this mystery of godliness; God was manifested in the flesh, justified by the Spirit, seen [or, attended] by angels, preached to the Gentiles, believed on in the world, received up into glory." Boothroyd & Bernard, in substance.

Paul, indeed, employs this word *mystery* in its singular and plural forms, twenty times, while all the other New Testament writers

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employ it only seven times. Rome Papal—not Rome Pagan, but Rome Papal, has engraved upon her legitimate flag, her escutcheon according to the apostle and prophet John, Apocalypse, chap. xvii, 5. It is in these words:—"*Mystery, Babylon the Great, the Mother of Harlots and abominations of the Earth.*" Tradition says that, "the Popes at one time actually had the word MYSTERY on the front of their *tiaras.*" This fashionable lady has not always worn the same suit.—She literally sits upon *Seven Hills*—and so does old Rome, even to this day. She, too, has had her *seven heads*—here are five of them: Kings, Consuls, Dictators, Decemvirs, and Military Tribunes.—These five are fallen as predicted; one is the *imperial*, and there is *one* yet to come," referring to the change when Rome was made a Dukedom, subject to Rvaenna, which was to continue but a short time—"The seven hills, and the seven successive forms of government, tie down the prophecy to Rome," (Boothroyd.) beyond one rational doubt.

But there is still, in most minds, an indistinct idea, or appreciation of, communion with God, in its full and beatific conception. To perceive any object at the proper angle of vision, and to appreciate it in its true and real value, is not quite so common as we generally suppose. We frequently underrate and overrate the objects that present themselves to our appreciative powers. We frequently, indeed, appreciate and depreciate, with an indistinct vision, even the objects of time and sense. How much more the objects presented to us in the faith and hope of the gospel of the grace of God. Especially when we read in God's own book, that human eye has never seen, nor human ear has never heard, that human heart has never conceived, the things—the themes—the objects, the glorious realities, that God has provided, or prepared, for them that love him.

The future blessedness of the ransomed of the Lord, has never yet been appreciated by mortal man. There is, indeed, a present felicity in the conception of our entire inability to realize the exceeding and eternal weight of glory that awaits the heirs of heaven, in the redemption of Emanuel's "purchased possession."

God's glory will, indeed, eternally expand in the "riches of Emanuel's inheritance in the saints;" and this, too, by the exceeding greatness of his power towards us who believe, "according to the working of the might of his power which he wrought in Christ, when he raised him from the dead, and placed him at his own right hand in heaven—far above all principality, authority, power and dominion, and every name that is named, not only in this world, but also in that to come: placing all things under his feet, and giving him to be the head over all things to the church, which is his body—the fullness of

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him who filleth all things in all places." May not we then rejoice with a joy unspeakable, that "we are no longer aliens and sojourners, but fellow-citizens with the saints, and of the household of God; having been built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom, all the building being fitly framed together, groweth into an holy temple in the Lord: In whom you also one in spirit,* built together for a habitation of God."

God's own house in this world, is built of living stones, and not of granite nor of marble. God himself is its architect. His Son is the Lord of it. His Holy Spirit is the Guest of it. It is, therefore, a most splendid temple—like which there is not now, nor ever was, a palace raised by sinful and mortal hands. It is, indeed, a holy temple, of which Solomon's splendid edifice was but a shadow. We do not wonder that, in the carnality and secularity of Abraham's fleshy descendants, there was developed so much carnality in the form of National pride, cupidity and ambition.

The term regeneration, was never found in their vocabulary.—Their communion was sensuous and intellectual, not spiritual.—Hence, regeneration was the mystery of mysteries to the ruler, Nicodemus, when first he heard the Lord Messiah, pronounce it.—With most Protestants, it is a standing theme of metaphysical subtlety, so recondite, so mysterious, that they know not when it is consummated.

But while the necessity of it is, in Protestantdom, very generally admitted, the theory of it is still, with many, a matter of elaborate and protracted disquisition and debate.

This Divine personality, the regenerator, is, in the New Testament common version, over one hundred times called *The Holy Ghost*—once only, Holy Spirit. It is not found even once in the Old Testament.

Holy Spirit is, in the Old Testament, found three times, and in the New Testament, four times.

The human spirit is always called *Ghost*, in the Old Testament, when *out* of the body. It, however, occurs only five times in the Jewish scriptures, usually called the Old Testament, and twice in the New.

Such is the currency of the word *Spirit*—in Hebrew, *Ruach*, and in Greek, *Pneuma*. The word *guest*, singular and plural, is found only seven times in the Christian Scriptures.

It would, indeed, be much more proper and consistent with our

*In Spirit. There is no article betore the word Spirit, in the original. Besides this, it is not on evangelical idea. We are builded in Christ, or on Christ. but never said in the Holy Scripture, to be builded in or on the Spirit.

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terminology and appreciation, to confine the word ghost, if we must retain it, to the spirit of a living man. While in the body, it is a *guest*, or a *ghost*; but when out of the body, it is a *spirit*, and not a *ghost*.

But it may be argued that the *usus et norma loquendi*, or, the established law of our verbal currency, is to be honored and submitted to, if we desire to be understood and duly appreciated by our contemporaries. To this we cordially assent; but it must be admitted, that however we may respect the existing forms of speech, when conscious that they misrepresent, or even render ambiguous, an important truth or fact, we are, in all reason and conscience, obliged to ignore or repudiate them, and to select such terms and phrases as may most perspicuously and definitely express our ideas, emotions and volitions.

We have frequently contemplated and represented man somewhat as a *Microcosm*—icdeed, as an epitome of the universe. In plain English, a miniature universe. We know nothing in the universe that has not its representative in man, in some manner or degree. He has a body in which is represented the consecrated four,—fire, air, earth and water. But philosophers affirm that in these are found some *forty* elements. Grant it! But has not man these *four?* If so, he has all the elements of which they are composed! *Body*, *soul* and *spirit*, comprehend these forty elements. And no man can, with any palpable degree of self respect, question the trinity or triunity of body, soul and spirit, in one human personality! No more rationally or religiously, than he can deny that fire, air, earth and sea, engross the forty elements of our present canonized philosophy!

We have often said that the price of man's ransom, ineffably transcends the price of the material universe. That was a work of six consecutive days—but the redemption of man, was the work of more than twelve thousand days; the whole life, to say nothing of the sacrifial death of the Lord Jesus Christ.

But this is only weighing the price in the balances of time. At our angle of vision, the cost of hnman redemption ineffably transcends the cost of the whole creation, so far as human wisdom and science can conceive of them. But in its height and depth, in its length and breadth, and in all its bearings upon creator and creature, upon time and eternity, and upon all that shall possess and enjoy it, there is no thought, no imagination of any creature, can ever fully appreciate it.

A. C.

Next to acquiring good friends, the best acquisition is that of good books.

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DR. BEECHER ON BAPTISM.

Dr. Beecher's work on Baptism is fast becoming a universal text book, on the subject of which it treats, among all classes of those who practice sprinkling for baptism. He contends that the original word *baptizein*, does not mean either to immerse, to pour, to sprinkle, or any other external act: but that it means to purify. Page 20, he says, "hence the presumption is entirely against the supposition that the word denotes an external act," but that it means, to purify. On p. 25, he says, "But if this is the force of the word in one instance, as a religious rite, then it is its force in all similar cases." In this last statement, the Doctor is, without doubt, correct. If it means to immerse, in one case, when used in reference to a religious rite; it means, to immerse, in all cases when so used. If it means, to sprinkle, in one instance, when used in reference to a religious rite, it always means to sprinkle, when so used. The sum of all this is, that the *word always means the same thing*, when used in reference to a religious rite.

If it can be shown, then, that the word 'baptize,' when so used, does not mean to immerse, in one case, it follows that it cannot mean, to immerse, in any case when used of a religious rite. So if it can be shown that it does not mean, to sprinkle, or to pour, in one case, it cannot mean what either of these phrases imports, in any case. So also, if it can be shown that the word does not mean "to purify," in one case, whun used of a religious rite, it follows that it can never have that meaning, when so used. Let us test the meaning which the Doctor gives to the word, by his own rule, and see if his definition is correct.

1. Then cometh Jesus from Galilee to Jordon, *to be purified* by him. Matt. iii, 13.

2. And Jesus, when he *was purified*, by John, went up immediately from the water. v. 16.

3. And it came to pass, in those days, that Jesus came from Nazareth of Galilee, and *was purified* by John, (εἰς τὸν Ἰορδάνην.) *into* the Jordan. Mark i, 9.

4. Now when all the people *were purified*, and Jesus also *being purified*, and praying, the heavens were opened. Luke, iii, 21.

Now, here are four cases where 'baptize' is used by three different writers, in neither of which can it mean to purify. It is certain also, that the word is used of a religious rite. If, then, the word always means the same thing, when used in relation to a religious rite, and it cannot, in these cases, mean, to purify, *it cannot mean, to purify*,

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in any case, when it is used of a religious rite. We are, therefore, thrown back upon what he admits to be the classic sense of the word; namely, to immerse. The above facts, principles, and reasonings, are a perfect refutation of his whole book, of 348 pages; for the whole work rests on the false interpretation of the word *baptize*; an interpretation which is demonstrated to be erroneous, on his own principle.

The time was when we regarded the Presbyterian and Congregational clergymen, as good scholars; but the high estimate which they have placed on this book of Dr. Edward Beecher, has impaired our confidence in their critical scholarship. This work, when read with a little impartial attention, appears too weak for a thorough criticism. It may become necessary, in consequence of the estimation in which it is held by interested parties, to expose its weakness still farther. If so, let it be done by some person who will do it in a dignified manner.

S. E. SHEPARD.

IMPRUDENT DISCIPLINE.

Hermas—I am happy to meet you, Brother Clement—I would trouble you with a question that has perplexed me much.

Clement—Welcome! I have found that your questions are neither foolish nor untaught. What is it that perplexes my faithful brother Hermas?

Hermas—Come with me to this shady bower. We shall find not only a grateful shelter from the sun, but other friends, who will be pleased to partake with me, of the fruits of your wisdom. (They enter, and find Barnabas and Eusebius.)

Clement—Grace, mercy and peace!

Both—(rising,) We salute you, with thanks.

Eusebius—Thus, may we think, were holy men of old wont to meet together, that they might hold consultation about the interests of Zion.

Barnabas—We have a beautiful example in the course of our beloved Paul, when sent up to Jerusalem to consult the Apostles and Elders, on the great question concerning the Gentiles, "whether it was needful to circumcise them, and to command them to keep the law of Moses."* Lest by any means he should mar the great work which he had wrought among the Gentiles, so soon as he reached the city, he sought out "Jemes, Cephas and John, who seemed to be pillars,"† men of "reputation," and communicated to them "privately," the

*Acts, xv, 5. †Gal., ii. 2-9.

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history of his ministry. Thus he propitiated these prominent co-laborers, and prepared the way for a cordial recognition, by the whole body of Apostles and Elders, of his course, in proclaiming the glad tidings to the Heathen.

Hermas—This is an example of prudence which I have often admired, and which I now desire to imitate. With your leave, I will lay the "matter" before you.

Clement—We will hear you with pleasure.

Hermas—It is a question about discipline.

Eusebius—How much of the *trouble* of the church has been about *discipline!*

Clement—Yea, Eusebius—and if we speak accurately, and in the style of Scripture, is not much of the *duty* of the church about *discipline*? The great commission is to *disciple* the *nations*, and *discipline* the *disciples*.

Eusebius—I know—but I use the word in its usual Ecclesiastic sense, as signifying the execution of the laws of the church, in its government.

Hermas—I perceive that I have fallen into the popular style. Brother Clement will pardon me for my fault, while I thank him for his information. My question, I perceive, relates rather to the course which should be taken with certain unworthy persons, whom I find in the churches,—men who, while they produce none of the fruits of righteousness, are, nevertheless, so intimately connected with many of the members of the church, that it is very difficult to deal with them, beyond the general exhortations and reproofs of the pulpit, and perhaps occasional private admonitions, without throwing the church into disorder, and creating a state of controversy and strife, that might end in the total destruction of the peace and fellowship of the congregation.

Barnabas—I know the case well. Too often have I seen the mournful consequences of undue severity in the discipline of such persons as you describe.

Eusebius—The fruit of the Spirit, is stated in an elaborate catalogue by the beloved Paul. It consists in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*—and "if any man have not the Spirit of Christ, he is none of his."† The Scriptures, to my mind, are very plain on the whole subject.

Barnabas—We might add also that, "they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit; for to be carnally minded is death, but to be Spiritually minded, is life and peace."‡ This is all true, and in a

*Gal. v, 22-23. †Rom. viii, 9. ‡Rom. viii, 5-6.

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general sense, very easy to understand; but in human life, all *perfections* appear but *imperfectly*. There are degrees of growth and development, both real and apparent, so different, that it is very hard to compare them aright, or to judge of their absolute merit in any particular person.

Eusebius—"By their fruits shall ye know them."* I cannot see the difficulty.

Clement—Let us concede to Eusebius the power of discrimination which he claims. The *word* is very sharp, "piercing even to the dividing asunder of Soul and Spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart,"† and while this applies more intimately perhaps to its searching power with the conscience, the passage warrants us in expecting, that under its revealing light, the character of the true disciple may be very clearly and definitely distinguished from that of the pretender. But if I apprehend the question of Hermas aright, the difficulty still is, after this distinction is clearly seen, and the shortcoming of the character admitted to exist, what is to be done with the subject? Shall he be cut off from the congregation, and treated as a heathen man and a publican? Is not this your point, brother Hermas?

Hermas—Precisely. To set it more practically before you, I will illustrate by a case. It occurred in the church at S——. Bro. Z. was what the world calls a smart, clever sort of a man, but very close in his dealings, and accustomed to give way, upon slight provocation, to the impulses of a somewhat violent temper. He was intimately connected with many of the most influential and active members of the church, and for a long time before he became a member, the object of their most prayerful concern. At length he was persuaded to submit to the gospel, formally, at any rates—and the fondest hopes were cherished, that he would show himself to be a *new man*. But we were disappointed. Except that he would occasionally attend the communion, we could discover no material difference in his spirit or habits. His love of gain—fondness for worldly society, and apparent distaste for the pleasures and exercises of the Lord's house, were known and read of all men. But few, if any of his brethren, had any confidence in the genuineness of his conversion, or deemed him worthy of the fellowship. But his character was, after all, rather *defective*, than *positively bad*, and none seemed disposed to question his place in the congregation. At length a slight misunderstanding occurred between him and another member—brother Y. Brother Y. was a very strictly *conscientious* man, and rigid in his views of discipline. He was very fond of controversy, remarkably punctual in the obser-

*Matt. vii, 16. †Heb. iv, 12.

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vance of all the ordinances, and withal very well read in the scriptures. He had a *text* ready for every emergency, and was very particular to cite the chapter and verse. The difficulty between him and brother Z., was a mere misunderstanding, and after some little angry talk, was formally settled. But it soon appeared that brother Y.'s conscience had been long troubled about brother Z.'s want of spirituality. He had lamented his worldly mindedness and indifference to the interests of the church, and insisted that he should be *dealt with*.

Barnabas—And surely his case did require attention.

Eusebius—He should have been cut off as an *unfruitful branch*.—it is important to purge the church of unworthy members—that she may be without spot or wrinkle, or any such thing, holy and without blemish, fit to be presented to the bridegroom at his coming.

Hermas—So brother Y. thought, and the question was urged upon the elders and discussed among the members, until the whole congregation became excited about it, and soon, as a consequence, divided into parties and alienated from one another.

Eusebius—*Fiat Justitia, ruat Coelum.* "Let justice be done though the heavens fall." I would have voted for his immediate exclusion from the congregation. There is nothing like prompt discipline.

Barnabas—I would rather say that he should have been admonished, exhorted—reproved.

Eusebius—I take it for granted that this had been done.

Hermas—It had, both in the general public instruction of the church, and by special private visitation on the part of the Elders. But while these efforts were faithfully and frequently made, and were always courteously and kindly received, they wrought no reformation.

Eusebius—Then there was no alternative. But one course remained, and that was to exclude him from the fellowship. What, brother Hermas, did the officers do?

Hermas—They hesitated for a long time, but the influence of brother Y. was very great, and under his constant and earnest agitation of the matter, the Elders were constrained to excommunicate him.

Clement—What was the result? Did it reform the brother, Z?

Hermas—By no means. His resentment was highly excited, and he became a source of perpetual annoyance to the church.

Clement—Did his separation have a good effect upon the church?

Hermas—I regret to say, it did not. On the contrary, it became divided into two parties—one sympathising with Z., and the other with Y. The world called them the Z. and the Y. party, respectively. Many, nearly all of the former, ceased to assemble on the Lord's

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day, and the latter lost much of their influence with the people, and in a good measure, their zeal and piety. The once flourishing and happy church of S., was thrown into confusion and involved in strife, and is now almost powerless for good.

Clement—I am happy, brethren, that we are all together, with such a question before us. Can that be good which works so much evil? May we not Judge rules as we know men, by their fruits? The case presented by our brother, Hermas, is by no means new to me. Many a time has my heart been made to bleed, in witnessing the sad results of such *imprudent discipline*.

Eusebius—Can it be that you advocate the extension of the rules of *prudence* to the affairs of the Christian Church? Would you tolerate in the kingdom of heaven, one who you felt assured, was not a genuine christian?

Clement—If you will think it no discourtesy, before I give you direct answers to your several questions, I will ask your attention to an important and instructive passage of our Saviour's teaching, which I think bears directly on this subject. Brother Barnabas, will you oblige us by reading the Parable of the *tares*?

Barnabas—Willingly. (He reads Matt. xiii, 24–43.)

Eusebius—This parable involves the old controversy of the Donatists, and I think will not aid us much in solving the question set before us by Hermas.

Clement.—We need involve ourselves in no controversy, old or new. This parable is of paramount authority, and as explained by the Saviour himself, is of easy and definite interpretation.

Barnabas—If the Saviour had said the *field* is the *church*, instead of the *world*, there could be no difficulty in understanding the parable.

Clement—It appears to me, that there is no difficulty in *understanding* the parable, but that the difficulty has been to reconcile the obvious lesson of the parable to the preconceived and erroneous notion of the Donatists, concerning the absolute purity and holiness of the church. If, as they contended, none but genuine christians—or such as at any rate, gave sufficient outward proofs of being so, could be tolerated in the *church* without destroying its character and defiling its communion, then the tares in the parable, could not represent persons in the church, but ordinary sinners in the *world*, as distinguished from the church. The tares evidently represent persons who were not genuine christians, and at the same time the parable forbids those who discovered this fact, from removing them from among the wheat.

Barnabas—To me this view, I confess, seems plausible. The good

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seed, or the children of the kingdom, are in the *world*, and of course, must be, more or less mingled and involved with the *tares*, or the children of the *wicked* one, who are also in the world.

Hermas—What then, do you infer is the *lesson* of the parable?

Barnabas—I am not fully persuaded; but upon this view of it, the lesson would be, that we are not to attempt to remove the *wicked* from the *world*, so that there may remain upon it only the children of the kingdom, but that we must let them both remain together.

Eusebius—It is equivalent to saying that we must not seek to extend the church by the sword—by exterminating the *wicked*.

Clement—Let us not be hasty in our conclusions. It is a safe, and indeed, a necessary rule of sound hermeneutics, to analyze a passage closely, before we form general conclusions from it. We note then, that the general purpose of the parable is to illustrate the "kingdom of heaven." This is expressly taught in the opening sentence. (24, v.)

The *field* is the *world*, but the *world*, not in *antithesis*, to the *church*, but the world as the place and theatre for the planting and growth of the *church*. The *world* is here as in the commission, evidently used in this broad and general sense, as the theatre, at once, of the church's existence, and of its labors; of the kingdom, and the triumphs of the kingdom on earth. But while the *field* is the *world*, the *world* is not the *kingdom of heaven*. The good seed are sown in the *world*, and only as they take root and occupy it, does the world become the kingdom. Go ye into all the world, and preach the gospel to every creature,—but it is only that part that believes and is baptized, that becomes the kingdom. First, then, we have the *world*, then the kingdom in the world, distinguished from the *world generally*, as that part of it which has received the gospel. Now let us ask, since here is a clear distinction, where is it, according to the parable, that the tares are sown? Is it in the *world*, in the broad and original sense of that word, or in that part of it which has become also, the kingdom of heaven? Clearly, the latter: for if we take the former, it is already before the good seed is sown at all, occupied by the children of the wicked one. This is the normal state of the world, since the fall. But the sowing of the *tares* is *subsequent* to the sowing of the *wheat*: whereas the wicked of the *world*, already occupy it *before* the sowing of the *wheat*. Again, not only are the tares sown after the wheat, but whilst the wheat is said to be sown in the *field*, which is the *world*, the tares are said to be sown *among* the *wheat*; that is, on that part of the world, which, from being occupied by the wheat, has become also the kingdom of heaven. Add to this, that when the tares are finally gathered, it is said that they are taken out from among the *wheat*, or to drop the language of metaphor, as we have it in the 41st verse

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"The Son of Man shall send forth his angels, and they shall gather *out of his kingdom*, all things that offend and them which do iniquity, and shall cast them into a furnace of fire."

Hermas—I think it is very clear, that it is the design of the Saviour in this parable, to represent the tares as in the church.

Barnabas—I confess that the analysis seems conclusive. Does not the fact that the tares, or as the original (ζιζανια.) is better translated *darnel*, are a kind of degenerate wheat—having all the outward appearance of wheat, indicate that these *children of the wicked* one, are not simply *sinners* of the *world* in the world, but a peculiar class, wearing the outward marks of the children of the kingdom, so as to seem to be of them, but in the end, known by the difference of their fruits.

Clement—Precisely. The suggestion is directly to the point. The *darnel* was not supposed to be a distinct *species*, but as the Rabbinic name signifies, a kind of *bastard wheat*. This was the popular opinion, and whether scientifically true or not, it is at any rate certain that the world here spoken, of (ζιζανια.) was so much like wheat, that it was very difficult to distinguish the one from the other.

Barnabas—Is it not significant also, that this weed, though not genine *wheat*, was one that grew well with the wheat?

Clement—No doubt.

Eusebius—But what has all this to do with the case proposed by Hermas?

Clement—Much every way; but chiefly in this,—that it teaches us the fact, not only that besides the *world without*, there are worldly persons, that is fleshly, carnal, also *within* the church, and that in some cases, they must be borne with and tolerated, even after they have been very clearly discovered, by the more discerning, actually to be such.

Eusebius—You surprise me. How are we to know the "some cases" of this very *prudent* rule?

Clement—Much rather, Eusebius, would I persuade you. I regret that what has long seemed to me, one of the beautiful features of the divine economy, in the practical management of the remedial system, should even provoke the irony of one so learned in things ecclesiastic; but I know your fidelity to the truth, and will not further press you with argument. The cases to which the rule applies, are determined by the *principle of the rule*. It is contained in these words: "Nay, lest while ye gather up the darnel, ye root up the wheat with them." The primary end of all discipline is, the reformation of the subject. The secondary end is the purification and edification of the church. When the excommunication of a member would result in more injury,

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than good to the church, then the rule clearly applies; for discipline should in no case be vindictive or revengeful.

Hermas—I feel sure, that in the case which I have submitted, the excommunication of Z., has produced much harm to the congregation and the cause generally, while I cannot see that it has done any good to any one.

Barnabas—Doubtless it would have been better for the church to have borne a decided testimony, both in *word* and *deed*, against the godless walk and conversation of Z., and yet to have retained him in their fellowship, for the *letter* of the *law*, and the *spirit* of the *gospel*, are widely different in this, that where the former *threatens*, the latter *persuades*. The one *punishes* what the other *endures*.

Eusebius—I admire your charity, and will reflect upon the scriptures by which you seek to justify it.

Clement—It is all we can ask. It is only thus that the man of God can learn to use the scriptures *profitably for teaching*, for *confutation*, *for correction*, and *for righteous discipline*; and become fully prepared and thoroughly furnished for every good work.* May his Holy Spirit lead us into all truth! "ALL. *Amen!* W. K. P.

ADMISSION OF DOUBTFUL PERSONS TO THE CHURCH.

A correspondent asks "an exposition of 1st Cor., iii. 10. "*But let every man take heed how he buildeth thereupon.*" Has the Apostle reference to *the manner of building, or the material built?* How are we to act so as to heed the Apostle's admonition? Suppose a candidate to offer himself for baptism, willing to make the proper confession, and express his determination to do right for the future, while the preacher, from the known character of the candidate, is satisfied that he will never become a material of value in the heavenly temple; how shall he act in that case?"

RESPONSE.

Although a private answer was requested. We think the inquiry covers matters of more than private interest, and therefore give it a place on our pages.

We give first, the somewhat free translation of several verses by Conybeare, which the reader can compare with the common version.

"You are God's building; God gave me the gift of grace whereby like a skillful architect, I have laid a foundation; and on this foundation another builds; but let each take heed what that is which he builds thereon—['thereon,' I say.] for other foundation can no man

*2 Tim. iii, 17.

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lay, than that already laid, which is "JESUS THE CHRIST." But on this foundation one man may raise a temple of gold and silver, and and precious marbles; another a building of wood, hay and stubble. But in due time each man's work will be made manifest; for the day [of the Lord's coming,] will show of what sort it is; because that day will be revealed with fire, and the fire will test each builder's work. He whose building stands unharmed, shall receive payment for his labor; but he whose work is burned down, shall forfeit his reward: yet he shall not himself be destroyed, but shall be saved as ved as one who scarcely escapes the flames.

"Know ye not yourselves that you are God's temple, and that you form a shrine wherein God's Spirit dwells. If any man shall do hurt to the temple of God, God shall do hurt to him; for the temple of God is holy: and holy therefore are ye."

That the "building" here spoken of, is composed of *persons*, and not *doctrines*,—pictures a *society* and not a *theological system*, will be clearly seen in the light of the following considerations:

1. The foundation of this temple is *a person*: "Jesus the Christ," ver. 11. See also Matt. xvi, 16–18. Eph. ii, 20. 1st Pet., ii, 6.

2. The scriptures uniformly represent *persons* as being built on this foundation. See Eph. ii, 19–22. Col. ii, 6, 7. 1st Pet. ii, 5.

3. The temple is expressly declared to be composed of *persons*.—"Ye are God's building." "Ye are the temple of God. See also Heb. iii, 6.

4. Fire does not consume *doctrines*. The destruction of Jerusalem was not, and the last day of God's wrath will not be, signalized by detecting and exposing false doctrines; but by the punishment and overthrow of wicked men.

5. Properly speaking, men are not built on this foundation by *doctrine*. They are brought to this foundation by *preaching* Christ; and after they are brought into the church, they continue in "the Apostles' *doctrine*." Acts, ii, 42. Preaching brings men to Christ; teaching, or doctrine, is designed to regulate Christian life. See Titus, ii, 1–14. But taking the term *doctrine* in its popular sense, it is included in the passage under consideration, as the abstract is included in the concrete. To build on a person includes necessarily the utterance of the truth concerning that person, and faith in what is uttered. The building of gold, silver, and valuable stones on this foundation, involves necessarily, the faithful preaching of the truth concerning Jesus; and wood, hay and stubble, are apt to be brought in by unsound or corrupt doctrine. In this sense, and in this sense only, are we authorized to interpret the passage as having reference to doctrine.

6. The reward of builders, is in the salvation of persons, not in the

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vindication of doctrine. Phil. ii, 15, 16. 1st Thes. ii, 19, 20. Dan. xii, 3.

Now as to the scope of the passage, we observe:

That after Paul had labored in Corinth for more than a year and a half, (See Acts, 18, 11.) and "as a wise master builder," had "laid the foundation," and commenced the erection of a Christian society, false teachers, upon his departure, came in and undertook to "build thereon." These men were corrupt, deceitful, aspiring. (See 2d Cor. xi, 12–15)

Through their influence, the church was divided. (1st Co. i, 12, & iii, 1–6.) Converts were made under the influence of party spirit.—The strict terms of the gospel were abated, so as to allow impenitent and reckless men to come into the church, (1st Cor. v, 1, 2. & 2nd Cor. xi, 3, 4, & xii, 20, 21.) and the facts of the gospel were perverted so as to allow Sadducees, and Gentile philosophers, who denied the resurrection, to have a place in the church. (1st Cor. xv, 12–19 & 35–45.) The result of all this was, that the church was greatly corrupted, in faith and practice, and many of Paul's own converts were so far led away, that although entirely sincere, and zealous, they were in danger of losing all their labor, by the erroneous views and aims into which they were led. 2d Cor. chaps xi & xii.) So that, although in the day of trial, they might themselves be saved, it would be a very narrow escape; and they would be doomed to see their converts to party, their Sadducean and Epicurean and Pythagorean adherents, and their riotous and unrighteous members, all given up to destruction.

The text, therefore, to which our correspondent calls attention, viewed in the light of the context, seems to us to include in its meaning, both the *what* and the *how*:—the material built into the temple, and the manner of building. The apostle bids them beware, in the language of the text, *how* they build, and in the spirit of the context, *whom* they built on the foundation he had laid at Corinth.

It will be seen, then, that the leading inquiry of our brother is not answered in this passage, except *by implication*. It is designed as a warning against such preachers as were urging persons into the church from improper motives, and without suitable preparation—influenced by a perverted gospel, or led by the fascinations of a party leader. It does not directly meet the case suggested,—where, after the gospel has been fully preached, and none but proper motives have been urged, a person of doubtful reputation offers himself as a candidate for church membership. It may, indeed, be fairly *implied*, that if preachers are not allowed to attract hearers to a profession of religion by any other than pure gospel motives, they have a right to refuse ad-

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mission to persons, when it is clear that they are actuated by improper motives. But unless there is good reason to doubt the sincerity of the applicant, we have no right to refuse him merely on the supposition that he will not be of value in the church. In Paul's classification, the gold, silver and precious stones, are such as really believe and repent; the wood, hay and stubble, are those whose faith and repentance are unsound. Many a feeble, broken, deformed nature, may sue for mercy where, even if mercy is obtained, the life will be of but little value to the church. But they must not for that be rejected.—See 1st Cor. xii, 14-25; 1st Tim. ii, 20, 21. Unless there are good reasons to doubt the faith, or the repentance of the applicant, we have no scriptural right to reject the application; and the whole spirit and genius of our religion, would lead us, in doubtful cases, to give the benefit of the doubt to mercy's side. It is better to expel from the church, one who proves unworthy, than to run the risk of discouraging an earnest soul, through a too sensitive regard to the dignity and purity of the church.

From all the premises before us, we conclude:

1. That Christ should be fully preached to the world for salvation; that the greatest care should be had against the presentation of unworthy motives, or the substitution of anything for that entire and hearty surrender to Christ, for which the gospel calls.

2. That, in view of the deceitfulness of the human heart, and the danger of shallow views and mixed motives, there should be great faithfulness in urging the demands of the gospel on the *heart* and *conscience;* and earnest attempts to guard hearers against *mixed motives*, and *rash impulses*. See Luke, ix, 57–62 & 23, 25–33.

3. That while skilfully using all surroundings which may serve to impress truth more deeply on the heart—which was the Saviour's constant practice—preachers should avoid all efforts after merely momentary excitement,—as they are apt to result in substituting transient impulses for abiding faith in Jesus. 2d Cor. i, 12. 1st Thess. ii, 1–13. 2d Tim. iv. 1–5.

4. That after a full and faithful presentation of "the whole counsel of God," when persons offer themselves in response to the gospel invitation, they are to be accepted on a confession of faith and repentance. They cannot be rejected, unless there is evidence that their professions are insincere, or at least a lack of evidence that they are sincere in their professions. For this, we appeal to the entire practice of the apostles.

5. While faithfulness and prudence in the conduct of meetings, will generally be successful in guarding the church against gross impositions, it is too much to expect, that any wisdom or prudence

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whatsoever, can create an entirely pure community; nor must fears of imposition be allowed to paralyze the church's efforts to save souls. Matt. xiii, 47–50.

The greatest caution we should feel warranted in exercising, in doubtful cases, would be to persuade the applicant to delay his application a sufficient time to satisfy the church that the doubts were unfounded. I. E.

THE MALES OF THE TWELVE TRIBES OF ISRAEL.

The males of the twelve tribes of Israel, according to the census taken on the 1st day of the second month after their exodus from Egypt, from twenty years old and upwards—all that were able to go forth to war, the Levites excepted—were:—

Reuben,		46,500	descendants.
Simeon,		59,300	"
Gad,		45,650	"
Judah,		74,600	"
Issachar,		54,400	"
Zebulon,		57,400	"
Joseph, by Ephraim,	40,500	72,700	"
By Manasseh,	32,200		
Benjamin,		35,400	"
Dan,		62,700	"
Asher,		41,500	"
Naphtali,		53,400	"
		603,550	

Levi being excepted from war, is not found in this enumeration.

Females not being numbered, but supposing them equal in number then all the descendants of Abraham would have been *one million two hundred and seven thousand one hundred.*

Should we include the Levites, who were set apart to the altar, and are afterwards enumerated—amounting to 8,580 males, and as many females, would make an aggregate of two millions four hundred and thirty-one thousand and three hundred and sixty sould, that left Egypt under the auspices of the man Moses. A. C.

A crust of God's craving is better than a banquet of our own providing. God's allowance is always best. We may beg for our daily bread, but we must let God be our craver.

Anger is like rain; it breaks itself upon that on which it falls.

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"I AM A STRANGER IN THIS EARTH."

How loth are we to look upon our true condition in this world, or to consider the relation we sustain to everything of a worldly character. Could we but realize that we are strangers and pilgrims on the earth, how many sorrows, both real and imaginary, would be avoided. How many unkind and envious expressions, now uttered, even by Christians, would be suppressed. How many inconveniences would be overlooked, did we but feel that we were passing through the wilderness to the "land of promise"—our eternal home. When a person is journeying in a strange land, he can put up with a great many inconveniences: he may sometimes have a rather scanty meal: he may have uncomfortable lodgings: he may have uncongenial companions: and, as he proceeds farther on his journey, the stormy tempest and the heaving billows may threaten the destruction of the barque which bears him on the bosom of the ocean, yet the thought that these are but transitory, renders them almost unnoticeable, and their principal effect is to inspire him with a more earnest longing for the pleasures and comforts of that home to which he would hasten his weary steps. And such should be the effect of God's providences towards us, as we journey through life.

Sorrow and suffering, in some form and to some extent, are the common lot of man on this earth; and it sometimes occurs that one big wave has scarcely passed over, until another heaves its massy floods upon our sinking souls. How apt are we, under such circumstances, to murmur against God, and to speak with hatred, of the instruments he employs, while, as pilgrims and strangers, we should be ready to adopt the language of resignation—"He performeth the thing that is appointed for me." We should look upon them as incidents in our journey, calculated to wean our affections from earth, and to remind us of our home, and the comfort and happiness which the family of the redeemed enjoy in the presence of God. It was a knowledge of this relation to earthly things, that sustained Abraham when he was called to bid adieu to the land of his fathers, and the scenes of his childhood—and while he tabernacled in the land of promise as in a strange land. With the eye of faith he looks beyond the limits of his frail tent, away to the eternal house not made with hands—"The city which hath foundations;" and, confessing that he was a stranger and a pilgrim on the earth, he sought a better country. He knew that his journey was short, that soon he would arrive at his Father's house, and why should he go to the trouble to quarrel with little disappointments by the way.

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We too are strangers here, as were all our fathers. Let us bear this thought about with us, and the more we are pressed by trials and difficulties, so much the more let us desire to be home; and the more fierce the billows that shake our trembling barque, let us cling the closer to the Ark of safety, and we shall find that "the Lord will command His loving kindness in the day time, and in the night his song shall be with us," encouraging us toward the glorious destiny which awaits all the ransomed of His grace.—*Presby. Witness.*

From the Christian Pioneer.

LETTER FROM ELDER PHILIP FALL.

NASHVILLE, Tenn., May 8th, 1861.

DEAR BRO. HOWARD:—

* * * * I am happy to say, that the cause of Christ is in a measure restored to its former status in this city. Since the effort to reconstruct the congregation was inaugurated, about *sixty* persons have been immersed, comprising heads of families, and fine young persons of both sexes, in about equal numbers. The house of worship (the old one,) has been remodeled, and is now as good as new, and much more comfortable and commodious than ever. Four dressing rooms have been added, and a beautiful baptistery constructed, and the seats, which are free, are now well filled with a large and attentive audience. The list of white members never contained more than *two hundred and sixty-five* names. By the end of the present year, there will be, if things go on as they have done, quite as many as in the best days of the congregation; the colored members were organized into a separate church; and there are possibly *more* than *two hundred* of them together now; but some twenty prefer to remain with us.

The greater number of the old members have returned to their places, and now value their privileges more highly than ever. Peace and love abound amongst us; and there is not a member that would not deny himself in any way rather than introduce a question that might engender strife. The unpleasant past is forgotten; and the author of the evil is rarely ever mentioned.

We have a fine Sunday School, a Bible Class for young men on Wednesday night, and a meeting on Thursday night, for the conversational study of some portion of the New Testament, taken consecutively; and for prayer. In this all participate, who choose to attend; and the meeting is most pleasant and profitable. No one asks captious questions; but a sincere desire to learn is exhibited by every enquirer, male and female. Our sisters meet weekly in a sewing cir-

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cle; and the proceeds of their labors are distributed among the poor, in addition to what is obtained from the weekly contribution, which is sacred to the poor, and which amounts annually to from five to seven hundred dollars.

Recently we have had many additions from amongst the children of our members, who have grown up; and who rejoice that the house of the Lord is again open to them. This fills the hearts of their parents with joy—not only on the account of the salvation of their offspring, but because, when they shall be called away, they will leave representatives behind them in the Church of God.

We regret that some who were scattered abroad have not returned. They have either gone nowhere, or have united with some one of the denominational churches after the explosion. But we have reason to "thank God and tak courage." We praise his holy name for the mercy that he has shown towards us; and we desire to dwell in his house forever.

Believe me very truly, and in the hope of the coming of the Holy and Just One, your friend and brother, P. S. FALL.

REMARKS.

We feel thankful to brother FALL for the above letter, in reference to the condition of the congregation and the cause of Christ in the city of Nashville. We are truly glad to learn that the Church is so flourishing, and that the cause has measurably recovered from the severe shock it received from the *speculations* of J. B. Ferguson, which came near breaking up the one entirely, and of completely prostrating the other!—the circumstances of which are no doubt known to many or most of our readers. This is but another example of the baneful effects of *speculation* in religion, which seldom fails of being attended with the most disastrous consequences! The congregation was originally a Baptist one, and in charge of bro. Fall as their pastor, when, with almost entire unanimity, with hardly a dissenting voice, they discarded sectarianism, and came into the current Reformation. We remember often hearing him preach in the same house they now have, and of which he speaks, in the year 1829, when at College at Nashville; and we shall ever remember with pleasure, his clear, distinct utterance, lucid and forcible reasoning, and earnest, persuasive manner. May the Lord spare his useful life for many years to come, and preserve him unto his heavenly kingdom. We have many pleasant reminiscences of the congregation there, in the early part of our discipleship, and afterwards when visiting that city occasionally—mingled with the sad reflection that many of the old members, whose hospitality and social converse we used to enjoy, are now no more on earth—as old bro. FOSTER, bro. CLAIBORNE, and others, who have

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gone to their reward in heaven! Truly "blessed are the dead which die in the Lord—that they may rest from their labors; and their works do follow them."

After Ferguson became their preacher—bro. FALL having left and gone to Kentucky—the congregation built themselves a splendid and much larger house, said to have been the largest and finest in the city, and were getting along very well and harmoniously, when the introduction of his *speculations* caused an *explosion*, the Ferguson party holding on to the new house, when a suit at law took place in reference to the possession of it, which was eventually decided in favor of the other party, or the original church, they in the mean time occupying the Odd Fellows' Hall and the old house, which they rented of the New School Presbyterians, to whom it had been disposed of; and which they finally succeeded in getting back again; the new house having been *burned down* shortly after they had gotten it by law, as above—whether accidentally or by *design*, I leave the reader to infer. Having enjoyed the services of bro. FALL in by-gone years, and knowing him so well as a man of piety and sterling Christian character, eminent Biblical attainments, fine preaching abilities, and as a man in whom they could repose all confidence—in short, as the man best suited of any they could get, to build up the congregation again, under the peculiar and adverse circumstances in which it was placed, and restore the cause back to its former state—the congregation called him back to the old scene of his labors; and the result has been most happy, and fully justified them in their most sanguine expectations. We hope that the example of this congregation, in its *past history*, may serve for a *warning* to all our congregations, of the danger of *speculation* in religion, and the disastrous results to which it is calculated to lead; and that its *present condition*, as an example for their *imitation*, which may stimulate them to act likewise, as to the same course of Christian duty and benevolent action. J. R. H.

IT is in the middle classes of society, that all the finest feelings, and the most amiable propensities of our nature do principally flourish and abound. For the good opinion of our fellow-men is the strongest, though not the purest motive to virtue. The privations of poverty render us too cold and callous, and the privileges of property, too arrogant and consequential to feel; the first, places us beneath the influences of opinion—the second, above it.

FAITH AND LOVE, are like a pair of compasses: faith, like one point, fastens on Christ as the centre, and love, like the other, goes the round in all the works of holiness and righteousness.

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ITEMS OF NEWS.

That our readers may know how our brethren in Great Britain are getting along, we quote from the last British Millennial Harbinger, of July 1st, 1861, the report of one month: A. C.

BANBURY.

We have Bro. McDougall here, and have had most interesting meetings. Would his strength permit, I think we could secure a congregation every evening. But he is far from well. His speaking is very powerful, We have had three immersions, all of whom were females. Our number of male members is now very limited. Under these circumstances, a Lord's day visit from any of the brethren who may happen to be in the neighborhood, and could make it convenient, would be most acceptable to us. E. STUTTERD.

June 14th, 1861.

BATH.

On Friday, the 24th of May, a female was baptized into the name of Jesus, in connection with a few saints, being a part of the one body meeting in Walcot-street, in this city. On Lord's day, June 2nd, I baptized another female, who with joy followed her Lord and Master through the mystic grave, being now risen in Christ. How sure is my soul of one fact, namely, if there were but faithful teachers willing to go forth with a "Thus saith the Lord: he that believeth and is baptized shall be saved"—that 'ere long we should see a marvellous seal to the testimony, inasmuch as many sinners would clearly and willingly lay hold on the hope set before them in the gospel.

June 18th, 1861. R. DILLON.

BIRMINGHAM.

Last month I wrote from Maryport, and noticed the opening of the new chapel, on the previous Lord's day. I remained there till the Saturday following, and held a meeting each evening. The interest kept up till the close, and, indeed, seemed rather to increase than otherwise. The Lord's day following I spent in Liverpool, where I addressed the church in the morning, and the public in the open air in the afternoon, and in the chapel in the evening. After meeting with brethren on Tuesday evening, I returned to Birmingham, where, during the month, additions have been made, and in other respects we have proceeded much as usual, excepting that I have been a good portion of the month away. The fine weather has enabled brethren to

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occupy four out-door stations each Lord's day afternoon, where they have had attentive congregations.

Lord's day, June 19, I spent at Nottingham, and in the evening, as also on Monday and Tuesday evenings, I had good and attentive congregations. The meetings on Lord's day were the largest I have seen in Barker-gate chapel; and with much pleasure I learned that the hearers are steadily increasing, that immersions are more frequent, the bath having been used for five Lord's days in succession. It was pleasant to find the brethren hopeful, more active, and united. Less has been done in Nottingham than might, and ought to have been accomplished, owing to differences of opinion as to how certain matters should be regulated, but there is reason to hope that forbearance and wisdom have gained the ascendency, and that the present improved results will enlarge. It was pleasing to hear, both from the aged and the younger, expressions full of hope and satisfaction. Last Lord's day morning, Brother Mumby immersed one female. On Tuesday evening, after my discourse, a Methodist preacher, of five years' standing, was immersed. He had attended several Lord's days, and had conversation with brethren. In answer to the question, Do you believe with all your heart that Jesus Christ is the Son of God? he made a few remarks to the assembly with evident feeling, setting forth that for seven years he had rested upon the traditions of men, but that now he relied upon the Divine testimony, and was about to be immersed into Christ and into his church. I understand that on the following evening, another made the good confession and put on the Lord, and that the wife of the brother just alluded to, desires to embrace the same blessing next first day. On Wednesday evening I delievered a discourse upon the hope of the church, to a large and attentive congregation in Bulwell, and Thursday evening I spent with the brethren at Leicester, returning to Birmingham on Friday, to arrange for opening the more commodious building we have taken. To-morrow will be our last day in the Odd Fellows' Hall, and on and after Lord's day, June 30th, we shall be glad to see visiting brethren in the New Temperance Hall, Temple-street. Bro. Inwards has arranged to be with us at the opening. Last Lord's day Bro. Greenwell delivered two discourses in the Odd Fellows' Hall. On the Thursday previous, he addressed the brethren in their week-night meeting room, and Friday evening he addresed a company (followed by myself,) in the open air. Discussion ensued, but as the opposer was not worthy of notice, we left. But the injustice of the opponent having been manifest by some who thought well to speak, he was driven off the ground. D. K.

June 22, 1861.

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CROSSGATES.

I have again the pleasure to report another addition of a female to the church in Crossgates. She has attended our meetings for a considerable time, and having come to a knowledge of the truth, as taught by our Lord and his Apostles, she yesterday yielded obedience by being baptized into the name of the Father, Son, and Holy Spirit, for the remission of sins, as were the first converts in the days of the Apostles. May she go on her way rejoicing in Christ Jesus; may her faith and hope in, and love to the Saviour be increased daily, that she may be encouraged to persevere to the end of her journey in the course she has begun. G. RAMSAY.

Cowdenbeath, June 17th, 1861.

GRANGEMOUTH.

Since I last wrote you, the church here has had a revival. "The Lord has done great things for us, whereof we are glad." Eleven persons have been added to the church, after making the good confession, and being baptized into the name of the Father, Son, and Holy Spirit. These are all young men and women. Others are enquiring the way Zionward. But, as it ever has been, there are many opposers of the truth, and none of the least of these are the leaders of the people, who will neither go into the kingdom themselves, (by the King's highway,) nor yet suffer those who would to go. Well do they know, that wherever primitive Christianity prevails, their craft is in danger. Prevail it must, however, though all the world oppose. "For, saith the Lord, no weapon formed against thee shall prosper." (Isaiah liv. 17.) Yes, the Lord reigns, and must reign, till all his foes are made his footstool; his church must yet come up out of the wilderness leaning on her Beloved, clear as the Sun, fair as the Moon, and terrible as an army with banners. What an honor to be fellow-workers with Apostles and Prophets, to build up the walls of Jesusalem! They shall prosper who love her. May all the disciples of Jesus gird on their armour, and fight the good fighi of faith. W. WALKER.

June 12th, 1861.

HILDENBORO'.

I am happy to be able to inform you, that four believers have recently been added to our little church. We were favored with a visit from Bro. Greenwell, during his stay at Maidstone, for which we feel very grateful. S. HITCHCOCK.

June 20th, 1861.

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LEICESTER.

We are happy to inform you, that since our last notice, three have been received into our communion by immersion, and one has been restored to fellowship. We hope they will continue faithful unto death, that they may receive the crown of life. J. LEAVESLY.

June 10th, 1861.

LONDON (CHELSEA.)

If there is joy in heaven over repenting sinners, should not the report of even one conversion bring gladnsss to the hearts of saints on earth? It gives us pleasure to state, that since our last communication, *ten* precious souls have been brought into the fold, through faith in the all-powerful Saviour. They all passed fearlessly through the baptismal waters, and are now with us rejoicing in God. One of the number is the mother of one of our sisters, and her case is particularly interesting, she having attained the age of 73 years, and having for the last fourteen years been a helpless cripple. From her childhood she has loved the Lord, but she has never till lately, been led to fully understand all His requirements. May her last days be full of rejoicing, and may we all be encouraged to work in the vineyard of the Load with greater diligence. To Him alone be all the praise.

LOUGHBOROUGH.

We have the pleasure of stating that an aged person, the husband of one of the sisters, made the good confession, and was immersed into the name of the Father, Son, and Holy Spirit. R. M.

Bro. J. Leavesly, of Leicester, also writes as follows:—"We rejoice to say, that the church in Loughborough appears to be in a somewhat more prosperous condition. We spent last Lord's day week with them, and an interesting time we had. About fifty were present in the evening, and at the close of the service, an aged man was fully prepared to to meet the Lord in his appointed way. Upon beingasked if he believed that Jesus Christ was the Son of God, he replied, "Yes, I do sincerely believe it, and I hope that those present will take warning by me, and not put off the concerns of their immortal souls till they arrive at the age of *three score years and ten:* but I am happy that I have decided even now." He was afterwards buried with his Lord in baptism, and rose, we trust, to walk in newness of life.

"Loughboreugh, June 10."

NETTLETON (WILTS.)

On Lord's day, the 2nd of June, in the presence of many spectators,

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in the village brook, three persons, one male and two females, (two of this little company being husband and wife,) were baptized into the Saviour's death, on their profession of faith, by Bro. Bradbury. This dear brother, with myself and two other dear brethren, have supplied this place, which is eleven miles from Bath, in monthly alternation, and we rejoice to say that we have many seals to our ministry.

When I first began to visit this place about a year ago, I found a few simple-hearted Christians meeting upon the open communion principle; and while I was engaged there one Lord's day, I sought to point out to the brethren present the solemn importance of acting in accordance with the primitive faith and order, which they at once saw as a thing to be much desired: and to the joy and comfort of their souls, they have continued in the Apostles' doctrine, in the fellowship, and in the breaking of the loaf on the first day of the week, when they receive with a hearty welcome all who can scripturally say they are in Christ. The objector is also graciously met with the intimation, If thou believest, thou mayest be baptized, and receive through faith adoption into the one family. There are other enquirers, and we trust that through a continuance in proclaiming the truth as it is in Jesus, they will ere long, but follow Him who dispised the shame, and is now seated on the right hand of the Majesty on high.

R. Dillon.

NOTTINGHAM.

We are glad to say, that during the last month, we have added eight persons to the church of God here, some of them the result of Bro. King's labors, as detailed in his communication elsewhere. May they continue to grow with us in knowledge and zeal for our Master.

RUDDINGTON.

We have been gratified at having another confession and baptism, and hope soon to record further progress. R. Mumby.

SWANSEA.

Last Lord's day, I had the pleasure of meeting with the brethren in this town, and was much pleased with the order and condition of the church. Perfect peace, love, and harmony appeared to prevail.—The labors of our good Bro. Evans have been owned and blessed by the Great Head of the Church; and though sometimes he has been somewhat disheartened, we feel assured that he has reason to thank God and take courage. In the evening we preached the glorious gospel to a very good, respectable, and attentive congregation. Go on, dear brethren, in the truth of the Lord, and the blessing of many that are ready to perish, shall be upon you. J. I.

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WIGAN.

Since our last report, which appeared in the February number, one man and four women, have put on the Lord Jesus. J. COLLIN.

BRIGHTON (VICTORIA.)

A social tea meeting was held in our meeting house on the 1st of April; the place was well filled, and a soul-cheering evening was spent. Addresses were delivered by Bros. Willder, Webb. Ashton, Penny, Service, Chambers, Coles, Lawson, and Walker, the latter presiding.—On the 8th April, two believers were immersed into the sacred names.—Once in three weeks, on the Lord's day afternoon, I preach in a private house, about 2 1-2 miles distant from our meeting-house. Some very good meetings have been held.—Two open-air meetings have been held in Little-Brighton, on the last two Lord's day afternoons; on these occasions I have had the valuable assistance of Bro. Hilliar, of East Brighton. A good number of people attended each time. We intend to continue these meetings.

April 12th, 1861. S. H. COLES.

THE CHURCH IN PITSBURGH, PA.

[The following was prepared for the March number of the Herbinger, but from considerations of prudence, was laid over for further conference. We present it now in the hope that it may be a final notice on our puges, of this so uncongenial subject.]

We received a letter from a member of the church recently organized in the city of Pittsburgh, complaining of the article in the January number of the *Harbinger*, headed "Factious movement of W. S. Gray." As the letter comes from a very respectable source, and as our rule has ever been to hear both sides, where we hear at all, we give the following extract to our readers, as a simple act of justice:

"The movement to organize a church in Pittsburgh, had nothing to do with any difficulty (real or supposed,) between the Allegheny church and Bro. Gray. There was always much dissatisfaction at the abandonment of the old organization in this city, and a strong desire to have it re-established; and that had more to do with it than anything else, except the conviction that those uniting in it felt, that they could do more for the cause in forming a chuch on this side.—The letter to the Allegheny church, asking their assent to the movement, based the request on the latter ground.

"The right of any number of Christian men and women, to form a church, when they think the circumstances justify, is one which can-

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not be questioned. Many brethren, desiring to form a church in Pittsburgh for their own convenience and the good of the cause, sought first the approval of their late associates, before taking the step; and failing to obtain it, fell back on their reserved rights, and organized themselves into a church, without regard to any existing difficulties between Bro. Gray and the Allegheny church. If it is factious, schismatic and criminal, to form a new church where there is none existing, for the proclamation of the gospel, and the edification of those engaging in it, then our little church is guilty; if not, then not.'

It is not our province to interfere in these local strifes—and as we can see no good to accrue from public controversy on the question, we dismiss it from our pages. We feel concerned for the growth of the cause in the large cities of Pittsburgh and Allegheny. Brethren, you have immense fields to occupy, and your forces are quite feeble. Do not, we pray you, be guilty of the folly of weakening or distracting forces already too much enfeebled—but "forbearing one another in love, endeavor to keep the unity of the Spirit in the bond of peace."

A. C.

TIES and cords run from heart to heart, binding each to each, in endearment and love. These, neither time nor distance can fully destroy. The dead and the absent, we love them still; and the heart turns toward them fondly, as to its best and sweetest treasures.

PROGRESS OF REFORM.

MISSOURI.—Bro. T. M. Allen, of Boone county, July 18th, says:—Yesterday evening we closed a five days' meeting at Salt River meeting house, in Audrain county; which was, under the excitement consequent upon the fighting between the U. S. and State troops in the adjoining counties of Monroe and Audrain, both interesting and successful. The congregations were large throughout the meeting. There were 14 additions; some by obedience to the gospel,—others by commendation. Bro. D. B. Davis, who lives near the meeting house, was present all the time, and Bros. A. Wilson and W. J. Mason, came the day before the meeting closed, they were just from Union, Monroe county, where they had three additions. I pray that our brethren may follow peace with all men, and holiness, without which none can see the Lord.

KENTUCKY.—Bro. M. Riddle, writes from Ashland, July 27, as follows: I have been laboring for C. S. Missionary Society, o part of my time. In Anglaze county, closed June 19, 1861, with 11 baptisms and one united; also same place, Aug. 1st, 1 baptism, 1 other addition. Again, June 1st till 9th, 1861, with Bro. W. Dowling and Bro, Roberts, part of the time closed with with 18 immersions—1 from the Methodists; Waynesfield, Aug. 20th, with 1 baptism; Allen county, Aug. 23 till Sept. 2d, 3 immersions; at Sahnnon, Ceserea Church,

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Richland county, with Bros. Moody and Lockhart, Oct. 6th till 15th, 8 immersions, 2 other additions. I then commenced at Pleasantville, Hancock county, closed Nov. 7th, with 14 immersions. Again, Nov. 24th, 2 additions—a glorious meeting—closed night before the Presidential election, with great interest. Gilboa, Putnam county, Nov. 14th, closed 2 baptisms, 1 other united. Materialism has almost ruined them. Crows vicinity, Nov. 15th entil 20th, no additions—no organization. Cabletown, Champaign county, Dec. 15th until Jan. 1st, 7 immersions, 2 united—three of them from Methodists. Same place, April 18th, opened our new meeting house, on the 25th, closed on the 20th with 4 immersions—2 Methodists—united 1 Baptist; again, June 15th till 21st, same place. with 5 baptisms and 2 other additions. Mercer county, May 9th, 15 days, with 7 baptisms—some other meetings held without additions. Labored 186 days; discourses 245; additions above stated; traveled 2,000 miles. I will continue part of my time for the Society. Prospects are good in many places, and languid in some, which need more care and nursing, and a working membership to co-operate with the preacher.

INDIANA.—P. L. Blount, Tipton, under date of June 20th, writes:—"I have just been participating with the brethren of the Kinderhook congregation, in a meeting of days, the immediate result of which was the addition of five young soldiers to their number. My labors have been blessed with some few additions at other points, recently.

MARYLAND.—We are pleased to learn that our highly esteemed brother, GEO. AUSTEN, is devoting himself to pastoral labor for the church in Baltimore.—Bro. A. has admirable qualifications for teaching and for governing. We know the church in Baltimore, and although suffering greatly, with all our churches in eastern cities, from the present condition of our country, we are sure they will not fail to hold up his hands in this good work. We have met few churches in our travels, that pleased us more than that in Baltimore: indeed, as respects scriptural intelligence, good order, and zealous effort, it stands, as we knew it three years ago, without a superior. If the brethren will properly sustain Bro. A., as a pastor, and call in a suitable evangelist for a month's labor every year, they cannot but prosper. I. E.

OBITUARY NOTICES.

Departed this life, April 12th, 1861, in the 55th year of her age, sister Anne Riggs, consort of Elder William Hays, M. D., of Milfordton, Knox Co., Ohio. Though her affliction was extreme, for some months, yet she bore it with Christian patience and resignation, and finally departed in the joyous and triumphant hope of the gospel. Sister Hays was a native of Brookville, Montgomery Co., Maryland. Educated in the Episcopalian faith, she early became interested in the plea for a return to primitive Christianity, as pled by B. W. Stone, and others. Her kind and generous attention to the wants of the poor and needy, were among the most conspicuous graces that adorned her Christian life. And by that class in her vicinity, will her name be as a fragrant odor, and will be long remembered. She has left a large circle of friends and relatives, to mourn her loss.

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credible in any age but this. Cutter, a Western poet, thus sings the song of steam:

"When I measured the panting courser's speed,
The flight of the carrier dove,
As they bore a law a king decreed,
Or the lines of impatient love;
I could not but think how the world would feel
As these were outstripped afar,
When I should be bound to the rushing keel,
Or chained to the flying car!

I blow the bellows, I forge the steel,
In all the shops of trade;
I hammer the ore and turn the wheel
Where my arms of strength are made:
I manage the furnace, the mill, the mint,
I carry, I spin, I weave;
And all my doings I put in print
On every Saturday eve.

I've no muscles to weary, no breast to decay,
No bones to be "laid on the shelf;"
And soon I intend you may "go and play,"
While I manage the world myself;
But harness me down with your iron bands,
Be sure of your curb and rein;
For I scorn the strenth of your puny hands,
As the tempest scorns a chain."

Nor has the same poet failed to appreciate the genius of Morse, who harnessed the lightning to the news car and made him draw his burthen of thought around the world, as fast as tongue can tell it.—Human expedition is now on friction rollers, and time and space well nigh annihilated:

"Away, away through the sightless air,
Stretch forth your iron thread,
For I would not dim my sandals fair,
With the dust ye tamely tread.
Aye, rear it up, on its million piers,
Let it reach the world around;
And the journey ye make in a hundred years
I'll clear at a single bound.

At last the hour of light is here,
And kings no more shall bind,
Nor the bigot crush, with craven fear,
The forward march of mind;
The words of truth, and freedom's rays,
Are from my pinions hurled;
And soon the sun of better days
Shall rise upon the world."

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Work quickens, and events come faster than the tardy pace of former ages. A century is now compressed within the life of a generation, and our youth live more of life than was awarded to the contemporaries of Peter the First or the sages of Greece. Young gentlemen, you must take time by the forelock, or he will get away from you. Mount, or you will be left behind! and to be left, when the train of the nineteenth century whistles up the brakes, were a defeat to break one's heart. Lodged at birth near the six thousandth step up the pyramid of human progress, he were unworthy the name of man, American man, who supinely resigns himself to the embrace of ignorance or negative goodness. Out with such a creeping, crying sloth on a rail track. Forty miles an hour, including all stoppages for meals or pleasure, is the watchword now.

But gentlemen, this bird speed is not recklessness, but thoughtful energy, presupposing ponderous purposes, adequate means and decisive measures. You will have time to become a man, as well as a machine—a man of friendship and love, fitted by study and reflection to be better able to fill the places vacated by your fathers. You will have time to use your acquirements. Your college life was spent in making their acquisition. Thereafter, they are to be your *vade mecum*, the tools for life work, and the means of self-education. Learn it, then, if you are ever made men you will be self-made, with or without college aid.

You will have time for devotion. The theory of the world is, that the last labor of man is religion. But nature teaches no such doctrine. The family relation is prior to and the basis of all others, and in that relation we have a type of the Divine government. In both, the parent is supreme. Gentlemen, your dependence when children, and since, lead you to feel such docility and affectionate submission to the earthly father as should be exercised by you now towards the heavenly Father. So nature decides, for surely no providence and watch-care of earthly parent can equal the sleepless vigilance of Him, in whom we live, and move, and have our being. Coincident with this, is the injunction of the great Teacher, who dared to live his own doctrine, and was

> Too wise to err,
> And too good to be unkind,

"Seek first the kingdom of God and his righteousness, and all these [necessary] things shall be added unto you." You may be a good scholar, a good citizen, a good patriot, and an honest and kind-hearted man, but nature and religion, judgment and conscience, unite in demanding that you must attain the sum of all virtues and the highest and most enduring honor, in being a devout Christian; and they

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equally decide that the Father of all will accept such an offering, laid sincerely on his altar.

Such, gentlemen, have been the lessons you have received within these halls, from men who have proved their truth and value; men who, however, they may have been distinguished for solid learning, correctness of logic, brilliance of rhetoric and extent of information, more than all, know and love the Bible. The Bible is their great classic, and I feel assured that they have more desired that you should graduate in the *scientia scientiarum*, the *science of happiness*, than that you should possess any acquisition within their gift. As you love and respect them, and shall, in after days, revere their memory, store away in the chambers of your heart their moral and Christian instruction, and copy into actual life their godly example. Much will be expected of you—much every way, as the patrons of schools and good order, but most of all as the friends of that redeeming system of truth and duty, ministered to us by the Holy Spirit, in the sacred writings. In that case, when the drop-curtain shall close the earthly scenes of the drama of life, the last act will open in Elysian fields, beyond the Jordan, and we will enter the great Divinity school. Adam and our beautiful mother, the venerable Methuselah, Noah, the second founder of mankind, the father of the faithful, the meek lawgiver, the royal psalmist, the regal philosopher, the seraphic Isaiah, the fishermen Apostles, the Ciceronian author of the Pauline epistles, the white-clad martyrs, and those who, in an hour of deepest gloom, were missed from the maternal bosom and the fireside, will all be found in these academic groves, clad in the livery of perennial life, and will be our classmates, while God, manifest in immortal flesh, shall be our teacher forever. There "we all, with open face, beholding as in a mirror the glory of the Lord, shall be changed into the same image, from glory to glory, even as by the Spirit of the Lord."

CHURCH MUSIC.

Among the aids to devotion and spiritual culture, Music has ever held an important place. True, we hear but little of it in patriarchal times; but that is probably owing to the extreme brevity of the patriarchal annals. Where a few chapters cover two thousand years of the world's history, we cannot of course look for minute details.—Yet even from these brief patriarchal records, we learn of antediluvian harps and organs, and of post-diluvian songs, tabrets and harps.—From the book of Job we learn that "the morning stars sang together, and all the Sons of God shouted for joy," when the corner-stone of Creation's temple was laid by the Divine Architect: a poetical de-

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scription evidently based on a prevalent practice of employing joyful music at the inauguration or consummation of great events. From the same book we learn that even in the dimness of the patriarchal dispensation, God gave "songs in the night" to weary souls that sought His face. We must believe, therefore, that our first parents caught, in Eden, the echoes of the song of the morning stars of creation—the elder sons of God; and that even in their sad exile they sometimes dried their tears and sang again the songs of Paradise; that Enoch, when he "walked with God," and his soul was filled with rapture, sometimes burst forth in song; that Noah and his saved family cheered the long months of their confinement in the ark with hymns of praise to their Deliverer, and as they gathered on the baptized earth, under the rainbow, sent up songs of gratitude with the smoke of sacrifice to the peaceful heavens; that Abraham, when he taught his house the judgments of the Lord, Isaac, when he enjoyed such rare prosperity from the hand of God, and Jacob, when he came up, ever and anon, from the brink of great dangers to fresh and high success, must have hallowed their altars with songs as well as prayers, and accompanied their offerings of choice sacrifices not less with the cheerful voice of grateful song, than with the trembling confession of sin and the fervent supplications of needy hearts.

However that may be, we know that the tribes of Israel, on their redemption from Egypt, sang a stirring *recitative*, to which Miriam and the daughters of Israel joyfully responded—accompanying their vocal utterances with timbrels and dances. Music, both vocal and instrumental, entered so largely into the Jewish service, that when the worship was fully arranged, under David, there were no less than four thousand singers or musicians appointed from among the Levites, under two hundred and eighty-eight principal singers or leaders of the band, and distributed into twenty-four companies, who officiated weekly by rotation in the Tabernacle, and whose whole business was to perform the sacred hymns: the one part chanting or singing, and the other playing on different instruments. It is evident from the parallelism of many of the Hebrew odes, as well as from several allusions in the Hebrew Scriptures, that there were two choirs engaged in singing and chanting antiphons and responses, and that sometimes the whole multitude joined in a mighty chorus. See Ezra iii. 2; Ps. 24 & 136. The effect of this union of vocal and instrumental music, combining the highest artistic skill with the enthusiastic outbursts of the popular heart, must have been very powerful. They who can rightly interpret the ancient fables of Apollo transforming the race by the gift of Pipe and Harp, and Orpheus making the trees and stones to dance in response to his Lyre, will also appreciate the value of

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these arrangements in the Tabernacle and Temple worship for a full display of the power of music, to hold the nation by a mighty spell to the true religion, and animate them with suitable sentiments of devotion.

Coming to the New Testament, Messiah's advent was celebrated in song by a celestial choir. We have here a *recitative* by Gabriel—"Behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Savior which is Christ the Lord: and a *chorus*, by "a multitude of the heavenly host"—"Glory to God in the highest, and on earth peace, good will toward men." And as the Savior's earthly history was opened with glad seraphic strains, so music mingled sweet harmonies and melodies with its closing scenes—not glad nor jubilant, like the angelic song, but solemn, sweet, and pensive—harmonizing with the solemnities of the paschal feast, and the still more touching and awful solemnities of the spiritual passover which that feast foreshadowed. We learn (Matt. xxvi. 30) that at the close of the paschal supper, and in connection with the newly instituted Supper of the Lord, Jesus and his disciples sang a hymn, and went out to the Mount of Olives." It was when the dread shadow of approaching death was stealing over his spirit, and the roar of approaching waves of wrath fell upon his ear, that, amidst the symbols of a broken body and sacrificial blood, he lifted his heart on the wings of sacred song, and taught his disciples how to rejoice in tribulation, and "sing songs in the night." This "hymn" was evidently the *Hittel* of the Jews, usually sung or chanted in connection with the feast of the passover.* It was evidently a kind of recitation or chanting, and most probably responsive, or antiphonal. We are thus led to the conclusion that song, as well as prayer, was hallowed by the Master's example: and although the sorrows in his heart urged him generally to the language of prayer, we cannot doubt that sometimes the synagogues and the mountain oratories echoed with the sweet and joyful hymnings of his calm and trusting heart,

After the Savior's ascension, his disciples "returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." (Luke xxiv. 52, 53.) The dawning of the day of Pentecost found them on their knees, in earnest supplication; but ere that natal day of the kingdom closed, their prayers were translated

* Let the reader turn to the cxiii., cxiv., cxv., cxviii., and cxxxvi., Psalms which compose the *hymn* sung by the Jews at this annual feast, and read them with his thoughts on the Savior and his disciples, as in sweet antiphonal chants, they repeated these beautiful Psalms—many of whose utterances foreshadowed the sorrows of the cross and the triumphs of the resurrection.

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into praise, as they welcomed three thousand new-born souls into the church, and heard their outbursts of joy and love in songs of salvation. We are not told what hymns they sung. We suppose they were portions of the Psalms they had been accustomed to hear and sing in the Temple worship, or gems of music and of song which the Spirit translated from Heaven's own minstrelsy, and adapted to the wants and the triumphs of that glorious day. At all events, we learn that music gladdened the birth-day of the Jerusalem church—the divine model of all the churches of the Redeemed.

Gentile churches were also instructed to "teach and admonish one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord." (Eph. v. 19, Col. iii. 16.) We have scarcely a hint of the mode of conducting this part of the worship.—If we remember how intimately the history of the primitive churches was associated that of the Temple and the synagogue, we shall be led to conclude that the responsive chantings of the Jewish worship were adopted into the worship of the early churches. If we are led by the hints in 1st Cor. xiv. 15, 26, we shall opine that the psalmody of the primitive church was supplied by inspiration, and that only a small portion of the church shared in the utterances. If we think of the *common priesthood* of the saints, and the popular genius of primitive Christianity, we may feel warranted from 1st Cor. xiv. 16 to entertain the opinion that there were responses from the whole congregation to inspired prayers and hymns, and that the primitive worship combined the features of what we now call choir singing and congregational singing. Where there is so much margin for opinions, there should be no attempt to dogmatize. It is quite certain, however, that they knew nothing of such hymnodic compositions and styles of music as we now use. "I rather suppose," says Adam Clark, "that their singing consisted in solemn, well-measured *recitative*, than in the jingling and often foolish sounds which we use when a single monosyllable is sometimes shivered into thirty-six demi-semi-quavers!"

In one of the annual festivals of Rome, there is sung, in the Sistine Chapel, a composition called "*The Miserere*"—a production of remarkable power. The Popes had long forbid the choir from furnishing a copy, on pain of excommunication. But when Mozart heard it, he went home and wrote down the whole from memory, with absolute correctness, as was subsequently proved. But there was no Mozart among the shepherds on the plains of Bethlehem, nor among the disciples at the last supper, nor in the crowd of raptured listeners on the day of Pentecost, nor in the prison at Philippi, nor in the richly gifted church at Corinth, to reproduce for us the heaven-inspired

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strains that gladdened and hallowed these sacred scenes. We are compelled to believe, therefore, that the *music* is of inferior importance, if the *heart* be but filled with melody, and if the tongue be true to the heart's glad inspirations.

Ecclesiastical history furnishes but meager statements of this portion of Christian worship in the early centuries. Justyn Martyr, in his account of the order and worship of the early Christians, does not so much as mention singing. We are indebted to Pliny for the fact that, in the beginning of the second century, the account furnished to him by the Christians was, that "they were accustomed on a stated day to assemble before sunrise, and to join together in singing hymns to Christ as to a deity," &c. The statement of the *Encyclopedia Americana* is altogether probable, that "in regard to the manner of singing in the first assemblies, it was sometimes in solo, sometimes alternately, and sometimes there was a chorus of the whole assembly, who united in repeating short passages, before sung or read." About A. D. 380, Ambrose introduced, at Milan, the Metrical Song, which greatly encouraged congrgegational singing. "Under these circumstances, there was for a time choir singing and congregational singing. Both would flourish together. The hymns were congregational; while their music was the old Hebrew element of psalmody in its proper sense. But even here the Christian impulse led to giving a part to the congregation. Thus, in the *Te Deum Laudamus*, the whole congregation sang the responses in Augustine's time. But a century or two later, Christendom and Christian worship underwent a serious transformation. As the Dark Ages set in, and the hierarchal system became complete by the appointment of *Canonici*, congregational hymn-singing during the service was dropped altogether, and the *Canonici* became the substitutes of the congregation. The choir, or chancel, by which the persons who officiated in the service were separated from the assembly, was an invention of medieval architecture, corresponding with this change."

It is worthy of remark, that when the cry of Reformation went forth, congregational singing revived. John Huss and Jerome of Prague both gave hymns to the people. Luther and Calvin, and their coadjutors, wrought as mighty a reformation in this as in any other particular. As evidence of this, it may be stated that Mr. Bunsen's greater "German Hymn Book" contains nearly 1000 hymns, selected out of 150,000, of which only about 20 belong to the Latin church before the Reformation. Dyer relates, in his Life of Calvin, that a crowd of from 5000 to 6000 persons, among whom were the King and Queen of Navarre, assembled every evening in the *Pre aux clercs*, to sing psalms. Germany and France rung with the simple, earnest

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melodies in which the multitude expressed their praise to God. Cardinal Cajetan said of Luther, "*By his songs he has conquered us.*"—In the city of Lubec, when the strife between Romanism and Protestantism was raging, mass had been held on a Sunday in St. Mary's Cathedral, and the people were preparing to leave the church, when two boys began to sing one of Luther's chorals, which had just then become known all over the country:

"*Ach, Gott von Himmel, sieh darein!*"
("O God of Heaven, look to it!")

And immediately the whole congregation joined in the singing, as though the choral had been regularly given out from the pulpit. The next day the Catholic clergy had to leave the city, and Lubec stood redeemed to Protestantism.

In England the influence of this popular music was strongly felt. The Puritans derived from the Continent all its enthusiasm for congregational singing, and even the established church was compelled, notwithstanding Elizabeth's strong and stubborn leanings towards hierarchal exclusivism, to pay respect to the popular feeling in this respect. From one church in London, it spread through the city and to the adjoining country. "Sometimes," says Bishop Jewel, "at Paul's cross, there will be six thousand people singing. This is very grievous to the Papists." "In September, 1559," says Strype, "began the new morning prayer at St. Antholin's, London, the bell beginning to ring at five, when a psalm was sung, after the Geneva fashion; all the congregation—men, women and boys—singing together." The Puritans, in this, as in everything else, pushed their notions of reformation to the last extreme. "Concerning the singing of psalms," say their Confessions, "we allow of the people's joining with one voice in a plain tune, but not of tossing the psalms from one side to the other, with intermingling of organs." It need not surprise us, therefore, that when this stern, unmusical people came to the shores of the New World, they brought with them but few tunes, and a great contempt for musical skill. As late as 1760, there were but four or five tunes known in many of the American churches, and these were sung altogether by rote. York, Hackney, St. Mary's, Hudson and Martyr, furnished the sum total of the musical knowledge and taste of the Puritans—and these were drawled out with nasal harshness and inelegance which would be really laughable, did we not reflect that this noble people, coming from a furnace of affliction in the Old World, and struggling, for conscience' sake, with a thousand adversities in the New, could not be expected to give much time to the cultivation of the Fine Arts; and that in the piece though homely psalmody which cheered their hard lot in the wilderness,

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there was often more true soul-music, than in the most skillful performances of educated choirs, or the most majestic organ-tones that ever rolled through the arches of cathedrals. In 1714, a music book containing the enormous number of twenty-eight tunes was published; and it but illustrates the tyranny of habit, and the unreasonable bigotry of attachment to the dead past, through which every reformation must struggle, to learn that even this small attempt at improvement was fiercely assailed, and met with lugubrious prognostications of evil to the cause of God. A writer in the New England Chronicle, 1723, says: "Truly I have a great jealousy that if we once begin to sing by rule, the next thing will be to pray by rule, and preach by rule; *and then comes Popery*."

But why—the reader asks—why all this talk about church music, and its curious history? We answer, Because it is a subject which demands from us much more attention than it receives; because the public mind at present needs to receive a proper direction; and because a correct judgment can only be formed in the light of such facts as we have been presenting.

The earliest movements of the present reformation were attended, like most new and enthusiastic movements, with stirring melodies, adapted to the genius of the enterprise, and which, led off by the sons of Asaph, Heman and Jeduthan, who sprang up here and there at the sound of the gospel trumpet, were sung delightfully to entranced multitudes by the happy sons and daughters of Zion. Scores of these melodies are echoing in our memory now, as we heard them in childhood, when they seemed to our ravished ear like the inspirations of heaven. They still ring joyfully through our western forests and prairies, and in many a home are the solace of aged pilgrims, who remember them as the religious battle-songs of their youth. But the enthusiasm of a new movement dies away. Multitudes are now embraced within our communion who are strangers to the excitements and inspirations of forty years ago. Society takes on new forms and grows into new tastes, and makes new æsthetical demands. We are thus outgrowing our old music, with but little preparation for the change. The result is, a general decay of musical skill, and a general dissatisfaction with this part of our public worship. There is a felt want of musical culture; and necessarily a variety of opinions as to the best means of supplying the confessed defect. We know not a few churches whose range of tunes is scarcely more liberal than that of the New England Puritans, and whose irregular screechings, in defiance of all the laws of harmony, rythm and melody, can scarcely be called an improvement on the nasal drawlings of our Puritan ancestors. Many times we have felt that so far as edification was con-

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cerned, it would have been better had the hymn been simply read, and the congregation been spared the flood of furious discords in which all harmony was sure to be drowned. To a sense of this great imperfection the churches are waking up. But, *What shall be done?* is the question. Some are for seeking a remedy in choir singing. Others are urging the necessity of instrumental music, alike to guide and elevate the taste of our churches. Many, on the other hand, are in favor of going back to the old tunes: and we presume a large majority of the brethren tenaciously cling to the practice of congregational singing—preferring even poor music where all may join, to the most attractive performances, where this delightful part of worship is surrendered to a few.

It is urged, on one hand, that the New Testament knows nothing of choir singing and instrumental music—that it is contrary to the social and spiritual nature of Christianity—that it is born of pride, begets pride, and tends to formalism—that it will surrender fervent piety at the shrine of fashion, and rob the church of her power over the world.

It is replied, that the New Testament knows as little of congregational singing as of choir singing; that the same course of argument would abolish note books, and even metrical compositions; that in all these matters where the Scriptures do not decide, we must decide under the general rule—"Let all things be done to edifying;" that pride is not in the notes, the choir, nor the organ, but in the *heart*, and may steal into any form of worship; that discordant and uncultured singing is offensive to good taste and detrimental to piety; and that as *educated mind* is desirable to advance the interests of the cause of salvation, so *educated voices* and *educated tastes*, if found promotive of the best interests of the church, should be religiously and diligently encouraged, as auxiliary to the great work of saving the world from sin and death.

We do not intend here to enter into this rising controversy. We prefer to forestall the discussion by a full statement of facts bearing on the question, and a calm and unprejudiced utterance of the conclusions which we think legitimately flow from the premises submitted. We think the following are lessons clearly taught in the facts which we have presented:

1. That music is a powerful auxiliary in the work of human redemption; and that it is a sacred religious duty, and ought to be a high religious pleasure, to employ it in public and social worship, as a means of spiritual edification.

2. That melody in the *heart* is the great end to be sought; and that artistic excellence is only valuable as it may conduce to that end.

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3. That the highest artistic skill in sacred music has somehow generally been associated with the lowest spiritual culture—and has been far more promotive of sensuous than of *spiritual* attractions.

4. That the genius of this reformatory movement, like that of previous reformations, is not favorable to choir singing and instrumental music. Its sympathies are with the bewildered and sin-oppressed masses, and it wants "music for the million." Its original power will be largely lost when the stirring melodies of its early days shall have been supplanted by stately artistic *performances*.

5. As the church of Christ is the common home of all his people —"Barbarian, Scythian, bond and free," who are "all one in Christ Jesus;" and as singing is the only part of worship in which the great mass of Christians can personally participate; no choir singing or instrumental music should ever be allowed to interfere for a moment with this privilege and right of the saints. If such appliances can be made to *assist* rather than *hinder* this great object of uniting the whole congregation in the worship, the most serious objection to them is removed.

6. The innovation of choirs and instruments will not be checked by captious objections. The only way to put a stop to it, is *to set to work diligently to train the churches in vocal music.* Take away the cause of complaint. We forewarn the brethren, especially in the cities and large towns, that if they wish to block up the way against the introduction of choirs and organs, and the formalism resulting therefrom, they must employ suitable teachers of vocal music, and spend a portion of every year in training all the voices in the churches in the knowledge of musical science and the practice of suitable tunes—so that the present partial, discordant and unedifying music of our churches may be abandoned and forgotten.

The church of Christ has a right to good music. The songs of Zion should find utterance in every variety of joyful, exulting, or tender and plaintive strain that is needed to utter suitably the lofty praises of our God, the sentiments of a pious heart, and the pleadings of Divine Mercy. It needs comparatively little outlay to secure moderate success in this direction. The popular heart soon seizes an inspiring strain. "The spirit-stirring minstrelsy of glorious war"—the popular ballads of a nation, sung in every workshop and at every street corner—the popular psalmody that electrified Germany and France in the beginning of the Reformation—the Sunday School melodies and the cradle hymns which we hear from the lips of children everywhere, show how readily the right kind of music may be learned by the million.

If our teachers of music would eschew all musical empiricism,

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abandon all their patent-note systems, and return to the round notes—the only system that can keep us in communication with the progress of the world of music; and inaugurate, in all our churches, a popular system of instruction, combining theory and practice, which shall keep us in possession of the choice melodies of the Past, and within reach of all the choice productions of the Future; they will render an essential service to the cause.

We rejoice to know that the offering of a humble and a grateful heart will be accepted of God, however poor or unpolished the utterance. But if we may have a charming voice along with the grateful heart, it is not less acceptable to God, and is more acceptable to men. Let us have no boorishness or vandalism in the church of God. The religion of Jesus demands our best offerings. Let us cultivate a musical taste and musical talent in our churches. Let us have attractive singing in our families and in our public assemblies. Let us learn hymns, chants, choruses, anthems, in which we may suitably utter the high praises of our God, and win the hearts of men to His altar. We have all heard of the song of Tyrtæus, "sung on the eve of battle to noble Spartan youth." We have read how the leaders of the Girondists went to the scaffold singing the Marseilles hymn, until, under its inspirations, death was transformed into a glorious triumph. We know how martyrs in the flames have lifted their souls on the exultant wings of song, until the very fires that consumed them became like the chariot of Elijah, to lift them to the very gates of Paradise. We have all some holy memories of death-scenes, where pale, wan sufferers have glorified God in joyful strains of triumph—and of life-scenes, where the songs of Zion have led sinners to the cross, dried the tears of mourners, and lifted the tempted soul to victory.

Let the sweet minstrelsies of Zion drive away every evil spirit, and lull the perturbed heart to rest, that it may better listen to the voice of God. With the joyful converts of Jerusalem, let us praise God; with the blessed Savior and the holy apostles, let us sing a hymn amidst the shadows of the cross; with Paul and Silas, let us make our darkest midnight vocal with songs of trust and hope; and if death at last shall hush the voice of song in the silence of the grave, it will soon be heard again before the throne; in the immortal strains of the ransomed of the Lord, who shall "come to Zion with singing and everlasting joy upon their heads." I. E.

There is this difference between happiness and wisdom: he that thinks himself the happiest man, really is so; but he that thinks himself the wisest, is generally the greatest fool.

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"THE PRIMARY FACTS OF CHRISTIANITY."

"WHO ARE THE GREAT PREACHERS.—The great preachers of the world have been those who were in direct sympathy with human life, and who had an end to gain with the men before them. But with culture and scholastic habits, men have interpreted the word of God, "Follow me, and I will make you a preacher of sermons." The end of preaching is not a good sermon, but a holy heart. Fine sermons have nearly ruined good preaching. If ministers cared more for their people and less for their sermons, they would be more useful. Preaching has almost ceased to be a living business between a man's heart and the wants of his congregation. Learning, rhetoric, eloquence, are good as collateral influences, but no man will win souls who does not feel the throbbing pulse of his whole congregation—who does not know their lives—who does not understand how to take the primary truths of Christianity, and apply them to the consciences of men in their daily business of life. Such, will be certainly efficacious, and such preaching is necessary to the filling up of the churches. Were such preaching universal in our time, not only would our churches be filled to overflowing, but thousands would have to be built. For you may depend upon it, there is never a man who preaches intelligent truth; and preaches it with a living sympathy for men, that people do not flock to hear him."—*Exchange paper.*

This is, indeed, an important and a most interesting inquiry—"*who are the great preachers of Christianity.*" While we sympathize with the inquirer, we can neither assent to the terms of the inquiry, nor to the response which he gives to it.

We never read in the New Testament of preaching *Christianity*, or of a *preacher of Christianity*. We do, indeed, read of the *Gospel*, and of *the preaching of the Gospel.* No one that has been indoctrinated in the schools of the preaching or the teaching of Christianity, can either preach the Gospel or teach the Gospel as presented in the Christian Scriptures.

Christianity is an abstract term—a speculative idea, never once named by an inspired apostle, evangelist, pastor or teacher. It is wholly a barbarous terminology, never used by an inspired preacher, teacher, or writer, in the whole volumes of Divine Revelation! *Christ* and *Christian*, are evangelical terms of apostolic authority, because they have a positive and real existence. We have a real, positive and actual *Christ* and *Christian* in the evangelical terminology of inspiration. They are positive and real existences. But Christianity, theology, Christology, orthodoxy, heterodoxy, are pure speculative abstractions of human reason or imagination. Hence they are wholly contraband, unscriptural, and unauthorised by any divinely commissioned apostle, prophet or evangelist found in the volumes of Divine

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inspiration. We, therefore, reprobate and repudiate them *in toto*.—Let us hear Paul: "Moreover, brethren, I declare to you the Gospel which I *preached* to you, which also you have received, and wherein you stand; by which also you are saved, if you keep in memory what I *preached* to you, unless, indeed, you have believed in vain," or to no purpose.

A preacher is a *herald*—a proclaimer of news in the form of facts and events. A proclaimer of a theory, a speculation, a philosophy, is not found in holy writ, nor in good sense. Teaching doctrines is current and intelligible. We teach a doctrine, not a fact nor an event.—We find preaching and teaching in the Acts of the Apostles, in one verse:—"Daily in the temple, and in every house they ceased not to teach and preach the glad tidings that Jesus is the Christ." Acts 5th 42d. This distinction obtains in various forms. In the Gospel of Matthew, in the commission, it is most amply set forth:—"*Make disciples* of all nations—*baptizing them* into the name of the Father, and of the Son, and of the Holy Spirit; *teaching* them all things whatsoever I have commanded you." Teach all nations, teaching them, would be a pleonasm unprecedented in the Holy Scriptures.—*Preaching to a people* is admissible; but *teaching to a people* is wholly inadmissible. Preaching, teaching, and exhorting, are canonized as three distinct works. We preach *to* a people, but we do not teach *to* a people, nor exhort to a people. We preach to them, we teach them and we exhort them. These are canonized formulas in sacred Scripture.

Sprinkling a babe is neither good sense nor good English. We can sprinkle fluids, but we cannot sprinkle solids. Sprinkling babes or adults is literally impossible. It is possible to sprinkle a fluid, but impossible to sprinkle a solid. We could sprinkle water *on* or *upon* a human being, infant or adult. But no man ever found, in any version of the commission, the word *upon*, nor any word answering thereunto. Amongst all the baseless assumptions and preeumptions of Bible interpretations, that of rantizing or sprinkling an infant or an adult, is the climax of literary, scientific and religious fancies and presumptions. We can neither sprinkle nor pour man, woman nor child. We can pour or sprinkle a fluid *upon* them. But the word *upon*, or any representative of it, is *never once found in connection with baptism, in the Christian Scriptures!!*

But the facts of Christianity—or rather the facts of the Gospel—are, one and all, superlatively perspicuous, as they are superlatively interesting and important. Pouring *on* or *upon*, or sprinkling *on* or *upon* any thing, are sensible and intelligible acts; so are dipping or immersing a solid substance *in* any fluid. Hence the oracle or lan-

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guage of the commission is as intelligible and comprehensible as any oracle, precept, promise or threatening found on the pages of Divine Revelation. But this only by the way.

There are three positive precepts in the Christian kingdom, of the highest authority and of the greatest importance to man. These are *Believe*, *Repent*, and *Be Baptized*. They stand in Holy Scripture in this order, in the same immutability as that of the Father, the Son, and the Holy Spirit. We might, with the same propriety, place the Holy Spirit first, the Son second, and the Father third in order, as to place baptism first, repentance second, and faith third. Courteous and inquisitive reader, think of this, ruminate upon this, and digest it if you can.

Were there not, and are there not, always two tables of the law? The first table, Christendom says, teaches and enjoins our duties to God—that is, teaches *religion*. The second table teaches our duties to man—that is, *morality*. Did any man of sense ever place morality first and religion second, either in position or in importance?—!

There is, indeed, an obtusity of mind, or a paralysis of reason, most apparent in that class of religionists who place repentance before faith, speaking before hearing, and baptism before either faith or repentance. That ox or ass that has the cart before him rather than behind him, makes slow progress in his journey to the pasture field. "There is that scatters and yet increases; and there is that withholdeth more than is meet, and it tendeth to poverty." Proverbs 11. 24.

Prejudice is a great and heartless tyrant, and holds in abject abeyance the intellectual, moral and religious nature of man. Conscience, however, cannot long be bribed. It will at first whisper in a still, small voice; but if unheeded, by and by it will, in terrific and appalling thunder tones, bring the unhappy delinquent to his knees, and constrain him to plead for mercy.

Instead of the "primary truths of Christianity," let us substitute for them the primary facts of the Gospel. And what are these? Let Paul, the apostle to the gentiles, answer this all-absorbing question. To the Corinthians, 1st Epistle, 15th chapter, he makes a full *declaration*—not a *preaching*—of it, in these express terms:—"Now I *declare* to you, brethren, the Gospel which I preached to you, which you also received, and in which you stand; by which you are saved, also, if you keep in memory what I preached unto you, unless you have believed in vain," or to no purpose. "But I delivered to you among the chief things, what I also received; how that Christ died for our sins, according to the Scriptures of the prophets; and that he was buried, and that he rose again the third day, according to the

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Scriptures; and that he was seen of Peter, then by the twelve (apostles.) After that he was seen by above five hundred brethren at once, of whom the majority remain until now, but some are fallen asleep. After that, he was seen by James: then by all the apostles in one assembly. And last of all he was seen by me also, as by one born out of due time. Therefore, whether it were I or they, so we preach and so you believed."

This is a lucid and definite and an all-authentic exposition and declaration of the Gospel of the grace of God. Incomparably more important, more intelligible, and therefore more satisfactory than any, indeed than all of the modern orthodox or heterodox expositions and exhibitions of it from the first to the last council or conventional assembly, reported or chronicled on the pages of ecclesiastical history, from the first to the last line.

'Tis these facts, by the Holy Spirit chronicled, that, when received, illuminate the understanding, pierce the conscience, purify the heart, and renew the life of man, and consecrate him as a temple for the Holy Guest—the Spirit of the Father and of the Son.

We care not whether this be called *orthodoxy* or *heterodoxy*, because neither of these is canonical, and both of them may in all their hierarchal glory descend into *Hades* or *Gehenna*. Satan is as orthodox as Paul, or Peter, or John. And yet he is the adversary of God, of holy angels, and of all good men. But truths and truisms never saved nor damned a human being. They are the pastimes of knaves and simpletons. We believe and hope and rejoice in an exalted, enthroned and glorified Potentate—the Lord of Lords, the King of kings, and the sublime Autocrat of heaven and eternity. A. C.

PROPHECY.—NO. 10.

SPECIAL PROPHECIES, NO. 3.

Among the special prophecies of the Patriarchal age, we must place before our readers the prophecies of Balaam, the son of Beor, king of the Moabites. He occupies a considerable space in the fourth book of Moses, called Numbers. He first appears in the reign of Balak, the son of Zippor, king of the Moabites, 1452 years before Christ, and in the year of the world 2552.

Balak, the then king of the Moabites, had great faith in Balaam the son of Beor, as a prophet. He, therefore, sent for him in the pending crisis of his country and people. The Tribes of Israel were then encamped in the plains of Moab, beyond the Jordan, opposite to Jericho, a city of Benjamin, twenty miles north-east from Jerusalem, and six from the Jordan. It was, indeed, the city of Palm trees and

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of the balsam tree, often called "the Balm of Gilead"—an evergreen of delicious odor and beauty.

In due time Balaam appears before Balak. Next day after his arrival, Balak took Balaam and brought him up to the high places of Baal, that from that stand-point "he might see the utmost part of the people." He immediately commanded Balak to have seven altars builded, and to have prepared seven steers and seven rams for an offering. He obeyed. Balak and Balaam offered on each altar a steer and a ram. And Balaam said to Balak—"Stand by thy burnt offering, and I will go to see if Jehovah will come to meet me; and whatsoever he shows me I will tell you." He went to an open place. And God met Balaam, who said to him—I have prepared seven altars, and I have offered on each altar a steer and a ram. And the Lord put a word in Balaam's mouth, and said, "'Return to Balak, and thus shalt thou speak.' And he returned to him, and lo, he stood by his burnt offering; he, and all the princes of Moab."

And he prophesied and said:—

"From Aram Balak hath brought me,
The king of Moab from the mountains of Kedem.
Come, saith he, curse, for me, Jacob;
Come, and execrate, for me, Israel.
But how shall I curse whom God has not cursed?
How execrate whom Jehovah has not execrated?
When, from the tops of the rocks, I see them;
And from the lofty hills, I behold them;
Lo! they are a people that shall dwell alone,
And shall not be reckoned among the nations.
Who shall count the dust-like seed of Jacob?
Who shall number the multitude of Israel?
May I die the death of the righteous,
And may my last end be like theirs."

Balak now said to Balaam, What hast thou done to me? I brought thee to curse my enemies, and behold thou hast altogether blessed them.

And he answered and said, Must I not take heed to speak that which Jehovah has put into my mouth?

And Balak said to Balaam, "Come with me, I pray thee, to another place whence thou mayest see them; thou shalt see but the outmost part of them, and shalt not see them all; and thence curse them for me."

And he brought him into the field of Zophim, at the top of Pisgah, and built seven altars, and offered a steer and a ram on each altar.—And he said to Balak, Stand here by thy burnt offering, while I go

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yonder to meet Jehovah. And Jehovah met Balaam, and put a word in his mouth, and said: Go back to Balak, and thus speak.

And when he came to him, behold he stood by his burnt offering, and the princes of Moab with him. And Balak said to him, What has Jehovah spoken? And he prophesied and said:—

"Rise up, Balak, and hearken;
Listen to me, thou son of Zippor:
God is not a man, that he should lie:
Nor a son of Adam, that he should repent:
Has he said, and shall he not do it?
Or spoken, and shall he not fulfill it?
Behold! I have received a command to bless;
For God has blessed; and I cannot revoke it.
I beheld no trouble in Jacob,
Nor do I see distress in Israel.
Jehovah, their God, is with them,
And to him they shout as their king.
God, who brought them out of Egypt,
Is to them as the strength of a rhinoceros.
Surely there is no enchantment against Jacob,
Nor is there any divination against Israel:
But as at this time it shall be said of Jacob
And of Israel, What has God wrought!
Lo, the people shall rise up as a lioness;
And lift up themselves as a young lion,
Who lieth not down until he has eaten the prey,
And has drunk the blood of the slain.

And Balak said to Balaam, "Neither curse them at all, nor bless them at all." But Balaam answered and said to Balak, "Did I not tell thee, saying—'Whatsoever Jehovah speaks, that I must do'?—Their future is thus foretold, and though not formally a prophecy, it is virtually a pre-declaration or foretelling of their destiny in times then far distant.

There is one chapter in Deuteronomy, which is awfully and truly prophetic. It is a very special and detailed account of the future destinies of the Jewish nation and people. We shall give a large portion of it to our readers, without any accompanying notes or comments at present, commending it to their special attention and meditation for one month. We give it from B. Boothroyd, D. D., of London, A. D. 1836:

"Now this is the blessing with which Moses, the man of God, blessed the Israelites before his death, when the chiefs of the people, of the tribes of Israel, were assembled:

And he said,
Jehovah came from Sinai,

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And dawned on them from Seir;
He shone forth from Mount Paran!
The holy one came with multitudes;
Fire from his right hand was a signal to them.
Yea, he loved the people;
All his hallowed ones he blessed:
They sat down at his feet,
And they received of his words:
The law which he enjoined us for an inheritance,
An inheritance for the assembly of Jacob;
For he was king in Jeshurun.
Then of Reuben and Simeon he said;
Let Reuben live, and not die;
And Simeon, let not his men be few.
And he said this of Judah,
Hear, O Jehovah, the voice of Judah,
And bring him back safe to his people;
Let his own hand be sufficient for him,
And be thou his help against his enemies.
And of Levi he said,
Let thy Thummim and Urim be with thy pious one,
Whom thou didst prove at Massah,
And strovest with at the waters of Meribah;
Who said of his father and mother,
I regard them not;
Who acknowledged not his own brethren;
Who had no respect to his own children;
For he observed thy word and kept thy covenant.
They shall teach Jacob thy judgments,
And make known thy law to Israel;
They shall place incense before thee,
And lay holocausts upon thine altar.
Bless, O Jehovah, their substance;
And favor the works of their hands:
Smite the loins of their opponents,
Of such as hate them, that they rise up no more.
And of Benjamin he said,
The beloved of Jehovah shall dwell in safety:
The Most High shall ever protect him,
And he shall dwell among his mountains.
And of Joseph he said,
Blessed by Jehovah be his land,
With the precious dew of the heavens,
And with *springs* from the low-lying deep;
With the precious productions of the sun,
And the precious fruits of the moon;
With the chief things of the ancient mountains,
And the precious things of the everlasting hills;

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With the precious things of the earth and its fullness;
And may the favor of *him* who dwelt in the bush
Come upon the head of Joseph;
On the crown of the distinguished of his brethren.
His glory is like that of the choicest bull;
And his horns like the horns of the rhinoceros!
With them he shall push the people;—
He shall push them to the extremity of the land!
These are the ten thousands of Ephraim,
And these the thousands of Manasseh!

And of Zebulun and Issachar he said,
Rejoice, Zebulun, in thy commerce;
And, Issachar, in thy tents.
They shall invite the people to the *holy* mount;
There they shall offer righteous sacrifices;
For they shall suck affluence from the seas,
And from treasures hidden in the sand.

And of Gad he said,
Blessed be he who enlargeth Gad.
Like a lioness he coucheth,
And teareth both the arm and the head.
And he seeth the first parts allotted to himself;
For an assigned portion there is secured.
Yet he shall go at the head of the people;
He shall execute the justice of Jehovah,
And his judgments in favor of Israel.

And of Dan he said,
Dan is like the whelp of the lion;
Like such as leap from Bashan.

And of Naphtali he said,
Naphtali, satiated with favor,
And filled with the blessing of Jehovah,
Shall possess the sea-coast, and the south.

And of Asher he said,
Asher, blessed shall he be in his children,
And accepted among his brethren;
He shall dip his foot in oil:
Thy bars shall be of iron and of brass:
And as thy days, shall thy strength be.

There is none like the God of Jeshurun;
Who, for thine help, rideth on the heavens,
And in his excellency on the skies.
The eternal God is thy refuge;
And everlasting arms are thy support
And he shall drive out thy foes before thee,
And shall say, Destroy them.
Israel shall dwell alone, in safety;
The fount of Jacob in a land of corn and wine;

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For his heavens shall drop down the dew.
Happy art thou, O Israel! who like thee?
A people who are saved by Jehovah!
The shield of thy help, and sword of thy glory!
To thee shall thine enemies submit,
And on their high places shalt thou tread." A. C.

A LAICAL VIEW OF ECCLESIASTICAL THEMES.

Nothing grates upon the feelings of a layman more than the endeavor of the clergy to give a spiritual meaning to the language of the Bible. We are so accustomed to interpret words according to their literal meaning, that it requires an effort of belief in our spiritual guides independent of our belief in the Bible. We think, therefore, the nearer the literal interpretation is adhered to, the better. Theologians are divided into literalists and spiritualists, and although they are apparently far apart, yet in reality they are nearer than either of them are aware. It seems a contradiction to assert that they are both right; but if, as has been lately asserted, and I think truly, the inhabitants of Europe—the people among whom Christianity flourishes and spreads—are the lineal descendants of the Ten Tribes, then the literal and spiritual interpretation are the same. Of one thing we are sure. Israel and Judah are the central idea in the economy of grace. Other nations are only spoken of as they are identified with them.

Prof. J. Wilson, in his Lectures on Our Israelitish Origin, says: "An opinion was once prevalent that the prophecies respecting Israel applied to those Christian nations as being the spiritual or surrogate Israel, and that we are not to look to the literal Israel as the people in whom the Scriptures are to be fulfilled. Now it is indeed true that the prophecies do apply to these Christian nations, but not to the exclusion of the literal Israel; for these nations do not only contain the main body of the spiritual, they also, as we shall see, embrace the literal Israel." And again he says, "The two houses seem to have been intended to fulfill considerably different purposes in God's economy of grace to the world. Of Judah was to come the One promised seed, the Heir of all things; of Ephraim the multitudinous seed, so much promised to the fathers,—the many brethren, who are also called the Lord's first-born. Judah has been a standing witness to the prophetic word; whilst Israel—long, to appearance, lost—is to come forth with overwhelming witness to the truth in the latter time. Judah was the first fruits, gathered in the apostolic age; but Israel is the harvest, to be gathered at the Lord's return. Judah was privileged to carry out the gospel to the North and Northwest, to the

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many nations that have come of Jacob; and these are being employed in carrying out thence into all the ends of the earth. Judah and his brethren were to be preserved alive in the midst of famine; but this was to be accomplished by their unknown brother, Joseph, who had been sent before them, and given a headship over the heathen.—Judah seems to be given no home but that of his fathers; whilst blessings unto the utmost bound of the everlasting hills, are promised to come 'upon the head of Joseph, upon the crown of the head of him that was separated from his brethren.' Their cities, it seems, are to be spread abroad; they are to be such an innumerable multitude, that, although the land of Israel will be their common center, they will at the same time be possessors of sea and land, unto the ends of the earth. But then, indeed, Israel and Judah shall have become one, they shall be one nation upon the mountains of Israel forever."

Balaam, in his prophecy, Numb. xxiv., v. 17, speaking of the children of Israel, says, they were to "destroy all the children of Sheth" —carrying with it the idea that the Israelites would supersede all mankind; for Sheth was the son of Adam, the progenitor of Noah, and by destroying his children, Israel would destroy all people: and let it be remarked that this prophecy of Balaam is not so much a prophecy of the nations then existing, as it is of the English nation and the Anglo-Saxon race, as will appear by examining this prophecy in the light of English history.

Noah, in his prophecy, Gen. ix., v. 27, says, "And God shall enlarge Japheth, and he shall dwell in the tents of Shem." The word enlarge is rendered in the margin "persuade or allure". This involves the idea that instead of destroying the posterity of Japheth, God would extend favor to them, by allowing them to unite with the descendants of Shem, "dwelling in their tents;" for although the Shemites would possess the land of the Japhites, yet they would suffer them to mingle and dwell with them, becoming thus one people. In Gen. xvii., 5, 6, God said to Abram, "Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee." Abraham is made here the progenitor of a multiplicity of nations. One, two, or a dozen, are not sufficient to fulfill this prophecy. And this multiplicity of nations, after being restricted to Abraham's son, Isaac, then to Isaac's son, Jacob, then to Jacob's son, Joseph, was finally vested in Joseph's sons, Ephraim and Manasseh, but the younger, Ephraim, was to have the largest portion; for Jacob says, Gen. xlviii, v. 19, "But truly his younger brother shall become greater than he, for his seed shall become a multitude of nations: and Gen. xlix, v. 22, "Joseph is a fruitful bough, even a fruitful bough by a well whose branches run

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over the wall." What can be plainer than this? While Joseph's bough had its origin in Judea, the branches, the multiplicity of nations, were to be outside the promised land, and as we shall see, they would regard themselves and be thought by others to be Gentiles. In the first chapter of Hosea, v. 9 & 10, it is written, "Then said God, call his name Lo-ammi, for ye are not my people, and I will not be your God." "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered, and it shall come to pass that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God." God, for the idolatry of the Ten Tribes, drove them from Judea, giving them the name of Gentiles—Lo ammi—and whilst in this state, they were become a multitude of nations. After having forgotten their origin, in the latter times they would be called Christians—"sons of the living God."

Ezekiel xxxvii, v. 16 & 17—"Moreover, thou son of man, take thee one stick, and write upon it for Judah and for the children of Israel his companions. Then take another stick, and write upon it for Joseph, the stick of Ephraim, and for the house of Israel his companions, and join them one to another into one stick, and they shall become one in thine hand." These verses show that Judah, to whom was given the promise of the one seed, would have incorporated with him some of all the tribes, and that Ephraim, to whom the promise was given of a multitude of nations, was to have the remaining, the largest part, of the Ten Tribes. This is shown by the words, "for the children of Israel his companions," and "for all the house of Israel his companions." It also shows, that in the fullness of time the two houses would become one—Judah and the children of Israel, his companions, occupying Palestine; Ephraim and the bulk of the Ten Tribes, inhabiting other lands, yet under one head, even Christ.

Isaiah xi., v. 10, 11, 12, 13—"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." At a time yet future the enmity of the two houses will cease. Judah and Ephraim

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(with whom is the fullness of the Gentiles) will become one. This prophecy also proves that they must have been and are in such a relation to each other that they could exercise the evil feelings of envy and hatred. It is therefore useless to look for the descendants of the Ten Tribes in America, among the original inhabitants, or in China, or in any out of the way place. They must be looked for in the same countries where the Jews are, and among living nations. Is not the attempt to give a spiritual interpretation of the promises of the Bible a manifestation of this envious temper in Ephraim?

These predictions, with a large number of similar ones, prove that Israel—*literal Israel*—is the central idea in God's providence. That other nations are only spoken of as they become mixed up with them. That they are to become the dominant race in the world. That this is to be accomplished by God's sending the Ten Tribes as Gentiles among Gentiles, multiplying them into a company of nations. That while in this state, they would persecute their brethren of the Two Tribes. That in this state they would also become Christian—"the sons of God"—when at the time appointed the enmity of the brethren would cease, and they would become one, taking up into their communion the descendants of Japheth, and perhaps of Ham—the whole world becoming one people under one head. These prophecies may be called independent. There is another class of prophecies, which I will call the historical consecutive prophecies. These embrace Daniel, the first six chapters of Zechariah, and the Revelations. I look upon this class of prophecy as simply history prewrit—governed by the same laws and subject to the same conditions; perfectly agreeing with one another, although the emblems used by them vary.

An attentive reader of the Bible cannot help being struck by the constant habit of the inspired writers of making use of imagery locally applicable to the countries spoken of. All good writers are accustomed to do the same; but this habit is of much more frequent occurrence in the sacred writers than the profane, and is intended by God's Spirit to localize the subject in its geographical position, and in its chronological era. These emblems are taken indiscriminately from the kingdoms of nature, from the customs of nations, and even from mythological divinities and heraldic distinctions. Nothing escapes the penetration of God. Thus, when he speaks of America, he designates her as the land shadowed with wings, (her national emblem) beyond the rivers of Ethiopia, sending ambassadors by sea in swift vessels. Speaking of England, he says, "O Islands," "O Islands of the sea;" or by her national emblem, the lion and the unicorn, or more frequently by her royal standard, the great Lion. Be-

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laam, speaking of the children of Israel, after he had renewed his strength in the British Isles, says, "He couched as a Lion, and as a great Lion; who shall rouse him up?" The lion here spoken of is the lion joined with the unicorn on Britain's armorial bearings, and the great lion is the lion on her royal standard. She is also represented as one of the broad streets of the great city, and also as a horn of the Beast. Thus, by analyzing the emblems of Scripture, and noting by the aid of them the eras they are intended to represent, we are almost always enabled to arrive at the true meaning of the prophet. The reason we cannot understand some, is because we have not yet arrived at the true era for its illustration. The 18th chapter of Isaiah is a notable illustration of this, for till lately all commentators have acknowledged their inability to expound that chapter. Even Adam Clarke, adopting Bishop Lowth, says, "This is one of the most obscure prophecies of the whole book of Isaiah. The subject of it, the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nation to which the messengers are sent, are all obscure and doubtful." Thus thought Adam Clarke, only a few years ago.—Some suppose it refers to Egypt; but how can that be, since Egypt is between the rivers (all the rivers) of Ethiopia, and not beyond, and Judea. The truth is, as stated by J. T. B. in the Harbinger for June, there is no country beyond (over) the rivers of Cush till you arrive at the Atlantic ocean. Therefore the land here spoken of must be the other side of it; and America is the first and only country that is beyond the rivers of Ethiopia. And she answers exactly to the other requirements of the prophecy. Her national emblem is an eagle; "shadowed with wings;" she sends her ambassadors always by water, and in swift vessels; (she is noted for the swiftness of her ships.) Moreover, her people have been terrible from the beginning hitherto, from the time when their father Abraham vanquished the kings; terrible when they overthrew the Canaanites, terrible in their wanderings in the north, terrible as the Gætæ, terrible as the Goths and Vandals, terrible as the Saxons and Danes, terrible as the British, and now terrible in their own right as Americans. Their mission is to give a present unto God in Jerusalem, "of a people scattered and peeled, meted out, trodden down, whom the rivers have spoiled." Therefore the mission of Americans is to return to Judea their brethren, the Jews, who have been scattered, meted out and trodden down by all nations for the last 1800 years, and make of them a present as a sin offering unto the Lord God in Jerusalem.

C. S.

[To be concluded next month.]

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LETTER TO THE EDITOR OF THE AUSTRALIAN EVANGELIST.

BETHANY, VA. July 12, 1861.

My dear Sir.—Sister Davis kindly forwarded to me the Australian Evangelist of April 17th, 1861, from which I derived much gratification. Discovering from its contents that the baptismal question is occupying much attention in Australia, I deem it expedient to contribute my mite of faith and knowledge to the evangelical enquirers on the three great questions mooted in this most rudimental and all-important investigation. It is generally conceded in Protestant Christendom that there are three Divinely ordained positive institutions in the Christian Dispensation; and that these three are fully developed in the teachings of the Author and Founder of the Christian kingdom, and in those of his inspired Apostles. These are, Immersion into the name of the Father, the Son and the Holy Spirit; the Lord's day, and the Lord's supper. These were, by the Scotch and English Theologians, denominated "*moral positive*" institutions; and all others—prayer, praise and thanksgiving—"*moral natural*" institutions. There is propriety in these distinctions. Human reason or human nature might have concluded that man's wants or desires might have suggested prayer, and his gratitude for blessings received might have prompted praise and thanksgiving; but neither of these could have suggested baptism, the Lord's day, or the Lord's supper. These are, therefore, *supernatural* and positive ordinances or institutions.

The pulpit and the press have, indeed, long since canonized these as religious or positive Christian institutions. They, indeed, are the materials of the Christian religion, as the others are of Christian morality. Hence the popularity of the consecrated formula of the terms "*religion* and *morality*"—God being the object of the former, and man the object of the latter. These terms have become so popular that their use is almost, if not altogether, indispensable. Yet we do not once find the word *moral* or the term *morality* in Old Testament or New. Indeed, the term *religion* is not once found in the Christian Scriptures, as indicative of the gospel or its institutions. We read twice of the "Jews' Religion," not once of the Christian religion, in the whole New Testament. In the Greek New Testament, we find *threeskeia, religion*, only four times, and not once applied to what we, in our popular vernacular, indicate by it. It is represented once by the "straitest sect;" "man's religion," in antithesis with "pure religion and undefiled;" "worshiping of angels."

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"Pure religion and undefiled" in God's sight, is this: "To take care of the fatherless and the widows in their affliction, and to keep one's self unspotted from the world.' This is, indeed, the fruit of piety—the fruit of the Spirit, and the consummation of Christian faith, hope and love.

These are properly called the fruits of those soul-enlarging, soul-stirring and soul-elevating principles of piety and humanity. I could wish to add a new word to our religious nomenclature, as a substitute for "orthodoxy." It would be, *praxidoxy*. We have already the Greek *praxis*, represented by *practice*, and *doxa*, by *glory*. A glorious practice is superlatively above a glorious theory, or a glorious doctrine. And are we not taught, by the highest authority and scholarship, to "seek for glory, honor, and immortality!" even an eternal life in the heaven of heavens, in the presence chamber of the King of kings—the supreme Lord, possessor of the unsurveyed area of this stupendous and glorious universe of universes, of which the principalities and powers celestial are to be, with ransomed humanity, joint heirs and joint participants, through the interminable cycles of infinite duration.

Human language, with all its powers and resources, is wholly inadequate to convey to man, as he now is, any adequate conception either of the peerless majesty of the king eternal and immortal, and to human eye invisible; or of the ranks, dignities, principalities and powers in the heavenly regions that in ceaseless ecstasies contemplate the glories of his person, throne and administration; or of the glorious hosts of spiritual powers employed in the execution of his mandates and purposes throughout the inconceivable area of his unmeasured and unmeasurable universe, with all its innumerable hosts of glorified spirits, from glorified humanity up to the cherubic and seraphic spirits designated by these, to us, incomprehensible names, who, in all their ecstacies of glorious bliss, are unceasingly waiting upon the indications of his will.

Christianity is an abstract term. *Christian* indicates a disciple of the *Lord Jesus Christ*. These are three *official* names. Not one of them, nor all of them, indicates a *person*. The son of Mary and the Son of God indicate a person. "The WORD became flesh." The *incarnate word* became a person—a *human* person by his mother, and a *Divine* person by his Father. Perfect Divinity and perfect humanity were incorporated in one personality. Two natures in absolute perfection met in the person called Jesus *the Christ*.

But Jesus is itself an official name. A *Divine Savior* is an official person. Moses was a monumental name. Joshua was also a monumental name. He was not, indeed, a Divine person. He was a Di-

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vine Savior. The Redeemer's name indicated three ideas—a *Lord*, a *Savior*, and an *Ambassador*.

There are three persons in one Jehovah. There are also three offices in one Jesus. He was a Divine prophet, a Divine priest, and a Divine king. He was, too, absolutely perfect in all these three. Not one of them encroached upon another. They were, too, as distinct from each other as ever were three persons distinct from each other. All Divinity and all humanity, in infinite and absolute perfection, shone forth in him. His name and character and office—as *Redeemer* —were absolutely congruous, being distinct, perfect and complete.

His name is most appropriately declared by the prophet Isaiah to be "Wonderful, Counsellor, the mighty God, the everlasting Father," (or the Founder of an everlasting age) "the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will do this." Isa. 9. 6, 7.

Such is the sub-basis of the Christian kingdom. No other foundation could have sustained it through the trials and oppositions of eighteen centuries.

We only need a proper appreciation of the claims of the gospel and of the basis of the Christian institution, as laid by its Founder, foretold by the prophets, announced by the apostles, and developed in their Acts as reported by Dr. Luke, and Saulus Paulus in his epistles, to meet the case of any and every one with whom we intercommunicate in the civil and social walks of life.

In our pulpit and public exhibitions of the gospel and its institutions, we should earnestly and lucidly state and sustain its transcendently sublime and soul-stirring facts, precepts, promises and threatenings.

Sermonizing and lecturing in our often cold, formal moods and tenses, is rather a lullaby to the conscience of our hearers. The soul-stirring facts, precepts, promises and threatenings in the public speeches of the Author and Founder of the faith, and of his Divinely commissioned Apostles and Evangelists, should be lucidly, earnestly and feelingly pressed upon the attention and conscience of our hearers, if we would allure them to God, and Christ, and heaven.

We will be much gratified to hear from you. Yours truly, in one hope. A. C.

Have your eyes shut and ears stopped to everything that is not a step in that ladder that reaches from earth to heaven.

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HINTS ON THE CONVERSION AND LABORS OF PAUL.

From being one of the most prominent and violent enemies of Christianity, Saul of Tarsus became one of its fastest friends;—from being an unrelenting persecutor of the people of God, he became one of the most fearless and zealous advocates of the truth as it is in Jesus. He was neither a deceiver, nor was he deceived. He neither imposed upon others, nor was he imposed upon by a cunningly devised fable.

He stood up in opposition to Christianity until thoroughly convinced that he was fighting against God: then nobly did he lay down his weapons of unequal warfare, and proclaim the gospel of Jesus Christ until the day of his death. His conversion to God is one of the most remarkable events recorded on the pages of sacred history. Hence the prominence given to it by the sacred historian Luke.

Saul was on his way from Jerusalem to Damascus, with letters of authority to bind whomsoever he might meet, whether man or woman, and bring them back to Jerusalem, there to be punished. Suddenly a light from heaven shone around about him: he fell to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. Trembling and astonished, he said, Lord, what wilt thou have me to do? This was his prayer—a prayer of strong faith and deep penitence—showing not only a perfect willingness, but an ardent desire to do precisely what the Lord should demand of him. The Lord did not tell him what he should do to be saved, because he had empowered others to do that—having commissioned apostles to go into all the world and preach the gospel to every creature, and to make disciples according to a clear and definite law—a law not to be changed, violated nor revoked. Therefore the Lord said to him, Arise, go into Damascus, and it shall be told thee there, not what thou mayest do, not what thou mayest feel, but what thou must do.

Saul was in the city of Damascus three days, without sight, and neither did eat nor drink. Ananias, sent to him by the Lord, said, Brother Saul, receive thy sight; and the same hour he looked upon him. And Ananias said to him, "The God of our fathers hath chosen thee, that thou shouldst know his will and see the Just One, and shouldst hear the voice of his mouth; for thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." He arose and was baptized. As soon as

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he understood what to do, that moment he obeyed. He was not required to go before a church tribunal, and relate an experience; he was not required to pray on that he might obtain regenerating faith, at which time he would realize the pardon of all his sins, without doing any thing further; he was not told that he was permitted to join the church on trial, of six or twelve months. No such utterances came from the lips of Ananias, on that, or any other occasion. They are all of human origin, and should ever be treated as such. That Saul believed in the Lord Jesus Christ, is evidenced from his inquiring what to do: he was doubtless penitent, because from the moment the Lord was revealed to him until he became his disciple—nay, until his departure from this world, his mind, his will, his course of life, his position, were all changed. He acknowledged the Lord to be his Savior, inasmuch as when commanded to go into Damascus, he obeyed, doubting nothing. Had he not believed, had he not been penitent, had he not regarded the voice of Jesus, he certainly had done nothing.

There are not a few persons in the world who think they have been converted in every respect as was Saul of Tarsus; others there are, who are waiting to be converted as he was converted. The clergy of the day are continually proclaiming to the people that the unconverted can do nothing—that they must tarry until they see some wonderful sight, or hear some awful sound, or dream some frightful dream—then instantly will they experience an indescribably happy change in their feelings—will enjoy the pardon of their sins, and be enabled to shout for joy. No one has ever been, nor will any one ever be, converted in every particular circumstance as was Saul of Tarsus. His conversion was an extraordinary one. His mission was an extraordinary one—hence extraordinary means were employed by the Lord in turning him from darkness into the light and liberty of the gospel. In the present day, in conversion, we are to look for that which is ordinary—according to a fixed and unalterable law;—not for that which is extraordinary—above all law—miraculous. In consequence of not thus discriminating between that which is ordinary and that which is extraordinary; between that which is according to the fundamental law of Christ, and that which is altogether miraculous in its character, the clergy of this day and generation have erred, and caused the people greatly to err. Saul saw a light from heaven above the brightness of the noonday sun; no one has ever seen such a light in this day: Saul heard the voice of the Son of God, calling him from on high; no one now living has heard the voice of Jesus calling him from above;—Jesus now speaks to the human family through the Christian Scriptures. Saul was struck blind; this is surely not now a part of the process of conversion: Saul was directed by the Lord

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to go into the city of Damascus, and there it should be told him all things appointed for him to do; no man is nowadays addressed by the Lord in person, and commanded to go to a certain locality that he may know what to do: Ananias was sent to Saul that he might receive his sight, be filled with the Holy Spirit, and know the will of God; the Lord has clothed no man with such power in these latter days: Saul saw the Lord in person and heard his voice, and was therefore chosen to bear witness for the Lord concerning things he had seen and heard; no one among the living has seen the Lord or heard his voice, and hence no one can be chosen now to be a witness for Jesus of things seen and heard. These matters above named, standing in connection with the conversion of Saul, are all extraordinary—out of the common course of things—hence are miraculous, and occurred in the conversion of this extraordinary personage because he was called to be an Apostle—to be a witness for the Lord Messiah before all men. Those who look for these things to occur in their own conversion, will look in vain—will die without seeing or experiencing them. But it may be objected, that "according to the same parity of reasoning, faith, repentance and baptism would be set aside!" By no means. These were demanded because the Lord, in his great commission, had required them as conditions of pardon, as means of induction into his kingdom. They were then necessary, they are now necessary, they will throughout all coming time be necessary, to introduce those out of Christ into him; not merely because they obtained in the conversion of Saul, but because they were ordained by the Great Teacher, as steps by which to enter into covenant with God.

Immediately after entering into the kingdom of the Lord Messiah, he commenced proclaiming the gospel to Jew and Greek. Though learned above his fellows—having been brought up at the feet of Gamaliel—though well acquainted with the literature and science, the philosophy and metaphysical questions of the day—he avoided interlarding his discourses at any time with human speculations. He never catered to the human passions or appetites—never attempted to reach the mind or heart by any strategic movement—but went straight forward to the work before him—reasoning of righteousness, temperance and judgment to come, holding up the gospel of Christ as the power of God to salvation to every one that believed; and while it was a stumbling-block to the Jew and foolishness to the Greek, he still confided in it—still regarded it as the power of God and the wisdom of God—still pressed its claims upon the ruined sons and daughters of Adam, wherever he found them. It was dearer to him than all things on earth; it was his only hope; he knew it to be the only

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hope of a world lying in wickedness; hence, in endeavoring to build up the ruined fortunes of humanity, he knew nothing save Jesus Christ and him crucified. His preaching was not ornamented with excellency of speech or of wisdom, but was clear, direct, forcible—uprooting error—demolishing the strongholds of sin—overwhelming with confusion the enemies of the truth—convicting sinners of their lost condition—inspiring them with courage to flee from the wrath to come, by an unreserved obedience to the will of God. He employed no enticing words of human wisdom, but in demonstration of the Spirit, he presented the truth to his hearers, that their faith might stand not in the wisdom of man, but in the power of God. He offered facts to his auditory—facts authenticated by the clearest and most conclusive evidence—facts of stupendous magnitude and grandeur, which had never been offered to the world—facts which he well knew would work like leaven in every community, society, nation and kingdom—would widen and deepen and strengthen through coming ages, until the kingdoms of this world become the kingdoms of the Lord Jesus Christ.

In vain will we look over the pages of sacred or profane history for his equal in zeal and energy. Truly he was a workman that had no reason to be ashamed. It would appear from the account given of his life and labors, that he had no spare moments—no hours of idleness—no time for recreation—no time and no inclination for engaging in the affairs of this life. He was supremely devoted to his Master's will. Though burdened with many cares, he never repined, but gloried in the cross of Christ—ever rejoiced that he had obtained mercy, and was counted worthy to preach the gospel. Onward with an unfaltering step—with firmness and oneness of purpose he pursued his course, over land and sea, through deserts and howling wildernesses, among friends and enemies, bearing aloft the standard of King Emmanuel; at one time offering life and salvation through the blood of a crucified Redeemer; at another, strengthening the hearts and hands of the disciples of Jesus—endeavoring to build them up upon their most holy faith, urging them to live soberly, righteously and godly in this present world; presenting the relations, and enforcing the duties, of husband and wife, parent and child, master and servant, king and subject—exhorting them to put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, forgiving one another.

Paul had occupied a high position among the Jews. Fame, riches, honor and power had all been within his grasp. Concerning these things he declares, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for

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the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dross, that I may win Christ and be found in him—not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." All the riches, all the pleasures, all the honors of this world had no such attractions as the blessed Son of God; all the mysteries of science and philosophy, all the splendid treasures of wisdom and knowledge, were far excelled by the knowledge of Christ Jesus the Lord. He suffered the loss of all things—abandoned the pathway to fame and power among his countrymen; friends and kindred—the religion of his fathers, for which he had battled valiantly and conscientiously, he renounced that he might win Christ and be found in him—that he might be clothed in the righteousness of faith—attain to the resurrection of the Just, and to that inheritance which is incorruptible, undefiled and unfading.

In his second letter to the church at Corinth, he enumerates some of the sufferings through which, in the providence of God, he had been called to pass. Let the preacher of the gospel read and ponder them; and ask himself whether he would be willing to endure the same, if it should be the will of God that he should do so:

"Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things that are without, that which cometh upon me daily, the care of all the churches."

Notwithstanding these persecutions, perils, sufferings, hardships and cares, he continued faithful in the service of the living God.—None of these things moved him. He counted not his life dear to himself, but most of all desired to finish his course with joy. How strong was his faith in Jesus—how confidingly he leaned upon his gracious promises. Nothing could shake that confidence he had reposed in him. In tears he had surveyed the whole ground. The honors of this world and of the world to come he had weighed in the balance of Truth. Solemnly, before God, in view of death and of the judgment to come, he had come to the conclusion that it was his highest interest and happiness, present and everlasting, in the midst of the severest persecutions and bitterest trials, to serve the Lord Jesus Christ. How steady in his purpose, how bold, how fearless in

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meeting danger, never at any time yielding to temptation, never at any time seduced from the pathway of truth and righteousness—how lofty, how unselfish, how magnanimous in all that he said, in all that he did. Here is true heroism, here true greatness, here true glory.—Here is an example worthy of being studied, worthy of being emulated. In all the long line of Grecian, Roman and Persian sages and philosophers, no such an exalted character can be produced. His model of excellency was Jesus the Christ. He endeavored to live as he had lived, and die as he had died.

But mark his last words. With more than heroic calmness he contemplates the end of his career on earth. The admonitions contained in his Letters to Timothy must have been written in prison, and in view of a speedy and cruel death. They clearly indicate that the writer had been for some time standing on the dark borders of the valley and shadow of death—that his life and labors were fast passing before him; while the awful realities of eternity were opening up in the distance. How solemn the charge given to his son in the gospel. How simple—how direct—how touching—how full of meaning. Reviewing his labors on the battle field under the King of kings—looking through the lurid glare and smoke of battle; then, by faith, beholding the immortal honors bestowed upon the righteous in that world where the wicked cease from troubling and the weary are at rest, he sums up the conclusion of the whole matter thus: "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love his appearing." This is the dying testimonial of the great Apostle to the Gentiles—in favor of Christianity—in favor of its superiority, in life and in death, to all the wisdom of all the wise, past or present. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in, through the gates, into the city." W. C. R.

HUMAN NATURE.—Our forefathers were our counterparts exactly. Time has changed the exterior, but has left human nature just where it found it. The inside of the man, at least, has undergone no change. His passions, appetites and aims, are just what they ever were. They wear, perhaps, a handsomer disguise than they did in the days of yore; for philosophy and literature will have their effect upon the exterior; but in every other respect, a modern is only an ancient in different dress.—*Cowper.*

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"CIRCULAR FROM PREACHERS IN MISSOURI."

[The following circular, by the request of those whose names are attached to it, we copy from the "Christian Review," Cin.]

To all the holy brethren in every State, grace and peace from God, our Father, and the Lord Jesus Christ. The undersigned, your brethren in the Lord residing in the State of Missouri, in view of the present distress which is wringing all our hearts, and the danger which threatens the churches of Christ, would submit to your prayerful consideration the following suggestions:

1. Whatever we may think of the propriety of bearing arms in extreme emergencies, we certainly cannot, by the New Testament, which is our only rule of discipline, justify ourselves in engaging in the fraternal strife now raging in our beloved country. To do so, therefore, would be to incur the displeasure of our blessed Lord and Savior.

2. It is our duty, in obedience to many injunctions of Christ and the Apostles, and in compliance with the last prayer of our Savior for us, to remain, as we have thus far so happily continued, a united body. But this cannot be, if, in accordance with our prejudices and political opinions, we join in this deadly strife. Is not the "unity of the Spirit in the bond of peace" more to be desired than all that could possibly be gained by such a strife, attended, as it must be, by the loss of this unity, and the reign of passion in our hearts?

Knowing, as all history teaches, and as the experience of many of us can testify, that active military service almost invariably destroys the religious character of Christians who are drawn into it, we cannot discharge our duty to Christ, if we see our young brethren rushing into this vortex of almost certain ruin, without an earnest and affectionate remonstrance.

4. If we remain true to this line of duty, not allowing the temptations of the time, however enticing or however threatening they may be, to turn us aside, we shall be able greatly to glorify the name of our Lord, who is the Prince of Peace. For we may present to our countrymen, when restored to their right mind by the return of peace, a body of disciples so closely bound by the word of God alone, that not even the shock of civil war, nor the alarm produced by religious systems crumbling around, could divide us. How rapid and glorious, in that event, would be the subsequent triumph of truth throughout the whole land. This heavenly triumph is clearly within our reach. If we fail to grasp it, how unworthy we shall prove of the holy cause we plead!

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5. We are striving to restore to an unhappy and sectarianized world the primitive doctrine and discipline. Then, let us pursue that peaceful course to which we know that Jesus and the Apostles would advise us, if they were living once more and here among us. Let us, for Jesus' sake, endeavor in this appropriate hour to restore that love of peace which he inculcated; which was practiced by the great body of the church for the first three hundred years, in an utter refusal to do military service; which continued to be thus practiced by the true church throughout the dark ages, and which has been so strongly plead by many of the purest men of modern times, our own Bro. A. Campbell among the number.

6. We conclude by entreating the brethren every where to study exclusively "the things which make for peace, and those by which one may edify another." And "the very God of peace sanctify you wholly," and "the peace of God which passeth all understanding, keep your minds and hearts through Jesus Christ."

B. H. Smith,	J. W. Cox,	T. M. Allen,
Saml. Johnson,	J. J. Errett,	R. C. Morton,
E. V. Rice,	H. H. Haley,	J. K. Rogers,
J. D. Dawson,	T. P. Haley,	Levi Van Camp.
J. Atkinson,	J. W. McGarvey,	

Note.—There are several other well known brethren in the State, whose sentiments, we have good reason to believe, accord with those expressed above, but whose signatures we have thus far failed to obtain. I subjoin this explanation, lest from the absence of particular names, any might infer an opposition to the sentiments of this address. J. W. McG.

In connection with this earnest appeal of these honored servants of our blessed Lord, we think it just to lay before our readers, also, the following discussions on the general subject of Christians' going to war, which we take from the same number of the Christian Review. The first is by an honored graduate of Bethany College, now usefully engaged in literary and religious duties in the young but flourishing College of Eureka, Ill.,—and the other, by our faithful and gifted brother Creath, whose fearless fidelity in counsel, and untiring labors in the public proclamation of the gospel, commend his judgment to the highest respect of the brotherhood, We give them as helps to the earnest and prayerful inquirer after the will of our King, on this solemn and painful subject.

THE WAR QUESTION.

Bro. Franklin:—I deem it due to myself and to some of my brethren, who have misunderstood the intention of an article over my initials in the Review of June 25th, to make an explanation.

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I have received letters from brethren, among others our gifted and much esteemed Bro. McGarvey, congratulating me upon my anti-war position. Unless I failed of my design, there was no expression either for or against the war, in the article in question. It maintained, without discussing the justice of the war, that it was a *fact*, and that war, righteous or unholy, exerts an irreligious influence, hence the necessity of the brethren keeping a watchful eye over the interests of Zion. The *tendency of any worldly calling* is to draw the mind from God, but the pursuit is not, on that account, prohibited to the Christian.

You are right in maintaining that a religious journal and the pulpit are not the proper media for debating the justice of the war, or any merely civil question—that such issues belong to the newspaper and the forum; but upon the right of the Christian to engage in war, I must dissent from the position taken by you and other leading brethren.

I thank you for magnanimously opening your columns to brethren who differ from you, and allow me to express the hope that it is not presumption in one who has long been accustomed to sit at the feet of the elders of our Israel, if, in a single point, he doubts their teachings. It was said anciently, "*Young* men for war, but old men for counsel;" and if I exhibit the rash judgment of a young man, I trust I shall not be wanting in proper reverence for maturer years and wisdom.

Pardon a slight reference to present affairs. In most of the loyal States we find now only two political parties, one numerous, the other comparatively few; the issue between them is the propriety of engaging in the war. Now let me ask if our pulpit and our papers do not touch upon a political issue when they take either side of that question? Still there is a moral principle involved, and I cannot censure our non-resistant brethren for warning the brotherhood against what they regard a dark and damning sin. It should be known whether a Christian is ever justifiable in carrying arms, and if not, he should ever hold himself aloof from war. I have sometimes wondered that this question has not been discussed among us before this time. During the Mexican war thousands of our fellow-citizens rushed to arms, and one of our leading preachers, now dead, to my own knowledge, made war speeches; yet I am not aware of any rebuke being offered, or of any discussion of the question, then or since, until it is almost too late.*

* Bro. Johnson is mistaken in supposing this question has not been discussed among us. One of the most popular and widely circulated addresses of our venerable father Campbell is exclusively devoted to it, and was written and delivered soon after the very Mexican war to which Bro. J. refers. He will find it in the Vol. of the Mil. Harb. for 1848, p. 361. W. K. P.

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I deplore war. I regard it a monstrous evil, but in this wicked world it sometimes becomes a necessary evil. Sometimes it is the only pathway to peace. Military strength is almost the sole guarantee of exemption from war, anarchy and violence, in this unjust world. Let me present briefly a few reasons for believing that the Christian, though never to seek it, can engage sometimes in war.

1. Is government right? Paul says it is ordained of God. All would be anarchy without it, yet in this wicked world, *government could not exist for an hour without coercion.* The masses may peacefully obey, but force is requisite for the wicked, the dishonest, the rebellious. If government is right, the means which must be resorted to to sustain it, cannot necessarily be sinful. If so, God, who ordains governments, does evil that good may come. If my horse is stolen, who will say that it is sinful for me to call upon the proper officers to arrest the culprit and to return my property? Force arrests him; if he resists she puts forth her arm. If the band of thieves numbers a hundred, and a posse of five hundred is called on to arrest them, the principle is the same. Is the Christian a part of the government, or is he a civil drone in society? Joseph of Arimathea was a *senator;* as far as we know Zaccheus remained a *publican*; Dionysius the Areopagite, and the converted officers of Cæsar's household, retained their positions. Since the Christian votes, and enjoys the full fruition of the laws, he is a part of the government, and cannot refuse to sustain it in a just cause. *Either he can sustain it, or he is an incubus to his country; a State is weak in proportion to its Christian element, and the conversion of a majority of the people would result in national ruin.* Are you prepared for the legitimate results of your premises?

2. Let us see how facts correspond with this theory. When soldiers came to John, seeking the baptism of repentance—instead of commanding them to abandon their calling, he told them to use lawless violence to no man, and *to be content with their wages.* These were the mercenaries of a tyrant, not patriots in arms for their country. But passing beyond John, beyond the examples that might be adduced from the ministry of Christ, beyond the inauguration of the kingdom, we pause with Cornelius, a devout man, but a Roman *centurion*, the *captain* of a hundred soldiers; he is converted, and there is not the slightest intimation in the record that he threw up his commission. If the Christian can never be a soldier, Cornelius left the army immediately; and inspiration, by omitting the fact, has failed o settle this vital question! The fact is, the first Gentile Christian *was a soldier, and remained a soldier.* Other examples might be presented, but it must suffice to say that there is no evidence in the sa-

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cred record that a single soldier deserted or was dismissed from the ranks on conversion.

3. The Christian is a citizen of two kingdoms, Christ's and Cæsar's. For the one, since not of this world, he can never resort to carnal weapons, but as the other is of this world, its servants must fight to uphold it. Here must we seek the true explanation of many texts that seem to teach non-resistance Let it ever be understood that the nature of Christ's kingdom precludes all but spiritual weapons, but that if we are good citizens of an earthly kingdom, we must heed the ruler's mandate, and use the requisite means to sustain its government.

A single passage appears to me, when properly understood, to set the matter at rest. "My kingdom is not of this world;" "*if it were*," pure as would be its ruler, just as would be the government, "*then would my servants fight for me.*" Earthly governments are right; the Christian is a subject of, and must by our Savior's own language, fight for them.

I hope I am understood. The church is of heaven, and has no part in any civil matters; it is a desecration of the pulpit or religious journal, to make them political engines. The church cannot be divided upon this present war, since it has properly nothing to say about it—but the Christian, of any nation, must be none the worse citizen from his holy calling. He should on all occasions only resort to war as the last dire extremity.

While these are my views, I respect the views of others, and deeply sympathize with the many noble brethren who are struggling to avert the dread calamity of a schism of the church. The man whose love of the brethren is circumscribed by State or party lines, has never had his heart enlarged by Christianity.

It is possible that, were the war brought home to my own consciousness, I would be better prepared to appreciate the position of the brethren; but seated amid the academic shades of Eureka, so far from the storm of war that we hear only its distant mutterings, borne along on the breezes, I may not grasp the dread reality of the question. I would that we could welcome a large number of our Southern brethren to our State meeting at this place, the first week in September, in order that the brethren of Illinois might give them the warm fraternal greeting that is in their hearts, and buoy them up by Christian sympathy for their trials. B. W. JONHSON.

A LETTER FROM ELDER JACOB CREATH.

BRO. FRANKLIN: These lines will inform you that I have been requested, at home and abroad, to speak publicly on the present diffi-

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culties of our country, and I have uniformly declined doing so. I have received various communications on the same subject; and no longer ago than yesterday, I received two letters, inviting me to come and lecture on the subject. I respectfully declined to do so; first, because I believe it to be wrong to discuss politics in the pulpit; secondly, doing so has brought our present troubles measurably upon us; thirdly, I have had but little agency in politics, as those know who are best acquainted with me. I have no taste nor turn for politics.—Preaching politics, or this "higher law" above the word of God, has rent and divided the kingdom of Jesus Christ into parties, and it is now rending our civil government into factions—just as the Jews did before the destruction of their polity, city and temple.

I have been averse, from first to last, to having my name connected with the present struggle. But that I may not appear disrespectful to those persons who have called upon me verbally and in writing to speak what the Scriptures teach Christian men is their duty to the government under which God has providentially placed his people, with your permission I will show them their duty to their rulers. I hope to prove everything by two or three witnesses. General disquisitions on the evils of war and the blessings of peace, do not touch the questions at issue—do not satisfy the different inquirers.—The first which I shall introduce on this occasion is our Savior—Matt. xxii. 15–22, Mark xii. 13–17, Luke xx. 20–27: "Render to Cæsar, therefore, the things which be Cæsar's and to God the things which be God's."

1. The Jews were greatly divided, at this time, on the subject of paying this tax; this ensnaring question was, therefore, extremely difficult to answer.

2. The word Cæsar here means a succession of Roman Emperors, as the word Pharaoh meant a succession of Egyptian kings.

3. Julius Cæsar was the first who caused his image to be struck on the Roman coin, with an inscription around the head of Cæsar—*Cæsar Augustus, Judea being subdued.*

4. The tyrant Tiberius was at this time emperor of Rome: his decision, therefore, would have been the same if the Roman republic had existed.

5. Our Savior lays down this as a general fundamental rule of his religion, that Christians ought to pay tribute, honor and obedience to lawful authority, and submit to the acknowledged and established government under which they live. The Jews had, for one hundred years, acknowledged their subjection and paid their tribute to the Roman government; and our Lord's decision, therefore, was, "Render unto Cæsar the things that are Cæsar's."

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6. The Jews did not allege any particular grievance or act of oppression to justify their refusal of tribute; and our Lord had no concern with any peculiar form of government. His doctrine was, obedience to lawful authority, in whatever shape that authority might be exercised, and in whatever country, whether in Russia, Turkey, France, England or America.

7. If it be said, there may be extraordinary cases of extreme and intolerable tyranny, which at once burst asunder the bonds of civil subordination, and justify resistance; I answer, these were considerations into which the Divine Founder of our religion did not think it wise or expedient to enter. He left them to be decided, as they always must be, at the moment, by the pressing exigencies and peculiar circumstances of the case, operating on the common feelings and the common sense of mankind. His great object, in the above passages, was to lay down one broad fundamental rule, which, considered as a general and leading principle, would be most conducive to the peace, the comfort and the security of mankind; and that rule is most indisputably the very doctrine which he inculcated—obedience to lawful authority and established government. But whether our first duty is to the State authority in which we live, and secondly to the Federal government; or whether our first duty is to the Federal authority, and secondly to the State in which we live, our Lord says not—but leaves that question and all similar ones to be decided by the judicial tribunals of the country, and by the people.

8. In perfect conformity to his sentiments, the Apostles held the same language after his death: 1 Pet. ii., 13, 14, "Submit to every ordinance of man for the Lord's sake; whether to the king, as the chief head, or to governors, as those sent by him." Changing the language to suit our government—"whether to the President, or to the Governors of the States." Paul says, Titus iii. 1, "Be subject to principalities and powers, obey magistrates." Again, Rom. xiii. 1-7, "Let every soul be subject to the government, that exist. He that resists the government shall receive damnation" (common version); the Greek, punishment or condemnation; revised version, judgment. Here, then, we see the whole weight of the gospel thrown into the scale of lawful authority. Here we see that Christ and the Apostles came in as a most powerful auxiliary to the civil magistrate, and lent the entire force of their authority to the established government of every country; an advantage of infinite importance to the peace and welfare of society. Happy had it been for the Jews if they had adopted the advice of our Savior; for by acting contrary to it, by breaking out as they did soon after in open rebellion against the Romans, they plunged themselves into a most cruel and sanguinary war,

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which ended in the entire overthrow of their city, temple and government, and destruction of vast numbers of the people themselves.—Similar calamities have arisen in other countries from similar causes —from a contempt of all legitimate authority, and direct opposition to those sage and salutary precepts of the gospel, which are no less calculated to preserve the peace, tranquility, security and good order of civil society, than to promote the individual happiness of every human being, here and hereafter.

9. If a Christian man believes or determines that his first duty is either to the North or the South, to the Federal authority or the State authority, and either the one or the other calls on him to go to war, he must either go or not go, just as he may choose. If he goes and kills, the guilt of the act lies on the head of the persons commanding him—his rulers. If he chooses not to go, then he must take the consequences, whatever they may be—banishment, imprisoment, confiscation of property, or death in any form which the government may choose to inflict on him. No Christian ought voluntarily to kill his fellow man.—The following Scriptures would induce me to be killed rather than to go to war and kill another man: Thou shalt not murder, says God.—"No murderer has eternal life abiding in him," 1 John, iii. 15. The man who dies with murderous dispositions, cannot enjoy eternal happiness. I would not miss eternal life for all this world. "He that takes the sword shall perish with it." All of which is respectfully submitted to the brotherhood. I should like to hear a cry for peace from the North as well as from the South. There must be some Christians in the North. JACOB CREATH.

I have always felt myself puzzled with the *abstract* question of a Christian's going to war. I find, myself, at last, better satisfied to answer it by the *heart* than the *head*;—and yet, if the heart be filled with *lust* or *revenge*, what will even its answer be! I can *conceive* of a case in which I might think it right, and a sacred duty, to offer armed resistance; but even in that case, if I should, perchance, meet with one who, in happier hours, had stood beside me as a soldier of the cross, the memory of that noble warfare would paralyze my arm and turn me from the rage of battle. I could not but think of the higher citizenship which we hold under the Heavenly King, and feel that we should be one. God help us to know our duty, and give us hearts manfully and nobly to do it! W. K. P.

All nature is but art unknown to thee,
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.—POPE.

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MAMMON WORSHIP.

"Ye cannot serve God and mammon," was the emphatic decision of the highest authority upon that often condemned but ever recurring controversy between the religion of Christ and the religion of Self; and yet men "make haste to be rich" with quite as feverish and reckless a disregard of the laws of morality and the Bible as ever.—The simple proposition that money is the one thing needful, wins its way and leaves its imprint deeper upon the life of modern society, than all the preaching of all the moralists combined. Wealth procures honor, homage, respect. It matters little indeed whether it be real or only borrowed wealth, honestly or dishonestly acquired. So long as appearances can be kept up, and the gilded cheat is not unmasked, so long the hollow applause of the world is sure to wait on its fortunate dispenser. These things are truisms, to be sure. But they are none the less degrading to us as a people. Commercial integrity has come to be a very one-sided and conventional affair. Many a merchant who would rather lose half his capital than fail to meet his engagements with his creditors, does not hesitate to resort to the petty meannesses of trade. He can exaggerate and misrepresent to his customer with comparative impunity. His "credit," however, is maintained upon the most selfish principles, and at any cost. He does not scruple to uphold his "honor" in bank at the price of dishonor at his own counter. He is quite content to engage in the reality, so long as he can "avoid the appearance of evil."

Such men have no faith in the maxim that "honesty is the best policy," except in a restricted sense. They adopt the "customs of the trade" as the paramount law. The "usual practice," and not the rigid rules of virtue and integrity, is the standard in all their business arrangements. Now and then some wide-reaching and disastrous failure in business, or fraudulent transaction on the most stupendous scale, startles the commercial world. For a few brief hours the records of trickery and dishonest trading are held up to public execration. Men button up their pocket-books, and turn over their ledgers, and timidly estimate their own complicity with the loss. Perhaps, if the fraud has been gigantic in its dimensions, and peculiarly aggravated in character, it is used to "point a moral or adorn a tale." But the whole matter is soon forgotten. The buzz of indignation subsides. Knavery finds new and more brilliant fields in which to disport itself, and the very individual who has once been denounced as a thief, may go on pursuing the same course with equal effrontery and more caution, until he becomes a "successful man," and is

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honored and petted accordingly. The evil affects our whole social organism. The most sacred relations of life are not exempt from it. In the affair of matrimony, for example, parents are not content that the husbands of their daughters shall have sufficient to procure them the comforts with which they themselves started in life, but they aspire to alliances which shall procure for them luxury and ease, if not magnificence. The impossibility of reconciling these views with the toil and privation by which fortunes are acquired, particularly in our large cities, induces numbers of young men either to forego marriage altogether, or drives them into the reckless whirl of speculation, and that insane attempt which so many are daily making to reach the upper round of the ladder of wealth without treading its consecutive steps.

In the churches of Christ, this same wealth-worshiping spirit is by no means unknown. The man of riches sees in a thousand ways that money is a power in ecclesiastical matters. Whatever his Bible may say, he finds preacher and people in too many instances practically repudiating God's great sentence of divorce between the church and the world. The "prominent members" are the paying quite as often as the praying members, and though in many—we hope a majority of instances—the power of wealth in the Christian church is used to advance the interests of spiritual religion, yet the temptation to its perversion to selfish purposes is so powerful, and takes such insidious forms, that we fear it sometimes "deceives the very elect."

It should be remembered that the lesson thus taught is not only unwholesome, but essentially corrupting. While the necessity of wealth is thus not only acknowledged by the world, but practically commended by the Christian church, it is idle to expect that honesty will be coincident with the desire for its attainment, or that none will be scrupulous in aspiring to deserve what all are so earnestly struggling to obtain. There is nothing so perilous to any community as the spread of this money-loving spirit. It is the bane alike of the world and the church. It divides where unity ought to exist; it destroys the very foundations of Christian fellowship; it consumes the piety, and works wide-spread ruin in the faith, of those who yield to its influence.

The only hope for the arrest of this mammon-worship among us, is in the more pungent proclamation and wider acceptance of the truths of a better gospel. Society, that huge, unmanageable fabric, must be pervaded with a higher estimate of intrinsic worth. The dimensions of men must be taken from the mental and moral qualifications they possess, rather than from the amount of their income, or the length of their balance at the banker's. The protest must be reit-

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erated in the ears of this deaf generation until they give heed to it, which pleads for manhood in its own right, which repudiates the claims of wealth to stand in the place or monopolize the honors of worth, which refuses to put successful villainy before unsuccessful virtue or right, which hesitates, in short, to degrade all that is noble and exalted in life to the lowest standards of sensual and material estimates.—*New York Chronicle.*

WHAT IS THE DUTY OF CHRISTIANS IN THE PRESENT WAR?

[Our readers will find in the present number several articles on war—touching the duty of Christians in relation to war in general, But as our brethren may not, from the general manner in which the subject is treated in said articles, find their duties in the *present* war so clearly indicated as they could wish, we insert an article touching the duty of Christians in relation to the present war, from the pen of our excellent brother, P. Galley, a graduate of Bethany College. As the present unhappy conflict of arms is disastrous to all the best interests of our nation, it is a matter that most deeply concerns all our people; and as it is one that especially perplexes the minds of our brethren, as to the part they should take in relation to it, we have thought it desirable to lay before them, as fully as possible, the views of some of our most intelligent brethren, that they may be prepared to act intelligently and conscientiously in the premises. We copy from the Christian Review.—A. W. C.]

Bro. Franklin :—I have for several years been a reader of the Review, and have always been pleased with the course you have pursued in conducting a religious paper. I have never written a piece for the Review, nor would I now undertake to do so, were it not that you solicited articles upon this subject, and that I wish to call your attention to a few points of difficulty that arise in my mind from the views taken by yourself, Bro. McGarvey, and others, with reference to our duty as Christians in the present war troubles.

You state in one article that "We were not instrumental in bringing on the war, and therefore should take no part in ending it." The most pointed Scriptures used in maintaining this position, are such as the following: "Love your enemies"—"Do good to them that hate you"—"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's"—"They who take the sword shall perish by the sword"—"Avenge not yourselves, but rather give place unto wrath"—"Vengeance is mine, I will repay, saith the Lord."

Now I fully understand from the teaching of the Scriptures, that as Christians we have nothing to do with the world—that a union of church and State would be most disastrous to the interests of Christ's

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kingdom;—that we have no right as a Christian organization to enact any means, or adopt any policy, as a part of our heavenly mission, in order to gain or defeat any object in the politics or government of our country; for our mission as the church of Christ is to do our Master's will, spread the gospel light, and convert the world. Nor should an *individual* any more use his Christian name and influence for a like purpose, as a part of his mission in the church.

But the question with me is, Have we not some duties to discharge as citizens of the world, separate from those enjoined upon us as citizens of Christ's kingdom? It would be equally subversive of the interests of the church, if we were to make it a part of our Christian duties to investigate the best methods of advancing our agricultural interests, or any of our worldly affairs; yet every one admits that as *farmers* we may and ought to look to these, notwithstanding the teaching of Christ, "Seek first the kingdom of God and his righteousness, and all these things will be added to you;" and "Take no thought for the morrow," &c. We then may, and even *must*, do some things to promote our temporal interests for which we have no command in the Scriptures, and which we cannot do as Christians.

The Scripture, "Render unto Cæsar the things that are Cæsar,s," clearly implies that we owe *something* to Cæsar. What is it? The Apostle says, "Render tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." Again, we are to "pray for kings and for all that are in authority." We see, then, that we are commanded to pay taxes to the government, to pray for our rulers, and of course have a right to cast our votes for the person we think most worthy to rule over us. Thus far I believe all agree, and this much we can do as citizens of the world, just as we attend to our daily and personal interests.

But the question arises, What shall we do when the government asks us to pay our tribute with the sword, or it may be with our own blood? If Cæsar had asked Peter to bear arms three months in support of the government, instead of paying the tribute money for the same purpose, what would have been Christ's answer? To me it appears that he would have said as before, "Render unto Cæsar the things that are Cæsar's." But Peter could not have done it as a part of his Master's service, but as a duty to the government of which he must be a citizen, and a duty arising from the very necessity of things.

But while we are commanded to "be subject to the powers that be," we must not be so at the peril of truth, or the sacrifice of Christ and our religion. If, then, we bear arms at the call of the government, and in its defense, shall we bring reproach upon Christ, violate

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the laws of the kingdom, or sacrifice any truth for which we should rather suffer shame and death?

Yes, says one, we go contrary to Christ's teachings. "He that taketh the sword shall perish by the sword." But while this teaches the consequence of the illegal use of the sword, does it not imply that there is also a legal use of it?

"He that sheddeth man's blood, by man shall his blood be shed," shows that while a man may not presumptuously take the life of his fellow man, yet when he does it, others may by God's authority take *his* life.

God has in all ages allowed man to execute the penalty of death upon the murderer. The law was given to Noah, carried out in a particular way in the Jewish dispensation, and in a different way now in the Christian dispensation.

Paul says, in Rom. xiii, "Be afraid of the ruler, for he beareth not the sword in vain." No individual may now inflict a penalty of any kind, but the magistrate may, in pursuance of his power, for it is ordained of God. "Vengeance is mine, I will repay, saith the Lord;" and the means by which he repays is indicated by Paul, Rom. xiii, 4, "For he (the ruler) is the minister of God, a revenger to execute wrath upon him that doeth evil." And by Peter, 1 Pet. ii, 13, 14, "Submit yourselves to every ordinance of man, for the Lord's sake; whether it be unto the king as supreme, or unto governors as unto them that are sent by him for the punishment of evil doers." The "Most High still ruleth in the kingdom of men, and giveth it to whomsoever he will."

So far, then, as the ruler exercises only the power that God gives him, in punishing the "evil doer," and in maintaining the government which God has ordained, it appears to me that we are obliged to obey his commands, as well if we are Christians as if we are of the the world. Our obligations in Christ's kingdom do not release us from our obligations to the government; nor do these in any way interfere with each other, when we but "render unto Cæsar what belongs to him, and to God what is his." That we never need to take the sword to save the cause of Christ, is no reason why it should never be used for any other purpose. He who fights, at the command of his country, cannot be said to be using "carnal weapons" to advance the cause of Christ.

But the shocking absurdity is presented—"How can a Christian shoot down his brother?" If he does it by his own authority, he is a murderer; but if a Christian suffers himself to be implicated with the wicked in sins punishable with death, he must suffer the penalty with them. If my dearest friend and brother has been led by wick-

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ed associates to participate in a cruel murder, he must suffer the penalty of the law, and I must execute that penalty if I happen to be the magistrate, or assist him who is, if he requires it, however painful the duty may be. The law is no respecter of persons. I could not do this as a Christian, or as an individual, but as an officer, or deputized by one, I would be compelled to do it.

The same, I think, is true of our duty in the present war. While the magistrate is only using the power that his office rightly confers, we, by obeying him who is God's minister, do but obey God. If thus we are compelled to take life, we should not do it with hatred or revenge, for we must love even our worst enemies, but do it as a most solemn necessity.

And if the innocent are thus made to suffer with the guilty, it must needs be so. For God has a design in war, as well as in famine, pestilence, &c.; in all of which the righteous suffer with the wicked.—If we were not the originators of the war, we still have an interest in its speedy termination. No man would say, when his house is on fire, "I did not kindle the fire, and will not help to put it out."

If we do not pay tribute where tribute is due, we suffer as evil doers. But we have the assurance that "all things work together for good to those who fear the Lord." "He maketh even the wrath of man to praise him." P. GALLEY.

THE RIGHT OF APPEAL.

BLOOMINGTON, ILL., Aug. 10, 1861.

BRO. PENDLETON—*Dear Sir.*—Your favor in the July number of the Harbinger, in reply to my note, which was not intended for publication, has been read by me, and no doubt by many others, with much interest. While I am pleased to see you endorse so heartily the article referred to on the right of appeal, allow me to say, that I am not prepared to admit some of your conclusions. And as the subject is one of general and permanent interest, and should be well understood, which I am satisfied is not the case, I beg leave to present a few thoughts, to elicit from you a fuller development of reasons which you admit your conclusions deserve.

The article which you endorse, says—"The right of prayer is not more natural, nor necessary, nor expedient, than the right of appeal. There is no government or state or family that can subsist without it. It was a part of every religious institution before the Christian, and if it is no part of it, it is a perfect anomaly in all social institutions."

And in reference to "how and by whom the right of appeal is to be granted," you say, "When, therefore, the decision of the Elders is in-

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volved in such circumstances of suspicion or unfairness as to excite the fears of the congregation that it may be unjust, it is clearly in their power to claim and demand that it be referred to another tribunal, which they may select. This they may do either at their own sense of injustice, or in consent to the reasonable petition of the injured or complaining party."

In relation to the above I would remark, 1st: Instructive analogy from civil jurisprudence fails to support your view. When decisions are given in our civil courts, however unjust they may appear, the people do not demand and select another tribunal. And a congregation taught to obey its rulers, will not likely feel so much interest in the rights of an individual to all that is dear to him, as to call in question the justice of its judicial act, which they would reasonably conclude is in harmony with law and evidence. Indeed, in all my readings, I have never heard of such proceedings in any church.

2. Suspicions and fears of unfairness, which excite, are, to say the least, rather a *suspicious* foundation for the right of appeal to rest upon. We want something more regular and reliable, and less revolutionary, as a basis for the palladium of our Christian rights.

3. The benefit of the right of appeal will always be attended with unpleasantness, and will be more or less difficult to obtain, if its existence is dependent upon the action of the congregation against its judicial decisions. The Elders being the judiciary, it must be a very extraordinary case, indeed, where the congregation will be induced to rise up against their decision, and claim and demand and select another tribunal, especially where the preacher requests the Elders to face the congregation, and then calls upon the congregation to declare by rising up that they will stand by their Elders, immediately before their decision is declared; and, where the Elders and preacher, too, unite to prevent petitions for an appeal from said decision, which they declare shall be final, though given under protest from the aggrieved party.

Dr. Richardson says, while arguing the right of appeal, "Although the greater part of a congregation may be well disposed, it is well known how easily one or two self-willed and designing men may impose their views and measures upon an unsuspicious and confiding people." Men of such stamp, forgetting their high calling, will spare no pains, and will readily stoop to tricks incompatible with the majesty and divinity of the Christian institution, to accomplish their purposes.

And here let me inquire, Bro. Pendleton, When the decision of an Eldership is unjust towards an individual, and the congregation is not aware of it, and a combination of circumstances tends to prevent them

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from ever knowing it, and therefore they will never feel a disposition to pursue the course as suggested by you, what element in the Reformation is left to correct and reverse said decision in accordance with your conclusions expressed?

4. Your view conflicts with your endorsement. Bro. Campbell says—"Who would commit his moral destiny to any particular community, to whose decision, however partial, self-willed, unjust and informal, he must forever submit? I, for one, most certainly would not. My guarantee is, that there are other Elderships in Christ's kingdom, to whom, on any painful exigency, I can appeal as ultimate and final in the case." He also says, "If one party refuses reference altogether, it is proof of conscious injustice on its side, and will justify the other party to refer it at its own option." Now if there can be no appeal till the congregation claim, demand and select another tribunal, wherein consists the propriety of such language as the above, which is based upon the fact that the congregation has claimed eternal submission to its decrees? Your conclusions seem to favor such a congregation; and, therefore, in my opinion, you will please permit me to say, tend to ecclesiastical despotism.

In conclusion, I would observe that I am firmly persuaded that no person who fears God, and feels that injustice has been done him by an Eldership, should be denied the right of appeal—which, I am aware, like all other rights, may be abused—but "a church is far more likely to abuse her authority:" and, according to analogy drawn from civil jurisprudence, it should be the duty of Elders, when application is made for an appeal, to grant it. This course would obviate rebellious action on the part of the congregation against its judicial proceedings. And I think it is equally the interest of the church and the individual to have the right of appeal—and no church should object to submit her proceedings to a disinterested tribunal, in whose decision of the case the church at large would readily acquiesce. I have much to say, but must conclude.

Hoping you will favor your numerous readers with something editorial on this important subject, I remain

Yours in the good hope, E. W. Bakewell.

Remarks in the next number.—W. K. P.

13TH ANNUAL MEETING OF THE A. C. M. S.

The missionary meeting will be held in Cincinnati, Ohio, on Tuesday, Oct. 22d. Able speakers will be provided, and the annual address of the venerable President, A. Campbell, will be delivered at 7 P. M. of that day. The report of the Board, and much important busi-

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ness, will demand the attention of the Society. Churches are requested to send Delegates with a free-will offering, and be sure to appoint such Delegates as will attend. All our Ministers, Life Directors, Life Members and annual members, donors and friends of the Society, are especially invited to attend. The times demand a vigorous effort to keep the interest of these meetings up to the point they have attained. Those who have attended, know the social and religious value of such associations, and we hope others will come and enjoy for themselves. Arrangements will be made with all the railroads possible, to give half fare tickets, and a list of them will be published at an early day. D. S. BURNET, Cor. Sec.

The annual meeting of the Kentucky Christian Missionary Society will be held in Lexington on Tuesday, the 1st of October. Both these notices reached us too late for insertion in the Sept. No.

PROGRESS OF REFORM.

PENNSYLVANIA.—Bro. T. C. McKeever, Principal of Pleasant Hill Seminary, Washington co., writing under date of Sept. 3, reports 82 additions, by his labors, which closed last Lord's day, at Pleasant Valley and Washington—75 by immersion, 2 reclaimed, and 5 from the Baptists and Methodists.

Bro. McKeever's manner of presenting the gospel to the people, appears to us one of the best methods of making a community intelligent, not only in the Gospel, but in the whole Christian Institution. He first introduces his hearers to an acquaintance with the Jewish Tabernacle and its furniture. Next he shows the position of every article of its furniture, and the significance of each, and the manner of approaching them in order to acceptable worship.—He thus makes the Tabernacle worship the great type of acceptable worship under the Christian Institution, as set forth by the Apostle in the 9th chapter of Hebrews. This method of presenting the gospel, he finds, seldom fails to engage and interest the hearer; and more readily disabuses the mind of prejudice than the usual methods. A. W. C.

KENTUCKY.—Bro. L. Marrett, Duncanville, Aug. 16, '61, writes: Meetings have been held by Bros. Hume, Price, Lucas, Corn, and myself, as follows:

At Willisburg, Washington co., commencing July 6, with 56 additions.

At Foxcreek, Anderson co., commencing July 27, with 32 additions.

At Camdenville, commencing Aug. 3, with 19 additions.

At Faremont, Nelson co., commencing a few days ago, with 13 additions up to date—the meeting still going on, with good prospects.

Previous to these meetings, I, by the help of the Lord, had 51 additions—making in all, 180. Notwithstanding our deplorable national difficulties, the cause is onward and upward. Thank the Lord, we are bound for a land where union ever reigns.

Bro. Joseph Wasson writes that Bro. W. M. Tandy, laboring under the auspices of the Ky. State Missionary Society, has had 92 accessions since last report, and others have been doing well.

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INDIANA.—Bro. Knowles Shaw, Rushville, Aug. 28, '61, writes: At our meeting in Hamilton co., there were 3 additions by confession and immersion. Bro. Van Winkle was with us during the meeting.

At a meeting at Newhope of 10 days' continuance, there were 51 additions—43 by confession & baptism. Bro. H. R. Pritchard was with us part of the time.

We also held a meeting in Madison co., where there were 17 additions—15 by confession and baptism.

And during our last visit to the brethren at Little Flatrock, there were 4 additions by confession and immersion. We have determined to preach the gospel, the whole gospel, and nothing but the gospel, to the best of our ability.

OHIO.—Bro. S. Adams, July 16, writes from Meigs Creek as follows: Brethren Gardner and White held a meeting a few days since, about 8 miles from this place, with 13 additions, 6 of whom were from the Methodists. About 3 weeks ago, we had two additions here—one a Presbyterian, eighty-seven years of age, the other a Baptist, aged eighty-three. Such changes are rare at these ages.

CANADA.—Bro. Kilgour immersed 10 in Garafraxa, in the beginning of June. Church numbers 40 members. Bros. Black and Sheppard immersed 13 in Mosa and Lobo about the same time—places where Bro. Kilgour labored considerably last winter. Bro. Black immersed 1, and 2 were immersed in Fullerton by Bro. Milne, towards the last of June. Since the 1st of said month, 5 have been immersed in Trafalgar, by Bro. Beaty and others; 1 in Norval, by Bro. Menzies; 1 in Dorchester, by Bro. Sheppard.

OBITUARY NOTICES.

Died, in Harrodsburg, Ky., on the 12th of March last, Mrs. Amanda M. Shouse, wife of Thomas C. Shouse, in the 38th year of her age.

It is difficult, in the form of an obituary notice, to pay a suitable tribute to the memory of such a one as our beloved departed sister. Having had the advantages of instruction in the Holy Scriptures from her childhood, and having in early youth chosen Mary's part, to sit at Jesus' feet and hear his gracious teachings, the gentle traits of her character were early developed, which so highly adorned her after life. She was the mother of seven children, and it was here, especially, in the culture of those whom God had given her, she has left the impress of her hands which records her Christian excellence. Throughout her long illness, she endured her sufferings with cheerful fortitude, and passed without a murmur to that blest land where there shall be no more pain, where God shall wipe away all tears from every eye. She has left a husband and her seven children, with a numerous circle of relatives and friends, to mourn their loss. "We sorrow not as those who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." S. A.

Bro. Daniel Knowles, of Scarboro, Canada, fell asleep in Jesus, about the middle of June last. Few brethren in these parts were better established, grounded and rooted in the faith than he. He not only read but *studied* the Bible. It was to him the book of books. He kept himself perfetly free from the floating speculations and theories of the day. The preacher of the gospel of Christ found in Bro. Knowles a good friend; but the bigoted sectarian met in him a formidable opponent. He has rested from his labors, and his works do follow him.

His sister Anna, who has been a faithful disciple for many years, was very much attached to him, and was unable to sustain the stroke. She only survived him a few weeks. L.

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THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. IV.] BETHANY, VA., *NOVEMBER*, 1861. [No. XI.

LOVE TO THE LORD JESUS, THE ONLY AND ALL-SUFFICIENT POWER TO PRODUCE UNITY IN CHRIST'S BODY, THE CHURCH—AND TO SUBDUE THE WORLD TO HIM.

A LECTURE DELIVERED TO THE CHURCH AND CONGREGATION IN GROTE-STREET, ADELAIDE, SOUTH AUSTRALIA, BY W. H. BURFORD.

[We present to our readers a practical discourse from the far east, on a very interesting subject, by one of our very estimable brethren.—A. C.]

I have selected two verses from the Apostle John's letter to believers, as the most appropriate basis for the treatise which is now to engage our attention: 1 John, ii. 5, "Whoso keepeth His Word, [that is, the word of Jesus,] in him verily is the love of God perfected; hereby know we that we are *in Him*." And iv. 16, "God is love; and he who dwelleth in love dwelleth in God, and God IN him."

God has put great honor upon his people in calling them to the work of bringing sinners to repentance and salvation through the Gospel. For this great honor they should be justly thankful, and make it a source of consolation and of joy. Also in manifesting oneness in the body, thereby showing the fulfillment, so far, of our Lord's prayer, in that they "*all* are one." His faithful disciples have just cause for perfect joy, arising from the knowledge that they are obedi- [illegible] Lord. But *this* work of Christians, (though it is absences are not opinion- [illegible]ring to recover believers to the Christianity of Lord Jesus, by himself a[illegible]ay have originally departed, has connect- and are all tangible to the sen[illegible]

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ed with it thoughts the most humiliating, and feelings the most saddening, and difficulties the most discouraging, of all the engagements for the honor of their Lord in which they are called to unite their efforts.

There is nothing joyous about it. It is all painful. The very soul of the work is anxiety and care. Whoever, therefore, would join in the work, having no such anxiety and care, is little qualified for it; because he would be wanting in that sympathy and consideration which are due to them: more especially to those who are found among them, not from their own fault *so much* as from the fault of their teachers. And even with respect to the teachers, or ministers, much of the same consideration is due; for from their early youth they have been accustomed to the traditional teachings of the pulpit, which have all run in the same groove, being jealously guarded and kept by their so-called orthodox creeds.

Now, nothing but our love to Jesus can fit us to deal with our dear fellow creatures, under such circumstances, even to snatching some, as it were, out of the fire. The compassion of the Lord was often expressed towards the multitude under the Prophets, because they were either in the condition of sheep led astray by those who were appointed to watch over them, or who undertook to guard the flock; or, were as a flock having no shepherd at all to guide them: but his holy indignation and fierce anger were always against those teachers who thus neglected them or led them astray. Invariably did the Lord Jehovah denounce them, because having in their hands his righteous law, it was their duty, as it was their calling, to study that law, and meditate on it continually, that they might teach the people the knowledge of God, and of his holy will in all things; that they might be a righteous people, doing his will—and that God might pour out upon them all his promised blessings. Our Lord Jesus Christ maintains the same rule of judgment. "Woe unto you Scribes, Pharisees, lawyers, hypocrites; for ye have the key of knowledge; but ye will not enter in yourselves, and those that were entering in ye hindered. Woe unto you, ye blind guides. This is the great point in the errors of those who keep up the divisions of sectarianism in the congregations, that having in their hands the teachings of the Lord Jesus, by himself and his Apostles, they do not acquaint themselves with his will, as expressed in those teachings, but guide themselves rather by the traditions of men, as set forth in human canons and creeds; or give themselves up to the power of custom rather than to the authority of the Lord Jesus Christ.

The Lord Jesus will not excuse them on " brought up in these creeds and customs.

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for had he admitted this plea, he would not have condemned the Scribes and Pharisees and lawyers. On the contrary, he showed them that "the men of Nineveh should rise up against that generation, and should condemn it: because they repented at the preaching of Jonas, and a greater than Jonas is here." "The Queen of Sheba should rise up against that generation, and should condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." If, then, those who had not in their hands the revelations of God, repented and honored God when his word was proclaimed to them, how much more should they repent and honor him, by observing his ordinances and commandments to do them, who have had in their hands all their lives his revealed will. But the teachers or ministers of the present day, for the most part of them, will not go away from the writings and traditions of their forefathers, in order to acquaint themselves with the knowledge and will of the Lord.

In *this* they expose themselves to the Savior's severe reproof.

Now, it is love to the Lord Jesus alone, and love to them for Jesus' sake, that will qualify us to show to them, and to those under their guidance, the instances of conduct in which they depart from the commandments of their Lord, while they desire, we do not doubt, to do him honor to some extent, and to save the souls of men. It is in this work especially that we need wisdom as the serpent's, and harmlessness as the dove's.

Let it be with us a matter of daily and earnest prayer, to be blessed with this wisdom and harmlessness, that our minds may be in a right state to help forward the recovery of our brethren who have been misled, or who have wandered from the keeping of all his commandments and ordinances, that they may be restored, and henceforth "keep all his commandments and ordinances blamelessly." This is the great point, and the turning point, too, in the case of all who are zealous for their own particular sect, viz: Do you, or do you not—will you, or will you not—keep the ordinances and commandments of the Lord Jesus blamelessly? If men love the Lord Jesus in sincerity and in truth, they will keep his commandments: and they will keep the ordinances "*as they were delivered unto them.*"

"Hereby we know that we love him, and are in him, if we keep his commandments." "If any man say, I love God, and keeps not his commandments, he is a liar, and the truth is not in him." This is the declaration of the holy Apostle John, the gentle and child like [illegible] ces are not opinions. [illegible] What, then, is the thing required? Do Lord Jesus, by himself and his [illegible] of religion, such as the Coun- and are all tangible to the senses. The [illegible]ster Assembly, to determine

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the best methods of procedure, in order to accomplish the unity in Christ's people for which he prayed: that they might have in that unity the evidence, according to the same Apostle, that they are *in* both the Father and the Son, and that the world, by that manifested unity, might be saved?

Or do we want the dictum of some learned Doctor, who by common consent shall be chosen our umpire, to decide the matter in case the council shall disagree? Nothing of the sort. Such means would be as imbecile and futile now as they have ever been. What *is* required, is very simple, and is plainly laid before us in the Gospel of our Lord. It is neither more nor less than this, to keep his ordinances and commandments blamelessly, walking therein continually. This, though so plainly revealed, is the grand secret. And *it* is the grand difficulty. With all the learning of our learned theologians, they have not discovered this plain teaching of our Lord and his Apostles; or, if they have, they do not practice it; and in that case their condemnation is most severe. "Walking in all the commandments and ordinances blamelessly," is the commendation and approval which the Holy Spirit gives of the early Christians. Oh, what a blessed testimony is that! How should we long for the time when that same testimony shall be the portion of the whole "Israel of God!" We have said that this also is the grand difficulty. The very mention of the word ordinances throws the sects one upon another in their differences; because even though they admit the fact that Jesus appointed ordinances, they differ as to the modes and subjects, and many teach that they are not essential to salvation; or, in other words, that men may be saved though they decline doing them, or do them after a fashion of their own, which is still worse. But here the teaching of the Apostle meets them again, and says that they are to keep the ordinances *as they were delivered to them.* Of what use would this command be, if, as many of them maintain, the ordinances and appointments of Jesus and his Apostles are not made clear, and may be variously understood? The command in that case would be unnecessary and useless; nay, it would be tantalizing and promotive of disunion, and unmistakably *calculated* to defeat the unity of God's people, for which the Savior prayed. But God never speaks in an uncertain way—much less does the Holy One deceive. The Holy Spirit has chosen words suitable to express his commands; and to prevent the danger of mistake, has founded arguments upon the instituted ordinances of Jesus, which irrevocably A popular poet has said,

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Now if the heart be right with God, the love of God will be the predominant affection, and the animating power within. And that love cannot be shewn but by keeping and "*walking in* all the ordinances and commandments of the Lord Jesus blamelessly. In the absence of a scrupulous and diligent obedience to the institutions and appointments of the Lord Jesus, all who profess his religion do so, at the least, under a mistake; and they are "alienated *from this life of God* through the ignorance that is in them." This is the testimony of God's Word. But in the case of those who know the Lord's will, yet do it not, their profession, from beginning to end, is either a whining cant or a presumptuous pretense. They are characters whom the Lord Jesus pronounces to be "hypocrites," for whom are reserved his severest condemnation and heaviest judgments. In the words of Jude, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots: raging waves of the sea, foaming out their own shame: wandering stars, to whom is reserved the blackness of darkness for ever." In the words of the Apostle Peter, "These are wells without water—clouds that are carried with a tempest—to whom is reserved the mist of darkness for ever." Fearful condition and fearful doom. And yet, how much at ease they are. "Sporting themselves with their own deceivings, while they feast with you."

My brethren and friends, the Word of God tells us "the time is come when judgment must begin at the house of God; and if it first begin at us, where shall the ungodly and the sinner appear?"

But some will say, is it possible that a time may come when all shall think alike, and have the same opinions—seeing that no two minds are constituted alike; to say nothing of the variety of circumstances by which they are irresistibly influenced? To this question we answer, no. We agree with them that this is not within the range of probability. But let me ask in return, where, in his Word, does God require this of you? Search and look. For out of his Word there arises no such requirement as this. Neither do we require it.—Your question is too vast in its range, too vague and indefinite. In the varieties of mental tendencies, and degrees of mental capacity and vigor, God has displayed infinite wisdom and goodness towards our intellectual and social condition. Each mind pays willing homage to his fellow; all are held together in harmony, and all bow down to God. But *this* is the point for you to distinguish, viz:—Ordinances are not opinions. All the ordinances and appointments of the Lord Jesus, by himself and his Apostles, are positive and obligatory, and are all tangible to the senses. Therefore his ordinances and ap-

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pointments do not admit of opinions at all. There is no place for opinion here. He institutes, he appoints, he commands; and what he has instituted, appointed and commanded, you who love will obey. The only thing you are permitted, or are at liberty to do, in the matter of the ordinances and commandments of the Lord Jesus, is to be obedient. Your obedience is the perfection and consummation of your love. You are not at liberty to question, or to have an opinion —nor to draw distinctions—nor to invent fine drawn theories of approximation here. Much less are you at liberty to substitute for what he has commanded, anything that you may think will serve equally well; or be more successful in gaining followers. No. Those who act thus have gone in the way of Cain, substituting their own works for his requirements. They have followed in the way of Balaam, the son of Bosor, for reward—whom the dumb ass, speaking, reproved, and forebade the *madness* of the prophet: not like a child of God, affectionately desirous of only doing his heavenly Father's will, and desiring no reward but his approbation. These are they who draw away disciples after them—having men's persons in admiration because of advantage. Oh, how graphically have the Apostles delineated the features of the character and conduct of all those who, instead of observing the ordinances and commandments of the Lord Jesus with a loving obedience, exercise themselves and their hearers with questions and opinions concerning them! How, then, does the case stand? It stands thus. In all that concerns the commandments, ordinances and appointments of the Lord Jesus Christ, all who believe are to be of one mind and of one judgment; they are all to speak the same thing; and like the angels in the presence of God, they, too, are to do his commandments, hearkening to the voice of his word. And why? "That there may be no divisions among you." This is the apostolic reason. No latitude or discretion is allowed or allowable —no opinions—but an unreserved, faithful and loving obedience.— Oh what a blessed state of submission is this! And to such, how precious and how sweet is the authority of Christ! How plain is their way before them! How gladsome is their path to heaven and God!

And how are they filled with delight from the knowledge that they are approved of their God and Savior, Jesus Christ! Yes! There can be no misgivings of heart here. "Blessed are those who do his commandments, (walking in the way of his ordinances and appointments) for they shall have a right to the tree of life, and shall enter in through the gate into the city."

Now, my friends, is it not plain to you that the Apostle has taught us that this oneness in heart and mind and judgment is required

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and commanded of every disciple of Jesus? And that it must be *manifested*, in order that the world may believe on the Lord Jesus and be saved? And that the only way in which it can be manifested, is in a scrupulous, God-fearing and God-loving obedience to his commandments, ordinances and appointments? And is it not evident to you, that if every believer in Jesus did so keep them and walk in them there would be no division among them? Nor is it possible that there ever could be division among them. For if you examine with seriousness and sincerity, you will find that wherever division among the brethren exists, there has been departure, more or less, from the commandments and ordinances of the Lord Jesus; and that this departure has been the result of the absence of a supreme love to Jesus. In respect of opinions on all other matters, diversity may exist; and in those cases the Christian virtue of forbearance is to be exercised. But in the matter of the ordinances of Jesus, where he permits no opinion, but only obedience in love, he permits no forbearance whatever in the case of those who refuse to repent of their neglect, and will not observe them to do them. Both his approval and condemnation are emphatic, according as his disciples are, or are not, faithful in the observance of them. Bear this, then, in mind, I most earnestly beseech you: that in order to the unity of Christ's body, the church, his ordinances must be observed without any opinions at all. While in the matters for opinions, latitude is allowable, and should not cause division at any time; because opinions are not ordinances, and ordinances are positive and binding, and do not admit of opinion, but only of unconditional and loving obedience.—This will be perfect union, and this alone can accomplish it. Compared with this, how poor and sickly is the attempt to bring about union by an exchange of pulpits between ministers of the different sects! Or by amalgamated prayer-meetings of the sects, because, forsooth, they make the same confessions and pray for the same blessings, professing the same faith and love to the Lord Jesus; while at the same time they know, that in the matter of the institutions, commandments and appointments of the Lord Jesus, their disagreements and diversities will recommence as soon as they have separated from each other. Will these procedings bear the light of God's examination? Will they meet with his approval?

The Holy Spirit commends and approves *only those* who walk in the ordinances of the Lord Jesus blamelessly. And the Apostle Paul says by the Spirit, "Now I command you, brethren, that you keep the ordinances as I delivered them unto you." Here, and here alone, will professing Christians meet with the Divine approval. And if they will but bring themselves to this, they will realize the highest

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condition of blessedness attainable on this side the heavenly glory, the present fruition of which will be far beyond their hopes and aspirations. Should we not love and adore the infinite wisdom and goodness, that have given to us means for bringing about and accomplishing this unity, which are so tangible and so plain? Oh, my friends, the sublimity which characterizes the simplicity of God's arrangements, is a sublimity far surpassing our highest conceptions; and we are constrained in its contemplation to exclaim with the Apostle, "Oh the depth of the riches, both of the knowledge and wisdom of God; how unsearchable are his judgments, and his ways past finding out!" Do you not see, then, the overpowering strength of love to the Lord Jesus?

In the exercise of this love to Jesus, you shall say to the mountain of difficulty that may oppose you in your path towards unity, in the poetical—nay, I would rather say in the literal language of the Scriptures—"Be thou removed and be cast into the sea; and it shall obey you." The mountain shall become a plain. Make but the experiment in love to Jesus, and you shall realize the faithfulness of his werd. Only prove him in this, and your gladness of heart is sure.—My dear friends, it is only in your obedience that you can realize the faithfulness of his word. Jesus loves the obedient soul; but to him who is disobedient, he utters his reproofs and his anger. From what I have said in these lectures, I have endeavored to show that those who profess the religion of Jesus, are composed of three distinct classes of character.

First, Those who are ignorant of the requirements of the gospel, by which they will be saved *only* if they keep in memory what the Apostles have said unto them, that they may do the commandments of Jesus. We have shown that this keeping the commandments is declared to be "the life of God within us," and that they are "alienated from this 'life of God' through the ignorance that is in them." —that these are the persons who are exposed to the erroneous teachings of the sects, and are "blown about with every wind of doctrine"—and that in this condition of their minds they can never arrive at that enduring joy and peace which are through believing the truth as it is in Christ Jesus, and by keeping his commandments and ordinances blamelessly—that all such must therefore arouse themselves to a diligent study of the teachings of Jesus and his Apostles, "lift up the hands which hang down and strengthen the feeble knees;" and they shall be able then to "try the teachers, whether they be of God;" and having so "exercised their senses as to discern good and evil," they shall become vigorous Christians, living upon the strong meat of God's Word.. David said unto God, "Thou, *through thy*

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commandments, hast made me wiser than my teachers"—and he "esteemed them more than his necessary food."

The same remedy is opened to every ill-informed, unenlightened, misguided believer. And there is no other remedy provided; because it is all-sufficient to make them *one*, together with the Lord's people, in that perfect unity for which Jesus prayed.

The second class, we have shown, are those who are not sincere towards the Lord Jesus, but who are formalists or hypocrites, making fair show before *men*, for the sake of worldly advantage. It would be perfectly vain to exhort these to the duties to which the former class are advised, and to which the sincere, though defective soul, must be always entreated and urged, with all affection, and by every assistance in our power. It is only as a person is desirous *to do* the will of God, that he will be concerned to know that will.

But these professors of religion have not the desire; therefore we can only mourn over their condition, and leave them to the severe condemnation and threatened punishment of the Lord.

The third class are those who, having learned the sayings of Jesus, *do them* These, and these only, are perfect Christians. These will always be found "walking in the all the ordinances and commandments of the Lord Jesus blamelessly." Their's is the peace of God, which passeth understanding. Their's is the good hope, through grace, of the crown of righteousness and eternal life, which the Lord Jesus will himself give them, in the day of his appearing unto their salvation. Any severity of language, therefore, that has been spoken in these lectures of mine, has been in reference to two classes—those who are idle, and willingly continue in their ignorance of the Lord's will concerning them—preferring to be guided by human teachers rather than by Christ and his Apostles; and those who, having no motive to prompt them in their profession of religion but what is worldly in its character, do their utmost to maintain and promote sectarianism, because the more *that* prospers, the greater will be to them that kind of advantage which it is their object to secure. The language, therefore, however seeming severe, is all the more severe because it is not mine, but his who searches the hearts and tries the inclinations of the children of men. It is the language of him who "sees not as men see—for men judge according to the outward appearance, but the Lord knoweth the heart." Our duty, then, my brethren, as Christians, is to deal with the first class. With the second we have nothing to do but to warn them and leave them to their Judge.

All that we can do for them is to hold up before their eyes, as opportunity demands, the mirror of God's Word, that they may know what the Lord Jesus has said concerning them, and what their char-

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acter is in his sight. We do not limit the grace of God when we say, that there is small hope that any of them will become living stones in the ONE temple of the Lord; we would rather pray for them that the Lord may have mercy on them. But to those who are sincere in their attachment to Jesus, though but partially informed, our duty is all tenderness, coupled with all firmness.

Some we are to "save with fear, pulling them, as it were, out of the fire." We know, (many of us at least,) by our own experience, what it is to be bound in the fetters of sectarianism, which now bind these our friends and neighbors. And we know that we were then comparative strangers to the liberty wherewith Christ makes his people free; and to the joys of his salvation, which arise from a knowledge of the remission of our sins, and the assured hope of everlasting life, through obedience to him in his ordinances.

A blessedness, this, which shall never be taken away from us, if we continue therein faithful unto death. Yes, my beloved brethren and friends, in keeping the commandments and ordinances of the Lord, we have indeed great reward. We have the commendation of the Holy Spirit dwelling in us, and the promise and confident expectation of eternal life. To every ungodly sinner we say, Come to Jesus;—come *in the way of his ordinances and appointments*, and "you shall find rest to your souls. And to every soul that feels a sincere attachment to the Lord Jesus, but has been hitherto ignorant of his will, we say, Come you to Jesus *in the way of his ordinances and appointments* and you shall have the knowledge that your past sins are all forgiven you, in your loving submission and obedience to his requirements. And let all remember that the Lord Jesus has not appointed two ways of coming to him, but only this one way of loving submission to his ordinances.

With this power of love and enlightened obedience operating in the hearts of all who love the Lord Jesus in sincerity and in truth, the unity or oneness will be complete among his people, for which Jesus prayed. He prayed that it might subsist among them, and also be *made manifest*, that the world may know that the Father has sent his beloved Son into the world, and that the world by that manifested oneness may believe and be saved.

All attempts by other means must necessarily fail; but this is sure, being the means which the Lord Jesus has sanctified to that end.—Therefore, let us each labor; and labor in love together to keep all his commandments and ordinances blamelessly. And to God our Father, and the Lord Jesus Christ, be the glory for ever and ever. Amen.

Levity of behavior is the bane of all that is good and virtuous.

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SHORT SERMONS FOR BUSINESS MEN.—NO. 12.

"I saw all toil and every successful work, that for this a man is envied by his neighbor. This is vanity and vexation of spirit." Solomon's Eccl. iv. 42.

Of all the qualities of human nature and of human character, energy of constitution and of mind is superlative. In Bible history, Moses and Paul stand now and have always stood, most conspicuous.—They were the largest contributors to the volumes of Divine inspiration. They were, indeed, the two most learned men in human literature known to us, in their day and generation—and the most laborious writers in the volumes of Divine Revelation. The former was educated in all the learning and science of Egypt, and the latter was brought up at the feet of Doctor Gamaliel, a teacher of the law, and honored by all his contemporaries. (Acts 5, 34.

True learning and true science enlarge and energize the human mind. Education, in harmony with the genius of human nature, both enlarges and energizes the intellectual, the moral, and the religious capacities of our nature. This is an oracle of reason, demonstrated and confirmed by all the records of human experience and observation.

It is, indeed, equally true in the domesticated animals that man has gathered around him, to minister to his wants and wishes. An educated dog, ox, horse, or elephant, in ministering to man, is greatly superior to those that are found in the state of nature. How much more beneficial the civilized man to his neighbor, than the wild Indian or the savage!

We have for a long time studied the influence of Romanism and Protestantism, on the mind and character of their respective adherents and advocates. True Protestantism is bold, resolute, courageous independency.

Freedom of thought, freedom of speech, freedom of action in the social relations of life, in harmony with law and gospel, are its rudimental principles and its motto. It renders "to Cæsar what is Cæsar's and to God what is God's."

The Bible, the whole Bible, and nothing but the Bible, is its standard of faith, of piety, and of humanity. True Protestantism recognizes no other court of "*oyer and terminer*" than that of the Evangelists and Apostles of the Author and Founder of the Christian institution. To them the first and last appeal in all mooted doctrines, disquisitions, and infractions of law or gospel, must be made.

The energy of mind and of character which this system imparts, incomparably transcends that imparted by any other system. There

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is a perspicuity, a power, a pathos in the oracles of God, paramount to all human oracles. No human being ever spoke like the Lord Jesus Christ.

Concerning the style and pathos of his utterances, his contemporaries acknowledged, "No man ever spake like this man." There was a simplicity, a perspicuity, a pathos and an authority in all his oracles, that extorted this concession and acknowledgment on the part of his most learned and gifted contemporaries.

Indeed, there were an ineffable simplicity, riches and power in all his utterances, that extorted the attention and concentrated the admiration of all classes of his contemporaries. And to this day they command the attention, the conscience and the heart of every candid reader or hearer of the word of life, oracled by him.

The antithesis of Protestantism and Roman Catholicism in their legitimate fruits and effects, most clearly and satisfactorily illustrate and confirm this. Let him that doubts make a tour through the United Kingdom of Great Britain, through the Protestant States of Europe and America, and then through the Roman Catholic States of the European continent, and wherever found, in the Old World or in the New World, what a contrast! Cities, villages and hamlets—Protestant, Catholic and mixed, every way and in every form, manner and degree, develop the energy, the taste and the prosperity of the one, and the lethargy, indolence and insipidity of the other.

When and where the living oracles of the living God, in their original purity, perspicuity and authority, are spoken or read or heard in their own simplicity, authority and sublimity, amongst any people, of even ordinary capacity, they enlarge the mind, purify the heart, and aggrandize the life and character of man. There is no true civilization, aggrandizement or beatification of man, beyond or without the precincts of the influence of the Bible. It alone, of all other books, develops, illustrates and confirms the true dignity, honor and happiness of man.

Its special energy is one of its most prominent characteristics. It is, indeed, the moral, the spiritual power of God to the renovation, the exaltation, the beatification, and the everlasting glorification of man; of every one who receives it, realizes it and embraces it as the *living oracle of the Living God.* No one so realizing it, embracing it, cherishing it, and walking in its light-giving and life-cheering power and animation, can come short of an eternal life, commensurate with all the cravings, longings pnd aspirations of his nature after infinite and eternal glory, honor and happiness.

Need we ask any thoughtful, reflecting and aspiring human being, —Is not this the paramount duty, privilege and honor of any and ev-

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ery man capable of appreciating his origin, his relations to the universe and all his interests in it, through the interminable ages of ages commensurate with the eternity of God and the eternity of his universe!

Talk we of arguments and motives, through the entire area of the imagination and the universe, so far as we can understand and appreciate them, and which of them could, or could all of them consummated in one, present such an appeal, such a motive, such an argument, as that which the true and real gospel of the Lord Messiah presents to us in these words:—"*He that believes and is baptized shall be saved, and he that believes not shall be condemned.*" Condemned to what?—To an everlasting banishment from the presence of the Lord—and from the enjoyment of that overwhelming "and eternal weight of glory," of which Paul speaks, 2 Cor. 4, 17, in antithesis with the lightness of the evils and the calamities of time and sense, all of which are but for a moment.

That man is fallen, alienated and estranged from God his Father, and "dead in trespasses and sins," methinks, demands no other proof or demonstration than his despising the gospel and its eternal life, and devoting himself to the gratification of his alienated reason and his merely animal appetites and passions. Such is every human being that hears the gospel, and who virtually treats and despises it as tho' it were a cunningly devised fable, unworthy of God to be its author, and of man to be its object; his all-engrossing object, worth more to him than all the riches, honors and glories of earth and time. From such an infatuation, may the gracious Lord save every one who despises or neglects a salvation so transcendently rich, and so eternally blissful and glorious! A. C.

From the Banner of the Covenant, Phila.

"INDIVIDUAL INFLUENCE AND RESPONSIBILITY."

Man enters into life a thing of the most helpless insignificance, and yet we can never gaze upon the infant of a day without emotion, startling, deep, and impressive. Cased within that fragile form of exquisite mold, is a vital spark unquenchable as the light, and lasting as the ages of eternity—their joint career through the world will at best be brief; as a shadow that declineth; as a vapor that vanisheth; as a flower that glitters in the morning beam, but at evening is cut down and withered—and still, short and fleeting as this may be, how much can be comprised in it, how awful its import, how tremendous its consequences! Nor, in order to form an estimate of this, do we need to erect as a sort of mark around which our ideas may center,

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one who, ere the covering of flesh has been laid aside, will have passed through the various stages of infancy, youth, manhood and old age; for how many of our race have wielded a powerful influence upon their associates and the world, whose bud was blasted ere the flower had blown? Neither is it necessary to this end, that we should conjure up in our minds those, the brilliancy of whose genius, the splendor of whose achievements, the force and energy of whose character, or the usefulness of whose life, has won for them the honor and the praise of an admiring posterity: these, like the meteor's flash, appear only at intervals, and serve to show how nobly man is endowed, and what by the help of God he is capable of doing. No human being ever crossed the threshold of time without exerting an influence, in some shape or other, upon those with whom it came in contact, and in virtue of this, upon the whole family of Adam;—even the unconscious babe, snatched from a mother's tender grasp, ere scarce its wail had drawn forth a tone of sympathy, has left an impression which nothing on earth can destroy. It is true that man in the aggregate, has, under God, made man and the earth what it is, but it is equally true, that the changes in the social condition of the one, and in the general appearance of the other, have been produced by the action of individual upon individual, and by blow being dealt after blow from the arms of individual men.

It is single stars that twinkle in the midnight sky; it is single globules that make up the fertilizing shower; it is single blades and single flowers that deck the meadow in its robes of beauty; it is single drops that sparkle in Niagara's foaming cataract of liquid pearl; it is single flakes that compose the snowy shroud of our earth; it is single swords that wave and conquer on the field of battle; and it is single men that make up the population, and do the work, and advance or retard the progress, the comfort, the peace and the well-being of the world in which we dwell.

No one whose mind and body are able to perform their intended functions, whatever be his talents, or whatever be his sphere, can shake himself free from the responsibility which attaches itself to his very existence. The simple fact that he finds himself one of a multitude possessing the powers of thought and action, placed by a Divine hand in the midst of so much activity and life, is sufficient announcement that he has a work to do, and that he is expected to do it; and how full of solemnity is the reflection, that whether he means it or no, he is performing deeds, and uttering words, which not only mighty affect his own destiny, and that of the masses around him, but whose echo reverberates among the hills of immortality. A proper idea of the power that man possesses and exerts over his fellow, will

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be best arrived at by pursuing two distinct trains of thought—the one as it relates to his immediate connections or intimate friends, and the other as it bears upon those who are bound to him only by the common ties of humanity.

It is one of the wisest arrangements of God's providence, that he has partitioned off the human family into sections, for the social and domestic circle afford free scope for the development and display of the finer feelings of our nature. Moreover, influences operate here which build the character and make the man; to prove this, requires neither assertion nor argument, for its very mention wakes an affirmative response in every heart. A warning, a reproof, a counsel, an appeal, has potency in proportion to the love and respect which we entertain towards the person from whom it comes; and for whom are our affections so strong as for those in whose company we spend the largest portion of our existence?

This is a field, then, in which every one can and does act; yes, and that, too, with inexpressible effect. Take, for example, a single relationship in life, and our choice among the many will be one which, coming within the knowledge of each, cannot fail to be approved by all; it is that of a mother! And what a sway has she over her offspring! Humanly speaking, on her depends whether the spirit launched into being shall become a blessing or a curse, an heir of glory or a child of perdition; from her example and teachings, the infant mind takes its first impressions of right and wrong; and these, being graven there at a period when the soul is easily acted upon, are not likely ever to be effaced. Who has not felt this? The lapse of time, the society in which we mingle, and the world's rude hand, may do much to change our ideas, and lead us to forget the scenes and the instructions of childhood; but even these can never wipe from our memory the remembrance of a mother's love, a mother's influence, and a mother's tears. On this, however, wd dwell not; for, interesting as it might be to examine the causes and trace the disastrous and happy effects of home influence, we prefer stepping beyond these narrow limits, and taking the more extended view of our subject.

It is well that men, as we have hinted, are divided into families, and that they are especially called to exertion in behalf of a particular few; but their efforts should not, and their responsibility does not, end here. We have no sympathy with that selfish class, who taking care of themselves and their own, never strain a nerve to better the condition of less fortunate voyagers on the sea of life.

Safe and secure in a staunch vessel themselves, they pass heedlessly by the forlorn, the suffering, and the sinking, on every side, and

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leave them to perish amid the sweep of the hurricane and the moan of the wave.

Am I my brother's keeper? was the language of Cain. It is virtually the language of thousands still. Man is his brother's keeper; the whole history of the race proves it; and to every mind the truth is perfectly apparent that the conduct of one promotes the happiness or increases the misery of another. We are dependent creatures, ready to follow the example and lean upon the understanding of others; and this very innate principle of the human soul puts us in possession of an influence and a power, the importance of which we can never fully comprehend or overrate.

Moreover, the marked distinctions in society are an additional and an abundant testimony to the fact. It is clearly the province of the rich to assist the poor; the strong to help the weak; the learned to teach the ignorant; the virtuous to reclaim the vicious; the comfortably housed to provide for the destitute, and the cheerful in spirit to shed light and joy into the home of the sorrowful. And, so far as the acting and giving is concerned, what a blessing is it that it is so! Every generous emotion is brought into play, and the pleasure of doing a kindness is placed within the reach of all. But there is another and a higher sense, in which this assertion may be said to be emphatically true;—we mean, as it refers to the Christian. And is he not, above all others, his brother's keeper?

Is it for no purpose that he is left to struggle in this valley of weeping, when his place of rest has been prepared for him from before the foundation of the world? Is it for no purpose, that, along with simple, spiritual life, there is implanted within him a yearning for the salvation of others, and a strong desire for the glory of Him, whose name is above every name and whose kingdom ruleth over all? Verily, God has a design in it; and what is this, but that he might, by all the means in his power, persuade others to turn from the paths of the destroyer into the narrow way that leadeth to everlasting life.

Viewed in this aspect, how exalted does the mission of the follower of Christ appear! What an ennobling thought, that the efforts of a feeble worm of the dust may result in saving an immortal soul from endless death, and that that redeemed spirit will forever look back with gratitude unutterable to the one by whose instrumentality it, on earth, acquired an interest in the Savior, and thereby became possessor of a crown of glory that fadeth not away! What a sublime motive to exertion is this; and what an additional importance does it give to the little span of time spent by us in this nether sphere!

A solemn and momentous thing, then, it is to live; whether we contemplate the hidden, silent influence we exert, or whether we pon-

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der over the bearing of our openly manifest actions upon those who are journeying with us to the tomb. A solemn and momentous thing it is to live, whether we think of the duties assigned us, or the shortness of the space allotted for their fulfillment. A solemn and momentous thing it is to live, when we consider that once the thread is out, there is no weaving the warp of life again; for, like the fleeting wind, it can never be recalled.

May we act well our part in the living present; and should it not be ours to electrify the world with deeds of greatness, may it be the better for our having crossed the surface, and may some have reason to bless God that their spirits mingled or blended for a season with ours.

"Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time;

Footprints, that, perhaps, another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor—learn to wait." J. G.

PLEA FOR REFORMATION.—NO. 9.

We present, in this number, Roman Catholic and Protestant Switzerland in contrast. Our authorities take us back a little distance into the Past—but this makes no material change as to the main facts.

First, let us take a general lesson from Muller, as to the difference before and after the Protestant Reformation:

"Everything bad has been said respecting the misery of the people and the corruption of the clergy at the time of the Reformation. No matter whether you inquire of Catholics or Protestants, there is no one who will not show you the land ill-cultivated, a population of monks fattened upon the sweat of the peasants, the holy monasteries changed into brothels, and the temples into markets of indulgences. No more science, no more consolation, the church blessed no more: commerce was stopped in its impulse, industry in its progress, and the middle classes in the development of their liberties. Lausanne had formally and loudly complained of its chapter, representing the life of the canons as one long orgy."*

*Muller, pp. 33 to 35.

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Meanwhile the morals of the Reformation developed with its faith; a fact worthy of attention. The Swiss towns twenty years before were what the indulgences and mercenary worship of the church had made them, towns of riot and pleasure: but from the time when the cities glorified themselves with the name of regenerated, they all struggled against their ancient manners. The courts of law and the pulpits were of one accord against disorder. * * * * By degrees they were led back from their ancient manners to domestic life, to labor, to order, to simple tastes and severe piety."*

"The time lost in taverns," says Muller again, "the strength consumed in mercenary worship, was employed after the religious revolution in fertilizing the soil, or in the service of industry. The earth was cultivated with a more intelligent and successful hand. The peasant who possessed a patrimony seated himself with pride beside a hearth which he could call his own. What he formerly lavished on the purchase of indulgences or the embellishment of a cathedral, he learned to apply to the improvement of his dwelling. Beggars overran the country; after the Reformation it became a proverb (at least at Berne) that indigence was only to be found by the side of indolence. Labor and the law concurred in effacing the last traces of serfdom. * * * The traveler who passes in the present day from the Canton de Vaud into that of Friburg, is struck with the contrast of the physiognomies and the clothes. Here, order with rich simplicity; there, carelessness with foolish and gay colors. It is the Reformation which has produced this difference between populations formerly the same."

But that it may be seen that the change wrought is not the result of any general law of progress, operating equally on the entire country, we call attention to the comparison between neighboring cantons, opposed in religious faith. Omitting the mixed cantons of St. Gall, Grisons, Argovie and Thurgovie, as too nearly balanced in population to allow of a definite test, we take the eighteen remaining cantons—nine Catholic and nine Protestant—with their population as given by Malte-Brun, in 1822:

Catholic Cantons.	No. of Protestants	No. of Catholics.	Protestant Cantons.	No. of Protestants	No. of Catholics
Ticino	0000	93,800	Zurich	191,700	1,350
Fribourg	5,100	67,400	Vaud	155,000	3,200
Lucerne	0000	103,900	Berne	300,500	41,700
Schwitz	0000	34,900	Appenzell	41,200	13,800
Underwald	0000	24,800	Glaris	23,845	3,285
Soleure	4,200	49,500	Neuchatel	50,000	2,200
Uri	0000	12,000	Basle	53,424	5,900
Zug	0000	15,000	Schaffha'n	26,900	200
Valois	0000	67,400	Geneva	27,080	14,400

* Muller, p. 186.

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Of Catholic Tessen, Count Walsh, a Catholic writer, says, "This race of men is handsome, and evidently belongs to the privileged races of the South, for whom nature has done so much, and who do so little for themselves. The country, moreover, is poor, if we except some districts, such as Bellinzona, Lugano, and Locarno. * * * * Tessen presents a singular phenomenon in Europe: that of a population which has notably diminished since the end of the last century. Prior to the Revolution, it had 160,000 inhabitants, and now there are not more than 90,000. * * * M. Bunstetten says jocularly that a Swiss German pig would refuse to enter the house of a Tessenese peasant. * * * The lower classes of Tessen are too ignorant and too demoralized to know how to be free."*

"Crimes," says M. Picot, "are unhappily common in the canton. The inhabitants are destitute of industry, which is a consequence of their ignorance. Manufactories are not found among them, except at Lugano and Mendrisio. * * * They want good agricultural utensils; their carts, with wheels which are made of a single piece of wood, have all the clumsy simplicity of the remotest ages. The use of fire engines is unknown to them; They do not know how to erect breakwaters against the fury of torrents; and in other respects they are behind the present state of knowledge. The emigrations injure considerably the cultivation of the land; and the women, in the absence of their husbands, suffer more than the most miserable beasts of burden." †

Now look at Protestant ZURICH, described by the same writers:

"Ever since the middle ages," says Malte-Brun, "Zurich has been celebrated by the talents of Zuinglius, the Reformer, and the distinguished men to which it has given birth. It suffices to name S. Gessner, Lavater and Pestalozzi, to justify its title to celebrity. Its schools are numerous, its University is in good repute; its learned societies would do honor to more important cities." ‡

"They regard her as the most independent and just of all the cantons." §

"Zurich has been called the Athens of Switzerland, and has produced a great number of learned men, of authors, poets and celebrated artists. * * * Its inhabitants are distinguished for their wisdom, their ability, their prudence, their benevolence, and their good humor. The canton owes its fertility, not to the nature of the soil, but to the activity of man. * * * Zurich was one of the centers of the the Reformation." ‖

"The inhabitants of the town, as of the canton of Zurich, are gen-

* Walsh, pp. 459–60. † Picot, pp. 445 to 465. ‡ Malte-Brun, vii., p. 130.
§ Coxe, i, p. 86. ‖ Rougemont, p. 310.

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erally industrious and active: they all like work. The child occupies himself with it as well as the old man." *

"Zurich and its beautiful environs seem to me to be the asylum of wisdom, moderation, comfort and happiness." †

"We learned with pleasure that every village had a schoolmaster, paid entirely or partly by the government, and a child is scarcely to be seen in the whole canton who has not learned to read and write." ‡

"Zurich is one of the most important cantons of the Swiss Confederacy; not merely as the directing canton, and in regard to political influence, but in regard to extent, population, education and industry." §

Look now at Catholic Fribourg:

"Everywhere in the environs of Fribourg the view is arrested by fields and meadows which are very ill cultivated, and by crops which excite a presentiment of indigence. Beggary re-appears. * * * The agricultural population of the canton of Fribourg cannot be enjoying any great degree of comfort. * * *Everything bears the mark of disorder, improvidence and discomfort." ||

On the whole, when we have contemplated the exterior and the situation of Fribourg, the best thing to be done is to get out of it. The canton is wholly Catholic, and it might be, by its extent, one of the most important in Switzerland, if it were better cultivated." ¶

"There is very little industry in the country; the roads have been ill kept up until of late years. The inhabitants are ignorant and superstitious." **

"The prefecture of Morat, the population of which is Protestant, is one of the best cultivated of the canton, the inhabitants distinguishing themselves from their neighbors by superior agriculture and more industry." ††

Cross now into the neighboring Protestant canton of Vaud:

"We perceived in the distance the slopes of the Vaud country, the best cultivated in all Switzerland. The fields displayed everywhere order, activity and comfort. * * * Luxury and opulence do not reign in the towns which you traverse, but neither do rags and misery give pain there to the friends of the poor and of equality. Fresh and calm complexions, and a simple and slow walk, show the absence of the boiling passions which elsewhere form the torments of life. Nature had not given anything to the Vaudois, on the Vevay side, but rocks and sunshine; but they have cultivated these mountains, and supplied them with earth which they have carried from a distance; now

* Raoul Rochette, ii, p. 148. † Cambray, ii, p. 323. ‡ Coxe, i, p. 117.
§ Sommerlatt, p, 126. || D'Haussez, i, p. 206. ¶ Raoul Rochette, i, p. 48.
** Rougemont, p. 317. †† Picot, p. 315.

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they have fields, vines and meadows of the greatest fertility.*

"There are no beggars, and scarcely any objects for the exercise of benevolence. * * * In that happy land mental occupations go hand in hand with the manual labors which fertilize it. Every body here knows how to read and write well, and almost every one, no matter of what station, procures for himself the pleasure of habitual reading." †

"I ought to say that I have seen in the Vaud country nothing but the unequivocal signs of an always increasing prosperity, and I add that I was all the more struck with it that I had carried to Lausanne unfavorable prejudices." ‡

"One of the cantons the most important for its territorial riches, is that of Vaud. It is one of those in which civilization is most advanced, and education most diffused. Crimes are there few or unknown." §

Yet again: here is Catholic Lucerne:

"Lucerne, being the first in rank and in power of the Catholic cantons, is the place of residence of the Nuncio of the Pope. The city contains scarcely 3,000 inhabitants. It has not any manufactures of importance, and its commerce is very weak. As to education, it no where receives less encouragement than here, and consequently it is nowhere less cultivated. What a contrast between it and Zurich!" ‖

And here is Protestant Berne:

"In entering Berne, I was extremely struck with its beauty and cleanliness; except Bath, I do not remember to have ever seen a town which has given me so much pleasure. * * * Easy circumstances and even wealth, distinguish in a particular manner the peasants of the canton of Berne. * * * The charitable institutions are numerous, and administered with much wisdom. The hospitals are vast, clean and well aired." ¶

"In the plain of the canton of Berne lives a people well known for their beauty, their easy circumstances, and their wealth, which is superior to that of all their neighbors."**

"Criminal justice is administered with the rarest equity and humanity, but there is generally nothing to do. Happy country which nourishes few criminals! a proof both of the goodness of the government, and of the morals." ††

Our space will not allow us to institute a similar comparison of all the Catholic and Protestant cantons. But we cannot forbear one more attempt. Of Catholic Schwitz, M. Picot says:

* Cambray, pp. 25, 78. † D'Haussez, i, pp. 107–9. ‡ Raoul Rochette, ii, p. 27.
§ Malte-Brun, vii, p. 166. ‖ Coxe, i, 264. ¶ Idem, ii, p. 227.
** Rougemont, p. 313 †† Lavater, iii, p. 221.

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"Agriculture is very much neglected; here and there are valleys where the plow and the flail are unknown."* * * * "The furniture consists generally of a few wretched articles made of wood, and of the most indispensable kind." †

"What a contrast offered itself when we entered the Canton Zurich, after having traversed an angle of Schwitz! The latter covered with misery and squalor; as every where in Switzerland, Romanism announces itself by rags, sores and beggary, and Protestantism, by opulence and fertility." ‡

Of Protestant Appenzell, the Catholic M. Raoul Rochette says:

"I reached Gais, a village of Protestant Appenzell, just as the people were leaving the church, and returning to their solitary dwellings in the plain. * * * You cannot conceive a more interesting spectacle than that offered by this people of Appenzell, so calm in a state of the most absolute freedom. It is scarcely possible to describe their condition without exposing one's self to the reproach of exaggeration. Nowhere have I seen the expression of such an exquisite sentiment of cleanliness as in Appenzell, from the threshold which is cleaned every day, to the polished lightning conductor that surmounts every roof in the village. It is impossible to unite a more exquisite taste with a more perfect simplicity; and if the embellishment for home be criterion of the love for home, the inhabitant of Appenzell is undoubtedly the happiest man on earth, as he is perhaps also the most free." §

Let us listen now to a few general testimonies:

"In general," says Baron Zurlauben, "the Protestant cantons are more populous than the Catholic. * * * The Protestant population carry on a greater trade than the Catholic; the consequence of which is a larger measure of prosperity. * * * We remarked that the Protestant peasant has generally prepared his land or his vineyard earlier than his Catholic neighbor." ‖

"The Catholic cantons are less industrious than the Protestant, the consequence of a deficient education, and of time lost in fetes. * * * The cantons of the North and East are the most industrious—that is to say, the Protestant cantons. * * * The cantons of Zurich, Basle, Geneva, Glaris, Neufchatel and Outer Appenzell, are distinguished above the rest for their industry." ¶

According to Malte-Brun, the number of Protestant presses in Switzerland was 80, against 22 of the Catholics, while the proportion of journals was 10 to 3.

According to Zurlauben's estimate, of great men enumerated, the

* Picot, p. 247 † Sommerlatt, P. 265. ‡ Cambray, p. 330.
§ Rochette, ii, 216 to 221. ‖ Zurlauben, i, 451–454. ¶ Balbi, p. 212.

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Protestants had 469, and the Catholics 126—so that in a population where the former are to the latter as 3 to 2, their distinction is as 4 to 1, according to Catholic authority.

"In the Catholic cantons," says Madam Aragon, "information is less rapidly diffused; and education being much less liberal, improvements are not so readily adopted."*

"The cantons in which education is most carefully attended to, are Zurich, Berne, Basle, Schaffhausen, Argovie, Vaud, Neufchatel, and Geneva. Those in which the industrial arts flourish most are Zurich, Thurgovie, Argovie, Basle, Glaris, Geneva, Outer Appenzell, and Neufchatel." †

With reference to sanitary and hygienic arrangements, Franscini, a Catholic author, says—"Zurich, Vaud, Basle, Geneva and Berne, (all Protestant cantons) possess establishments of this kind which may compete with the most vaunted of all other countries. The other cantons suffer so severely from the want of similar institutions, that it is difficult to comprehend the reason."

"As to capital punishment, we might be convinced, that, in spite of the severity of the law, Switzerland is one of the countries where it is least frequently called into operation; it is well known that at Geneva, Basle, and Neufchatel, long periods pass over without a single execution taking place. In the Protestant Canton-de-Vaud, for instance, with a population of 200,000, there had been an interval of 25 years between the executions." ‡

We close with the significant testimony of Malte-Brun: "In the Catholic cantons, religion consists only in a round of external practices. In the others it is a benignant influence. Perhaps it is to the ascendency of Protestantism in Switzerland, that we must attribute the universal diffusion of the spirit of concord and toleration." §

We leave our readers to ponder these very significant facts for another month. I. E.

THE BAPTIST BANNER.

"As to the *genus*, we are Christians; as to the *species*, we are Baptists."—*Baptist Banner and Pioneer.*

And what are you as *individuals?* Christian Baptists! or Baptist Christians! Generic Christians and specific Baptists!! This looks somewhat large and presumptive. But are there not generic Baptists and specific Baptists? Certainly there are, you must admit on your own showing. Do these specific Baptists commune together? Are there not schisms among them? Are there not general and

* Aragon, p. 99. † Rougemont, 302. ‡ Franscini, 101. § Malte-Brun, ii, 120.

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particular Baptists, even down to the "Seventh-day Baptists?"—This forever settles the question,

Baptistism is, therefore, no real bond of Union—no firmer than Presbyterian church government. Old School and New School Presbyterians, General and Particular Baptists, and their schisms, are well known in church history. "A kingdom divided against itself cannot stand." This is a Divine oracle. *Sectarian union* has never been acknowledged in heaven, so far as the Bible deposes.

The Lord's prayer, properly so called, reported by the beloved Apostle John, chapter 17, 20, 21, settles for ever the essentiality of union: "I pray not for these alone that they may be one," (that is, the apostles,) but "for all those who shall believe on me through their word," (or testimony,) "that they all may be one; as thou, Father, art in me, and I in thee, that *they also may be one in us*: that *the world may believe that thou hast sent me.* And the glory which thou gavest me I have given them; *that they may be one as we are one*—I in them and thou in me, that they may be made perfectly one; and *that the world may know* that thou hast sent me, and *hast loved them as thou hast loved me.*"

"Father, I also will that those whom thou hast given me, may be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world. Righteous Father, the world has not known thee, but I have known thee, and these have known that thou hast sent me. And I have made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them and I in them."

This is, without controversy, the most interesting, the most soul and spirit stirring prayer ever uttered in human speech. He was not the mere *author* of it, as he was of the prayer he taught his disciples, adapted to their position and mission at the time his apostles solicited him for a lesson, or prayer. Of that prayer he was merely the author, but in this he is himself the *petitioner*, and his apostles and their mission were the *subjects* and the *objects* of this intercession—with one splendid addition, embracing every true believer, in all coming time!

Were I called upon to pray in a convention composed of all the sects in Protestant Christendom, I should feel myself constrained to make this prayer, if not in the selfsame words, in the selfsame supplications for the union, communion and co operation of the whole family of the faithful and consecrated brotherhood of Christ's kingdom, in the present church militant in our own country and our own generation—and this, too, with a special reference to the conversion of the world, and to the growth and fruitfulness of every member of Christ's mystical body.

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An agreement in opinion, in doctrine or in theory, was never commanded by any inspired man, from Moses to John's Apocalypse. All societies built on *doctrines* or *theories* of Christianity, are *human* rather than *Divine* in their inception and in their tendencies.

Facts, and not speculations, are the essential elements and the foundation of Christ's kingdom and government. Testimony, precepts, narratives, promises and threatenings, are the *materials* of Christianity. These five elements, rather than the five points of Calvinism or Arminianism, are the true and real basis of church union, communion and co-operation in that kingdom over which the Lord Jesus Christ presides.

He taught no theory, no speculative dogma, no philosophy of any school. He proclaimed "*good tidings* to the meek, *liberty* to the captives, the opening of the prison to those that were bound—the *acceptable year* of the Lord, the day of vengeance of our God—to comfort all who mourn in Zion, to give to them beauty instead of ashes, the oil of joy instead of mourning, the garment of praise instead of the spirit of heaviness; that they may be called trees of righteousness, the plantation of Jehovah, that he may be glorified. Isa. 61. 2–5.

The positive ordinances of the kingdom of the Lord Messiah, are the fountains of life, health and happiness to all its citizens. Does any reader ask what are the *ordinances* of Christianity, or rather of Christ's kingdom, under his immediate superintendency? We answer, Christian baptism, the Lord's day, the Lord's supper, are generally regarded as such. But this is in a special import of the word *positive*. Prayer and praise are at least as positively enacted as baptism, the Lord's day or the Lord's supper. But there is a special as well as a common use of the word *positive*. In its most general acceptance and currency, it imports no more than is indicated by the word *express*; not admitting any condition or discretion. But in reference to Christian or church institutions, there is a distinction, a *special* distinction and difference. For example, we can always see and appreciate a moral fitness and propriety in a purely moral precept—whose object and intent is to regulate what is called our moral or social intercourse with one another. Hence the two tables of the decalogue. The first table, in its four precepts, expresses our duty to God. The second table indicates our social duties to one another.—The latter we call *moral*, the former we call *religious*. Both tables are equally Divine in their origin and authority. But God is the object of the first, and man is the object of the second. Moral conduct is regulated by the second table. Religious conduct is regulated by the first table. But when summed up in their rudimental elements, one monosyllable comprehends the whole law—the whole code. It

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is the sweetest word in universal speech. It is—need I name it—LOVE. The Great Teacher is my authority. He said, "GOD IS LOVE." "*And he that dwelleth in love dwelleth in God, and God in him.*"

Of all the summaries of faith or Christian doctrine, this must be confessed to be the superlative. The love of God, the love of Christ, the love of the brethren, and philanthropy. There are but three legitimate questions that can be propounded concerning him, the supreme object of this love. These are, 1st, *Who* is he personally? 2d. *What* is he officially? 3d. *What* is he characteristically? These are the rudimental and the essential premises to a proper appreciation of his claims upon our confidence, our esteem, our love and our devotion to his will and to his mission. A. C.

PROPHECY.—NO. 11.

SPECIAL PROPHECIES, NO. 4.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, 'I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly.'

And Abram fell on his face, and God talked with him, saying:

'As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger—all the land of Canaan—for an everlasting possession; and I will be their God.'" —17*th Genesis*, 1–8.

CANAAN.—A correct view of this land is essential to a proper understanding of the history and prophecy of both Old and New Testament. We shall give an outline of it from the Encyclopedia of Religious Knowledge, A. D. 1835, pp. 313–316:

"In the map, the land of Canaan presents the appearance of a narrow slip of country, extending along the eastern coast of the Mediterranean; from which, to the river Jordan, the utmost width does not exceed fifty miles. This river was the eastern boundary of the land of Canaan, or Palestine, properly so called, which derived its name from the Philistines originally inhabiting the coast. To three

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of the twelve tribes, however, Reuben, Gad and Manasseh, portions of territory were assigned on the eastern side of the river, which were afterwards extended by the subjugation of the neighboring nations. The territory of Tyre and Sidon was its ancient border on the north-west; the range of the Libanus and Anti-Libanus forms a natural boundary on the north and north-east; while in the south it is pressed upon by the Syrian and Arabian deserts. Within this circumscribed district, such were the physical advantages of the soil and climate, there existed, in the happiest periods of the Jewish nation, an immense population. The kingdom of David and Solomon, however, extended far beyond these narrow limits. In a north-eastern direction it was bounded only by the river Euphrates, and included a considerable part of Syria. It is stated that Solomon had dominion over all the region on the western side of the Euphrates, from Thiphsah, or Thapsacus, on that river, in latitude thirty-five degrees twenty minutes, to Azzah, or Gaza. 'Tadmor in the wilderness,' (Palmyra) which the Jewish monarch is stated to have built, (that is, either founded or fortified,) is considerably to the north-east of Damascus, being only a day's journey from the Euphrates; and Hamath, the Epiphania of the Greeks, (still called Hamah) in the territory belonging to which city Solomon had several 'store cities,' is seated on the Orontes, in latitude thirty-four degrees forty five minutes north. On the east and south-east, the kingdom of Solomon was extended by the conquest of the country of Moab, that of the Ammonites, and Edom; and tracts which were either inhabited or pastured by the Israelites, lay still further eastward. Maon, which belonged to the tribe of Judah, and was situated in or near the desert of Paran, is described by Abulfeda as the farthest city of Syria towards Arabia, being two days' journey beyond Zoar. In the time of David, the people of Israel, women and children included, amounted, on the lowest computation, to five millions; besides the tributary Canaanites, and other conquered nations. The vast resources of the country, and the power of the Jewish monarch, may be estimated, not only by the consideration in which he was held by the contemporary sovereigns of Egypt, Tyre and Assyria, but by the strength of the several kingdoms into which the dominions of David were subsequently divided. Damascus revolted during the reign of Solomon, and shook off the Jewish yoke. At his death, ten of the tribes revolted under Jeroboam, and the country became divided into the two rival kingdoms of Judah and Israel, having for their capitals Jerusalem and Samaria.—The kingdom of Israel fell before the Assyrian conqueror, in the year B. C. 721, after it had subsisted about two hundred and fifty years. That of Judah survived about one hundred and thirty years, Judea

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being finally subdued and laid waste by Nebuchadnezzar, and the temple burned, B. C. 588. Idumea was conquered a few years after.—From this period till the era of Alexander the Great, Palestine remained subject to the Chaldean, Median and Persian dynasties. At his death, Judea fell under the dominion of the kings of Syria, and with some short and troubled intervals, remained subject either to the kings of Syria or of Egypt, till John Hyrcanus shook off the Syrian yoke, and assumed the diadem, B. C. 130. The Asmonean dynasty, which united, in the person of the monarch, the functions of king and pontiff, though tributary to Roman conquerors, lasted one hundred and twenty-six years, till the kingdom was given by Antony to Herod the Great, of an Idumean family, B. C. 39.

2. At the time of the Christian era, Palestine was divided into five provinces; Judea, Samaria, Galilee, Perea, and Idumea. On the death of Herod, Archelaus, his eldest son, succeeded to the government of Judea, Samaria and Idumea, with the title of tetrarch; Galilee being assigned to Herod Antipas; and Perea, or the country beyond Jordan, to the third brother, Philip. But in less than ten years, the dominions of Archelaus became annexed, on his disgrace, to the Roman province of Syria; and Judea was thenceforth governed by Roman procurators. Jerusalem, after its final destruction by Titus, A. D. 71, remained desolate and almost uninhabited till the emperor Hadrian colonized it, and erected temples to Jupiter and Venus on its site. The empress Helena, in the fourth century, set the example of repairing in pilgrimage to the Holy Land, to visit the scenes consecrated by the gospel narrative; and the country became enriched by the crowds of devotees who flocked there. In the beginning of the seventh century, it was overrun by the Saracens, who held it till Jerusalem was taken by the crusaders, in the twelfth. The Latin kingdom of Jerusalem continued for about eighty years, during which the Holy Land streamed continually with Christian and Saracen blood. In 1187, Judea was conquered by the illustrious Saladin, on the decline of whose kingdom it passed through various revolutions, and at length, in 1317, was finally swallowed up in the Turkish empire.

Palestine is now distributed into pashalics. That of Acre or Akka extends from Djebail nearly to Jaffa; that of Gaza comprehends Jaffa and the adjacent plains; and these two being now united, all the coast is under the jurisdiction of the pasha of Acre. Jerusalem, Hebron, Nablous, Tiberias, and, in fact, the greater part of Palestine, are included in the pashalic of Damascus, now held in conjunction with that of Aleppo; which renders the present pasha, in effect, the viceroy of Syria. Though both pashas continue to be dutiful subjects to the grand seignors in appearance, and annually transmit considerable

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sums to Constantinople to insure the yearly renewal of their office' they are to be considered as tributaries rather than subjects of the porte; and it is supposed to be the religious supremacy of the sultan, as caliph and vicar of Mahomet, more than any apprehension of his power, which prevents them from declaring themselves independent. The reverence shown for the firmans of the porte throughout Syria, attests the strong hold which the sultan maintains, in this character, on the Turkish population. The pashas of Egypt and Bagdad are attached to the Turkish sovereign by the same ecclesiastical tie, which alone has kept the ill-compacted and feeble empire from crumbling to ruin.

3. A few additional remarks upon the topography and climate will tend to elucidate the force of many of those parts of Scripture which contain allusions to these topics. Dr. E. D. Clarke, after stating his resolve to make the Scriptures his only guide throughout this interesting territory, says, 'The delight afforded by the internal evidences of truth, in every instance where their fidelity of description was proved by a comparison with existing documents, surpassed even all we had anticipated. Such extraordinary instances of coincidence even with the customs of the country as they are now exhibited, and so many wonderful examples of illustration afforded by contrasting the simple narrative with the appearances presented, made us only regret the shortness of our time, and the limited sphere of our abilities for the comparison.' Judea is beautifully diversified with hills and plains—hills now barren and gloomy, but once cultivated to their summits, and smiling in the variety of their produce, chiefly the olive and the vine; and plains, over which the Bedouin now roves to collect a scanty herbage for his cattle, but once yielding an abundance of which the inhabitants of a northern climate can form no idea. Rich in its soil; glowing in the sunshine of an almost perpetual summer; and abounding in scenery of the grandest as well as of the most beautiful kind; this happy country was indeed a land which the Lord had blessed; but Mahometan sloth and despotism, as the instruments employed to execute the curse of heaven, have converted it into a waste of rock and desert, with the exception of some few spots, which remain to attest the veracity of the accounts formerly given of it.—The hills of Judea frequently rise into mountains; the most considerable of which are those of Lebanon and Hermon, on the north; those which surround the sea of Galilee, and the Dead sea, also attain a respectable elevation. The other mountains of note are, Carmel, Tabor, Ebal, and Gerizim, and the mountains of Gilboa, Gilead and Abarim; with the summits of the latter, Nebo and Pisgah: a description of which will be found under their respective heads. Many of

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the hills and rocks abound in caverns, the refuge of the distressed, or the resorts of robbers.

4. From the paucity of rain which falls in Judea, and the heat and dryness of the atmosphere for the greater part of the year, it possesses but few rivers; and as these have all their rise within its boundaries, their course is short, and their size inconsiderable: the principal is the Jordan, which runs about a hundred miles. The other remarkable streams are, the Arnon, the Jabbok, the Kishon, the Kedron, the Besor, the Sorek, and the stream called the river of Egypt. These, also, will be found described under their respective heads. This country was once adorned with woods and forests; as we read of the forest of cedars in Lebanon, the forest of oaks in Bashan, the forest of wood of Ephraim, and the forest of Hareth in the tribe of Judah. Of these, the woods of Bashan alone remain; the rest have been swept away by the ravages of time and of armies, and by the gradual consumption of the inhabitants, whose indolence and ignorance have prevented their planting others.

5. There are no volcanoes now existing in Judea or its vicinity: nor is mention made of any in history, although volcanic traces are found in many parts on its eastern side, as they are also in the mountains of Edom on the south, the Djebel Shera and Hesma, as noticed by Burckhardt. There can be no doubt that many of the sacred writers were familiarly acquainted with the phenomena of volcanoes; whence it may be inferred that they were presented to their observation at no great distance, and from which they drew some of their sublimest imagery. Mr. Horne has adduced the following instances: 'The mountains quake at him, and the hills *melt*, and the earth is *burned* at his presence. His fury is *poured out like fire*, and the rocks are thrown down by him.' Nahum 1. 5, 6. 'Behold, the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth. And *the mountains shall be molten under him*, and the valleys shall be *cleft as wax before the fire*, and as the waters that are poured down a steep place.' Micah 1: 3, 4. 'O that thou wouldst rend the heavens, that thou wouldst come down, that the *mountains might flow down* at thy presence. As when *the melting fire burneth, the fire causeth the water to boil*, to make known thy name to thine adversaries, that the nations may tremble at thy presence. When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.' Isa. 64: 1–3.

6. The climate of Judea, from the southern latitude of the country, is necessarily warm. The cold of winter is, indeed, sometimes greater than in European climates situated some degrees farther to the north; but it is of short duration, and the general character of the

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climate is that of heat. Both heat and cold are, however, tempered by the nature of the surface; the winter being scarcely felt in the valleys, while in the summer the heat is almost insupportable; and, on the contrary, in the more elevated parts, during the winter months, or rather weeks, frosts frequently occur, and snow sometimes falls, while the air in summer is comparatively cool and refreshing. Many winters pass without either snow or frost; and in the coldest weather which ever occurs, the sun in the middle of the day is generally warm, and often hot; so that the pain of cold is in reality but little felt, and the poor who cannot afford fires may enjoy, during several hours of the day, the more genial and invigorating influence of the sun. This is the ordinary character of the winters; though in some years, as will be seen presently, the cold is more severely felt during the short time that it prevails, which is never more than two months, and more frequently not so much as one. Towards the end of November, or beginning of December, domestic fires become agreeable. It was at this time that Jehoiakim, king of Judah, is represented by Jeremiah as sitting in his winter house, with a fire burning on the hearth before him. Jer. 36: 22. The same luxury, though frequently by no means necessary, is used by the wealthy till the end of March.

7. Rain only falls during the autumn, winter, and spring, when it sometimes descends with great violence: the greatest quantity, and that which properly constitutes the rainy season, happening between the autumnal equinox, or somewhat later, and the beginning of December; during which period heavy clouds often obscure the sky, and several days of violent rain sometimes succeed each other, with winds. This is what in Scripture is termed the early or the former rain.—Showers continue to fall at uncertain intervals, with some cloudy but more fair weather, till towards the vernal equinox, when they become again more frequent and copious, till the middle of April. These are the latter rains. Joel 2. 23. From this time to the end of May, showers come on at irregular intervals, gradually decreasing as the season advances; the sky being for the most part serene, and the temperature of the air agreeable, though sometimes acquiring a high degree of heat. From the end of May, or beginning of June, to the end of September or middle of October, scarce a drop of rain falls, the sky being constantly unclouded, and the heat generally oppressive. During this period, the inhabitants commonly sleep on the tops of their houses. The storms, especially in the autumn, are preceded by short but violent gusts of wind, which, from the surface of a parched soil, raise great clouds of dust; which explains what is meant by, 'Ye shall not *see* wind, 2 Kings, 3. 7. The continuation of the same passage

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likewise implies that such circumscribed whirlwinds were generally considered as the precursors of rain: a circumstance likewise alluded to by Solomon, who says, 'Whoso boasteth himself of a false gift, is like clouds and winds without rain.' Prov. 25. 14. Another prognostic of an approaching storm, is a small cloud rising in the west, and increasing until it overspreads the whole heavens. Such was the cloud, 'like a man's hand,' which appeared to Elijah on mount Carmel; which spread 'till the heaven was black with clouds and wind, and there was a great rain.' 1 Kings, 18. 44. To this phenomenon, and the certainty of the prognostic, our Savior alludes: 'When ye see a cloud' (or *the* cloud, *ten nephelen*,) 'rise out of the west, straightway ye say, There cometh a shower; and so it is.' Luke 12. 54. The same appearance is noticed by Homer:

'Slow from the main the heavy vapors rise,
Spread in dim streams, and sail along the skies,
Till black as night the swelling tempest shows,
The cloud condensing as the west wind blows.
He dreads the impending storm,' &c. POPE.

Hail frequently falls in the winter and spring in very heavy storms, and with hail stones of an enormous size. Dr. Russell says that he has seen some at Aleppo which measured two inches in diameter; but sometimes they are found to consist of irregularly shaped pieces, weighing near three ounces. The copious dew forms another peculiarity of this climate, frequently alluded to in Scripture. So copious, indeed, is it sometimes as to resemble small rain, and to supply the wants of superficial vegetation. Mr. Maundrell, when traveling near mount Hermon, says, 'We were instructed by experience what the Psalmist means by the 'dew of Hermon,' Ps. 133. 3; our tents being as wet with it as if it had rained all night.'

8. The seasons are often adverted to in Scripture, under the terms 'seed-time and harvest.' The former, for wheat, is about the middle of October to the middle or end of November; barley is put into the ground two and sometimes three months later. The wheat harvest commences about the twentieth of May, and early in June the whole is off the ground. The barley harvest, it is to be observed, is generally a fortnight earlier. A survey of the astonishing produce of this country, and of the manner in which its most rocky and, to appearance, insuperably sterile parts are made to yield to the wants of man, will be sufficient to refute the objections raised by skeptical writers against the possibility of its furnishing subsistence to the multitude tude of its former inhabitants recorded in Scripture. Dr. Clarke, when traveling from Napolose to Jerusalem, relates, 'The road was mountainous, rocky, and full of loose stones; yet the cultivation was

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everywhere marvelous; it afforded one of the most striking pictures of human industry which it is possible to behold. The limestone rocks and stony valleys of Judea were entirely covered with plantations of figs, vines and olive trees; not a single spot seemed to be neglected. The hills, from their bases to their utmost summits, were entirely covered with gardens; all of these were free from weeds, and in the highest state of agricultural perfection. Even the sides of the most barren mountains had been rendered fertile, by being divided into terraces, like steps rising one above another, whereon soil had been accumulated with astonishing labor. Among the standing crops we noticed millet, cotton, linseed and tobacco; and occasionally small fields of barley. A sight of this territory can alone convey any adequate idea of its surprising produce: it is truly the Eden of the east, rejoicing in the abundance of its wealth. Under a wise and a beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and dales;—all these, added to the serenity of its climate, prove this land to be indeed 'a field which the Lord hath blessed; God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.'' An oriental's ideas of fertility differ, however, from ours: for to him, plantations of figs, vines and olives, with which the limestone rocks of Judea were once covered, would suggest the same associations of plenty and opulence that are called up in the mind of an Englishman by rich tracts of corn-land. The land of Canaan is characterized as flowing with milk and honey; and it still answers to this description; for it contains extensive pasture-lands of the richest quality, and the rocky country is covered with aromatic plants, yielding to the wild bees, which hive in the hollow of the rocks, such abundance of honey as to supply the poorer classes with an article of food. Honey from the rocks is repeatedly referred to in the Scriptures, as a delicious food, and an emblem of plenty. 1 Sam. 14. 25; Psalm 81. 16. Dates are another important article of consumption; and the neighborhood of Judea was famous for its numerous palm trees, which are found springing up from chance-sown kernels in the midst of the most arid districts. When to these wild productions we add the oil extracted from the olive, so essential an article to an oriental, we shall be at no loss to account for the ancient fertility of the most barren districts of Judea, or for the adequacy of the soil to the support of so numerous a population, notwithstanding the comparatively small proportion of arable land. There is no reason to doubt, however, that corn and rice would be imported by the Tyrian merchants; which the Israelites would have no diffi-

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culty in exchanging for their flocks and herds. Delicious wine is still produced in some districts, and the valleys bear plentiful crops of tobacco, wheat, barley and millet. Tacitus compares both the climate and the soil, indeed, to those of Italy; and he particularly specifies the palm tree and balsam tree as productions which gave the country an advantage over his own. Among other indigenous productions may be enumerated the cedar and other varieties of the pine, the cypress, the oak, the sycamore, the mulberry tree, the fig tree, the willow, the turpentine tree, the acacia, the aspen, the arbutus, the myrtle, the almond tree, the tamarisk, the oleander, the peach tree, the chaste tree, the carob or locust tree, the oskar, the doom, the mustard-plant, the aloe, the citron, the apple, the pomegranate, and many flowering shrubs. The country about Jericho was celebrated for its balsam, as well as for its palm trees; and two plantations of it existed during the last war between the Jews and the Romans, for which both parties fought desperately. But Gilead appears to have been the country in which it chiefly abounded: hence the name 'balm of Gilead.' Since the country has fallen under the Turkish dominion, it has ceased to be cultivated in Palestine, but is still found in Arabia. Other indigenous productions have either disappeared, or are now confined to circumscribed districts. Iron is found in the mountain range of Libanus, and silk is produced in abundance in the plains of Samaria.

9. The grand distinction of Canaan, however, is, that it was the only part of the earth made, by divine institution, a type of heaven. So it was exhibited to Abraham, and also to the Jews. It pointed to the eternal rest which the spiritual seed of the father of the faithful were to enjoy after the pilgrimage of life; its holy city was the figure of the 'Jerusalem above;' and Zion, with its solemn and joyful services, represented that 'hill of the Lord' to which the redeemed shall come with songs, and everlasting joy upon their heads; where they shall obtain joy and gladness, and sorrow and sighing shall fly away. —*Watson.*"

We cannot but commend to the special attention of those who desire to study, and especially to those who desire to induce others to study, the prophecies concerning the Messiah and his kingdom and government, to cultivate an intimate acquaintance with the prophecies of both Testaments, always bearing in mind that the last prophet of the New Testament has declared that "the testimony concerning Jesus is the spirit of the prophecy." Revelation 19. 10.

A. C.

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A LAICAL VIEW OF ECCLESIASTICAL THEMES.

(CONCLUDED FROM PAGE 573.)

It is impossible for any man to read Daniel without being convinced, first, that the dream of the great image includes the whole of the consecutive prophecies, that all of this class must be arranged under one of the five kingdoms there foreshown; secondly, that his prophecies are divided into two series, having respect to two geographical divisions—the one a series of the four great Beasts, the other a series of the Ram and Goat; thirdly, that an apostasy, a falling away, would take place in each division. And they are shown to be distinct, because, under the emblem of a little horn, the one springs up among the ten horns of the Roman Empire proper; the other arises out of one of the four into which the Macedonian Empire was divided.—Fourthly, that the Macedonian was divided into two parts—a part anti, and a part post, the first Alexander and his successors, before the Roman conquest. The last Mohammed and his successors, who overthrew the Romans in that empire, and this last constituted the little horn. Fifthly, that after Mohammedism shall be extinct, a power called here the king of the North shall have dominion in the Macedonian Empire. Sixthly, that the vision was to last from its commencement to its end, 2300 years—that the little horn, from its rise, was to last 1260 years, when it would be dried up—that 1290 years from the rise of the same little horn, some event of great consequence was to happen in that locality, which I suppose to be the harvest of the Revelations—that 1335 years from that same time the Millennium would commence, which I suppose synchronizes with the overthrow of the king of the North of Daniel, Gog and Magog of Ezekiel, and the vintage of the Revelations. Seventhly, that Daniel is eminently consecutive. Eighthly, that since Daniel includes all this class of prophecies, the Revelations are certainly nothing but an amplification of him.

Commentators have greatly erred in supposing the interpretations of the Revelations to be very obscure and hidden. The very attempt to find a supposed mystery conveyed in the words, has led to many false and injurious theories. Suppose we assume as a fact, that, like Daniel, the Revelations is a consecutive history from the time of John to the consummation. We have, first, a thread of the secular history, which runs through the seals, trumpets and vials, till it is merged in the Theocracy. The seals, the first six trumpets, the harvest and vintage, is the filling up of Daniel's vision of the Ram and Goat—

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the Macedonian Empire. The seals and the four first trumpets relate to events common to both during the Roman occupancy of that empire. The fifth and sixth trumpets, the harvest and vintage, relate to events during the last half of the Macedonian Empire. The seventh trumpet, comprehending the seven vials, is the filling up of Daniel's vision of the four great Beasts—the Roman Empire after its division from the Macedonian.

We next have two threads, the divided history of the true church in the East and West. We have also two threads, the history of the apostasies in the East and West, making five distinct actions in the Revelations; and we cannot hope to arrive at an intelligent understanding unless we keep these five actions distinct. This being presumed, we next inquire in what way would an unlearned man be likely to interpret this pre-writ history in the Revelations. Would he not say the first chapter is dedicatory, in which John was told to write the things which he had seen, the things which are, and the things which shall be hereafter—past, present and future—thus showing that the beginning of this prophecy was to be reckoned from our Lord's baptism, or perhaps birth; the things which he had seen, the events then transpiring—the things which are—and events future, the things which shall hereafter be.

He would say the second and third chapters are declaratory, not prophetic. The fourth chapter, the commencement of the subject, depicting the state of the Jewish church at the time of our Savior's advent, embraces the preliminary vision of the throne, and the four and twenty elders, and the four living creatures, all Jewish emblems. The fifth chapter commences the prophecy proper, the things future, for John saw in the hand of him that sat upon the throne, a book, written within and without, and no created being was found worthy to open the book, and he wept much, but was told not to weep, for the Lion of the Tribe of Judah had prevailed to open the book. This is the book of God's providential government under the New Testament dispensation, and the time of its commencement is accurately marked in the prophecy; for when John first saw the vision, it then represented the Mosaic dispensation; he saw no Lamb. But at the commencement of the Christian dispensation, when he looked again, he saw a Lamb as it had been slain from the foundation of the world. Jesus Christ, immediately after his crucifixion, appeared before his Father's Throne, initiating the covenant of reconciliation. Then was sung for the first time that new song of the New Covenant—"Thou art worthy to take the book and open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation." The book was written within

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and without, thus showing that the writing relates to the two divisions of the Roman Empire—the within writing to the eastern half, within which Judea is, the without to the western half, outside the Jewish polity. The chief difficulty with the Revelations is in placing the various chapters in their proper places in the book. The sixth chapter is the opening of the seals, and is the secular Roman history to the overthrow of Paganism under Constantine. The seventh chapter is, as I take it, the first episode enumerating all the saints that had died in the faith till the death of Constantine, while yet the church was one, and the empire one, and the number among the natural seed of Abraham amounted to 144,000, and from the gentiles numberless.

The eighth chapter contains the four first trumpets, and is the secular history of Rome Christian to its overthrow, and each of these four sounded in one of the three parts into which Constantine divided the Roman Empire. The ninth chapter contains two of the woe trumpets, and is the secular history of the rise and progress of the latter half of the Macedonian Empire. The seventh trumpet, or third woe trumpet, is the pouring out of the vials, and is the secular historical thread in the Roman Empire proper. It was necessary to divide the secular history into two at this time, for up to Mohammed, the Roman embraced the whole; but Mohammed overthrew the Roman in the East and re-established the Macedonian, so that in fact we have two secular and four ecclesiastical threads from that time. The two false and the two true ecclesiastical threads, are the subjects of distinct episodes, which is proved by the fact that the period of 1260 years is mentioned four times; (it is truly mentioned five times, but two of them evidently are one and the same transaction, the sun-clothed woman's flight into the wilderness; (and is also proved by the true churches being designated as two witnesses, two olive trees, two candlesticks.

The tenth and eleventh chapters is the history of the true church in the West until the consummation; for after a brief notice of the finishing of the seventh trumpet, the four and twenty elders say, "We give thee thanks, O Lord God Almighty, which art and wast and art to come, because thou hast taken to thyself thy great power and hast reigned"—leaving the secular thread to be resumed in the pouring out of the vials. The twelfth chapter is the third episode, the history of the true church in the East. The thirteenth chapter is the fourth episode, the history of the false church in the East; and this appears clear when we consider that John saw the Beast (the Roman Empire) complete with its seven heads and ten horns, showing that the vision commenced after the Roman Empire had been divided into ten kingdoms, and also while it still held dominion in the Macedoni-

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an—proved by the body being like a leopard and the feet like a bear, while the mouth, the ruling power, was with the lion. In fact, the whole of this chapter relates to Mohammedism. The only thing in it that relates to the Pope is the number of its name, and the discovery of this mystery is the wisdom; for that number is found both in Mohammed and Rome. The 14th chapter is the fifth episode. I think that this vision is now having its accomplishment. The location of it is the Eastern Empire; for the Lamb stands on Mount Zion. Who the 144,000 are, we are not sufficiently advanced yet to tell. Provided it has its location in the East, then the harvest will synchronize with the 1290 days of Daniel, and the vintage with the 1335 days of Daniel.

The fifteenth and sixteenth chapters are the secular history of the Western Empire—the same trumpet, the seventh, that, in the twelfth chapter, the church of God rejoiced over because it was finished, and God had taken to himself his great power and reigned. The seventeenth and eighteenth chapters is the judgment of the great whore, and in the interpretation thereof we must confine ourselves to the era of that event. This will appear evident on reading the first and second verses—"And there came one of the seven angels which had the seven vials, (mark one of the vials) and talked with me, saying unto to me, Come hither, I will show thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." This makes it certain that the vision relates to the judgment, the decay and overthrow of some anti-Christian power called here the great whore, and that this judgment takes place during the pouring out of one of the vials, because it was an angel that poured out one of the vials that showed John this vision. Third verse—"So he carried me away in the Spirit into the wilderness, and I saw a woman sit upon a scarlet-colored Beast, full of names of blasphemy, having seven heads and ten horns." Fourth verse—"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications." Fifth verse—"And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth." Sixth verse—"And when I saw the woman drunken with the blood of the martyrs of Jesus, and when I saw her I wondered with great admiration."—These four verses mark with much precision the time of the vision, the time of the judgment, for John saw her sitting on the beast after he had his seven heads and ten horns perfect, and also after the wo-

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man had been drunk with the blood of the saints. Therefore this vision commences after the division of the Roman Empire into ten kingdoms, and after a considerable portion of the persecutions of the Papacy had passed.

Seventh verse—"And the angel said unto me, Wherefore didst thou marvel? I will show thee the mystery of the woman and the Beast that carrieth her, which hath the seven heads and ten horns." Eighth verse—"The Beast that thou sawest was and is not, and shall ascend out of the bottomless pit and go into perdition, and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the Beast that was and is not and yet is." In these verses, the angel proceeds to relate to John the past history of the woman and the Beast that carried her, saying, there is no cause for thy wonder at the bloody character of this woman, for it is the same idolatrous, persecuting spirit which was in the pagan Roman Empire, afterwards overthrown by Constantine, which is now flourishing under the popes, and which shall be utterly destroyed. There are, you perceive, four distinct states or stages of this anti-Christian principle mentioned here—idolatry under Pagan Rome, its overthrow by Constantine, its re-establishment under the Popes, and its final destruction. We must be careful not to mix up or blend this transaction with the one related in the third verse of the 13th chapter, which reads thus: "And I saw one of his heads as it were wounded to death, and its deadly wound was healed, and all the world wondered after the Beast;" because the whole of that chapter relates to the eastern half of the Roman Empire, the Macedonian, in the second half of its power. There the wounding of one of its heads is the conquest of Macedon by Rome, and the healing is the driving out of the Romans by the Saracens and Turks.

"And here is the mind which hath wisdom: the seven heads are seven mountains on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space. And the Beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition."—9th, 10th and 11th verses. The seven heads are seven mountains on which the city of Rome is built; the seven kings are seven forms of government that would prevail in that city. Five of them had fallen when John wrote; the sixth was then in being—the seventh was not yet come—and the Beast that was and is not, even he is the eighth, and is of the seven. Popery, which is the renewal of idolatry, is the eighth in succession, but in truth it is only the reformation, in their principles and policy, of the seven.

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Twelfth verse—"And the ten horns which thou sawest are ten kings, which have received no kingdoms as yet, but receive power as kings one hour with the Beast." That is, these ten kings would arise out of the debris of the Roman Empire, and they would gain power as kings one hour with the beast, together at the same time, *pari passu*, with the political ecclesiastical power. The next five verses show that for a time determined, these ten kings would sustain the Beast with all their strength; yet after a certain time these same kings would hate and destroy her. The last verse states that Rome is the city prophesied of. This seventeenth chapter is an exposition in brief of the whole vision. The eighteenth chapter is a more ample exposition of the several steps in this judgment. The first step is an angel having great power, crying, "Babylon is fallen, is fallen." It is more than probable that this step has its commencement at the time of Leo the tenth, for then Popery attained to its greatest amount of undisputed power. For after he had greatly persecuted the saints, and had succeeded in extinguishing the last embers of true religion—scarcely had, however, three years and a half passed after Leo and his cardinals had congratulated one another on the final extinguishment by fire and sword of every appearance of dissent, when Luther arose and mightily proclaimed the fall of Babylon, her corruptions and her cruelty.

This is described in the three first verses of this chapter, and this angel cry continues till John heard another voice out of the church, saying, "Come out of her, my people, that ye be not partakers of her sins;" and this latter cry continues to her sudden and final overthrow. There are two aspects in this last warning cry;—one a solemn admonition lest any of the true church should join her communion— the other foreshadows that nearly up to the time of the destruction of Popery, God will have many true worshipers among them.—But there will come a time when their season of grace will have expired. The suddenness and completeness of her overthrow is shown in three places:—eighth verse, "Therefore shall her plagues come in one day—death, mourning and famine—and she shall be utterly burned with fire." How short? One day. Seventeenth verse—"For in one hour so great riches is come to nought." A shorter time still. Twenty-first verse—"And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all. A shorter time still. Instantly as a millstone would be swallowed up when thrown into the sea, so shall that oppressing city be destroyed as by an earthquake. The church predicts that her destruction would come in one day. The merchants, her friends, lament for

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her after her destruction, that in one hour her judgment came. But God says that with a sudden and total overthrow he will punish her.

The set time given in Daniel and John for the continuance of the two apostasies is 1260 years; and since they both had their origin nearly at the same time, A. D. 606, 1866 will be the time of their overthrow. Yet there is a great difference in the method of the accomplishment; for while Popery will show little apparent decay, or perhaps she may increase, Mohammedism, on the other hand, will gradually waste away, and dry up as a river in the heats of summer.—This overthrow of the two apostasies must be kept distinct from the battle of Armageddon—the ushering in of the Millennium. That event is future; because Daniel allows 1260 years for the domination of the little horn, 1290 years to some event not indicated, and 1335 years to the consummation. Should this be correct, there are at least eighty years to pass under this dispensation. The only difference will be, that in place of the two apostasies, there will be three systems of error, emanations from Despotism, Popery and Mohammedism; described in the Revelations as three frogs out of the mouths of the Dragon, Beast and Prophet; and the three systems will run parallel with the rise and progress of the Northern king of Daniel, and Gog and Magog of Ezekiel. C. S.

WORDS AND PHRASES OF DOUBTFUL PROPRIETY.

NO. 1.

In my occasional readings of the productions of the religious press, I occasionally meet with some phrases of very questionable propriety. Of these I may occasionally take some notice. We have been for some time meditating upon the propriety of noticing some of them. We will at present present a few specimens:

"*Evangelical* Christians." Are there any *unevangelical* Christians!

"Truly regenerate believers." Are there any truly unregenerate believers!

"The three *powers* of the Godhead." Are three *powers* of the Godhead equivalent to three *persons* of the Godhead? Do powers necessarily indicate personalities?

"From one moral state into another." Are there two moral states? If so, what shall we call the first and what the second?

"Essential nature of the Godhead. Is there a non-essential nature of the Divinity or Godhead?

"Old and New Testaments." Does not this imply a plurality of Old Testaments and a plurality of New Testaments?

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"The Divine Being. This is a deistical or a theistical *formula*.—It is not the language of Revelation.

"Ministers of the gospel." Who are they? Teachers, preachers, dogmatists or exhorters?

"A new manifestation of the essence of God." A manifestation of essences, Divine, angelic or human, is rather a metaphysical adventure on the part of sciolists or young Americans.

"Consecration of self to God, Christ and the Holy Spirit."—There is no such consecration named in the gospel, or among the primitive Christians. A cloud of false philosophy lowers upon that mind that entertains the idea of the consecration of one's self to *the consecrator*, or the Holy Spirit. The Holy Spirit *consecrates us*, or sanctifies us, to the Lord who redeemed us.

"Climax of Divinity." There is no such climax in Divine Revelation. Nor have we "a full revelation of the Infinite One in his threefold character." Even "threefold *personality*" is scarcely tolerable. But "The Infinite One in his threefold *character*" is still more unscriptural and less acceptable. Are the Father, the Son and the Holy Spirit three Divine *persons*, or three Divine *characters* of one Jehovah!

I have recently read somewhere that a preacher in Illinois still affirms that "*we* are now committed before heaven and earth to take up our crosses and bear them after Jesus."

No one ever read this once in the Acts of the Apostles, or in any one of the preachings of Peter, of Paul, or of any other Apostle after the ascension of the Lord Jesus, and the descension of the Spirit on Pentecost.

Christians, in our country, in the true and *Scriptural* sense of the word *cross*, as found in the Christian Scriptures, have no cross to bear. The freedom of thought, of speech, and of religious action guarantied to us constitutionally in this new world, has annihilated the cross in the sense employed by the Lord Jesus and his Apostles.

This fanciful style of applying Holy Scripture is superlatively lax and exceedingly dangerous.

In early life I formed some acquaintance with a volume whose title was, "No cross no crown." But of its contents I can say but little, farther than that self-denial was essential to salvation, but could not gain a crown.

If, indeed, we desire a crown, we must not only deny ourselves, but we must carry our cross, and fight against all temptation from without and within.

The Christian's armor is not adapted to the outer man, or to the fleshly house in which we now live. "The sword of the Spirit" is,

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indeed, the only offensive weapon in the Christian's armory. "The shield of faith" is always in good keeping. By it we may "quench all the fiery darts of the wicked one."

But in advancing upon the adversary, we must have on our head the helmet—the hope of salvation, our feet shod with "the preparation of the gospel of peace," around our loins "the girdle of truth," in our right hand the sharp, two-edged "sword of the Spirit," and in our left the broad shield of faith, by means of which we may be able to quench all the fiery darts of the wicked one: and in the midst of the conflict we must be always praying with all prayer and supplication for ourselves and for all our fellow soldiers.

Every Christian man must be a hero, and every Christian woman a heroine, in this holy war for heaven and immortality.

"Sure I must fight if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word.

Thy saints, in all this glorious war,
Shall conquer, though they die;
They see the triumph from afar,
And seize it with their eye.

When that illustrious day shall rise,
And all thy armies shine
In robes of victory through the skies,
The glory shall be thine."

"Sacraments." The French, the Italians, the Spaniards, have, like the English, transferred this word into their respective tongues.

Webster, the most popular English lexicographer, we presume, in America, or anywhere else, gives the following definitions of the term *sacrament*: "an oath, a mystery, an outward and visible sign of inward and spiritual grace; or *more particularly*, a solemn religious ordinance, enjoined by Christ, the head of the Christian church, to be observed by his followers, by which their special relation to him is created, or their obligations to him renewed and ratified."

He adds, "The Roman Catholic and Greek churches have long held to seven sacraments, viz.: baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony. The Protestants maintain that there are only two sacraments, viz., baptism and the Lord's supper." He adds, "Thus baptism is called a *sacrament*; for by it persons are separated from the world, brought into Christ's visible church, and laid under particular obligations to obey his precepts." "The eucharist, or communion of the Lord's supper, is also a *sacrament*; for, by commemorating the death and dying love of

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Christ, Christians avow their special relation to him, and renew their obligations to be faithful to him as their Divine Master."

"When we use *sacrament* without any qualifying word, we mean by it the eucharist, or Lord's supper."—*Addison.*

We presume, and, therefore, assume, that these definitions are as canonical, and as generally approved and assented to by all Protestants, as any that could be produced by Greek, Roman or Protestant, of any Theological or Christological school in Europe or America.

But we must affirm, without fear of successful contradiction, that the word *sacrament* is wholly uncanonical; not once found in Old Testament or New! It is, therefore, a word of doubtful propriety.—The word *ordinance* is canonical, and is found in both Testaments, Old and New, singular or plural, some fifty times. It is, indeed, applied to both Divine and human institutions—moral and positive—but especially the latter. Nor do we find *constitution* or *institution* in our common and legalized Jewish or Christian Scriptures.

Covenant, in our common version, in both the Jewish and the Christian Scriptures, is found more than fifty times. Thirty-three of these are found as the representatives of *diatheekee*. *Suntheekee*, which represents human covenants, is not once found in the Christian Scriptures. The essential difference between *suntheekee* and *diatheekee*, is this:—the former parties are *equals*, the latter parties are *unequals*.—In the former, the parties may stipulate and re-stipulate until they agree. In the latter, one party stipulates and the other acquiesces.—Such are all God's covenants or institutions.

We find for this a most acceptable reason in the fact that a parent's affection for his offspring is greater than that of his offspring for one another. This, at least, is the general if not the universal law.—"Such pity as a father has for his children, such pity has the Lord for them that fear him." Psalm 103. 13. Again, says Jehovah, by Malachi, of them who feared the Lord—"A book of remembrance was written before him for those who feared the Lord, and who thought upon his name. And they shall be mine, saith Jehovah of hosts, in that day when I make up my jewels; and I will spare them as a man spares his son that serveth him." "Then shall you return and discern between the righteous and the wicked, between him who serveth God and him who serveth him not."

We have *servant* occurring 123 times in the Christian Scriptures, represented in the original by three words—*doulos*, *diakonos*, and *hupeeretees*. Of these three words, *hupeeretees* is the most honorable. Hence it represents officer, minister and servant. Its whole currency in the Christian Scriptures is twenty times.

Diakonos occurs thirty times—twenty times represented in the com-

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mon version by the word *minister*, seven times by the word *servant*, and three times by the word *deacon*. A. C.

A SINGULAR SERMON.

Four gentlemen and an old minister were assailed on the highway by three robbers, who demanded and took possession of all their funds. The old minister pleaded very hard to be allowed a little money, as he was on his way to pay a bill in London. The highwaymen, as our authority informs us, "being generous fellows, gave him all his money back again on condition of his preaching them a sermon."—Accordingly they retired a little distance from the highway, and the minister addressed them as follows

"Gentlemen:—You are the most like the old apostles of any men in the world, for they were wanderers upon the earth, and so are you; they had neither lands nor tenements that they could call their own; neither, I presume, have you. They were despised of all but those of their own profession, and so I believe are you; they were unalterably fixed in the principles they professed, and I dare say so are you; they were often hurried into jails and prisons, all of which sufferings, I presume, have been undergone by you; their profession brought them all to an untimely death; and if you continue in your course, so will yours bring you. But in this point, beloved, you differ mightily: for the apostles ascended from a tree into heaven, where, I am afraid you will never come; but as their deaths were compensated with eternal glory, yours will be rewarded with eternal shame and misery, unless you mend your manners."

This sermon gives a striking illustration of the sophistry underlying the attempt of showing that two things essentially different are nevertheless one and the same, because of the many points of resemblance existing between them.

In the famous discussions you have had with Walker, McCalla and Rice, the identity of the two covenants has been a favorite plea with them, or that the Jewish and Christian institutions are one and the same. To the popular mind, the argument seemed to be conclusive. At least as many points of resemblance were found between the law and the gospel, as the old preacher above found between the highway robbers and the apostles; but they were careful not to point out the differential qualities which would have effectually upset their arguments. The identity of persons and things is a nice subject, both in law and in the gospel. Many a case has been lost for the want of proof on this head, and many a prisoner has escaped the punishment of the law by showing that he was not the identical person

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who did the deed charged in the indictment. It is not necessary to shew who did it to clear him of the charge; he has to show that he was not present when the act was done, and this will be sufficient.

There may be a hundred points of resemblance between the law and the gospel, the old covenant and the new, and yet they are far from being one and the same; and we cannot but be struck with the badness of the cause which depends for its strongest argument upon such a plea: and yet it is the best that has ever been offered by the pedobaptist world. The church in the family of Abraham, and the church in the family of Christ, are one and the same! The congregation in the wilderness and the congregation in Jerusalem—the mother of us all—are the same! The children of the flesh and the children of the faith are the same! The Mount Sinai, with its progeny of slaves, and Mount Zion with its children of freemen, are the same! Hagar, with her Ishmael, and Sarah, with her Isaac, one and the same! The crucifiers of our Lord and those who have been slain by his cross, the same!

But why has this singular plea been so strongly urged? Simply to find infant baptism and infant membership in the Bible; and to sustain an old error, which has come nigh obliterating the great land marks between the church and the world, The effect of infant baptism, if carried to its ultimate purposes, would be to turn the world into the church. This would be an easy way of effecting its conversion! And yet the men who plead for this practice, are angry with us because we admit members into the church on the *easy terms* of faith in Christ and obedience to the gospel! They would make it a *physical* necessity, by compelling all children to receive baptism, as the way into the kingdom. If they should be as successful as their theory requires, then the millennium will have come, in which the world has become the church, and no one is left outside of the kingdom! The gospel, which demands *faith* and baptism, could no longer be preached, but another gospel would be needed, in which, baptism having been already received, faith should follow it, if indeed this was needed!

In short, does not this argument of identity and the logical sequence of the pedobaptist theory, call for another gospel, such as Peter and Paul never preached, and Christ never commanded? But read what Paul says of this in Gal. i., 7, 8.

We cannot be sufficiently thankful for having been taught the way of the Lord more perfectly; and redeemed from the thralldom of those errors which have brought such floods of darkness upon the world, and converted the realms of Papacy into the church of St. Peter, and England, by the Establishment, into the Holy Apostolic Church!

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We have nothing to do but to preach the gospel of Christ, without any admixture of human error—to call the men of this generation back to the times of the beginning—to re-proclaim the original message sent to the world by the Savior—and our success is certain, and our rewards will be sure.

The labors of half a century, nearly, have proven to us that nothing is wanting to the gospel we preach to insure the ends proposed. We have *all things* necessary for life and godliness in it. It will make us perfect in our state, our character and conscience. It is wide enough, broad enough and deep enough to save and embrace the world. The "one body, and one spirit, even as ye are called in one hope of your calling—one Lord, one faith, one baptism—one God and Father of all, who is above all, and through all, and in you all" —these seven unities, like the seven primary colors in the formation of light, are all necessary to give us a perfect system. Take any one away from it, and it would be imperfect if not destructive; as much so as to separate any one color from a ray of light. Let us hold fast the form of sound words by which we have been taught, and nothing can hinder the triumph of the truth, as pleaded among us.

DAVENPORT. JAMES CHALLEN.

THE RIGHT OF APPEAL.

In our last number, we laid before our readers a letter from Bro. E. W. Bakewell, in which were set forth his objections to the rule of appeal which was suggested by us in the July number of the Millennial Harbinger. We wrote a few remarks upon Bro. B.'s letter, but they were crowded out. They were as follows:

As all human tribunals are defective, there can be no system of judicature or arbitrament that is not liable, not only to *plausible*, but indeed to *real* objections. Bro. Bakewell finds *supposable* objections to the rule of appeal which we suggested as most harmonious with the system of church discipline indicated in the Scriptures—and these *supposable* objections, we admit, may sometimes become real; but what then? Do we mend the matter by flying to another method, which plunges us into ten-fold difficulty, and which, if generally conceded, would inevitably lead to limitless anarchy? We think not.

As to the light of analogy, we need only remark that in no system of judicature known to me, is the right of appeal made to rest simply on the caprice or dissatisfaction of the complainant. A judge and a jury are not exactly similar, in their relations, to a congregation and its Elders—but in general, the privilege of appeal from the verdict of of a jury is asked for by the complainant, at the hands of the presiding

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judge, and is granted or not, according to the reasons alleged. It is not a matter of course. The party asking for appeal, must show reasons why—and the judge may refuse. Appeal, therefore, is not left to the caprice or litigious insubordination of the complainant, but is made to rest upon the reasonable ground of probable injustice in the particular case in which the application is made. So in the church. There must be some restraining power, and this we find in the judgment of the congregation. Extraordinary cases, in which both Elders and congregation are corrupt, must be met by extraordinary methods. They cannot be reduced to a general rule. We can conceive of a case in which both judge and jury might combine to do injustice to a suitor; but we could not argue from this that the common rule of appeal adopted in our courts should be abolished, and the lawless method of a peremptory demand, at the caprice of the complainant, adopted in its stead.

We are fully persuaded that far more harm will result from the *extension* of the rule of appeal, than can come from its *restriction*. The privilege should never be granted upon ordinary or trivial pretexts.—I would treat it always as *an extreme exception* to the general rule, which nothing but extraordinary circumstances could warrant. *The general rule is, that the decision of the church to which one belongs is final in his case. The exception is, that the decision has been so manifestly unjust, and the judgment of the Elders so evidently prejudiced and partial, that the members of the congregation, the brethren and intimate home acquaintances of the condemned, regard it as oppressive, and demand its reconsideration.*

The *reason* of the *general rule* is found in the constitutional principle that the church to which one belongs is to him and his brethren organized under it, the highest judicial tribunal recognized in the Scriptures. It has *co-ordinates*, but no *superiors*. The *wisdom* of it is seen in the fact that it limits the mischief of vexatious discipline to the sphere of the congregation and people who best understand the circumstances, and thus saves the brotherhood generally from the injury of the public scandal which always fastens upon any religious people who are torn with dissension and strife among themselves. *It prevents a little spark from kindling into a great fire.* As it is better that one man should suffer than that the whole nation should perish—so it is far better that one member of the body of Christ should submit to the regular official judgment of his congregation, though he might think hard or even unjust, than that he should push his cavils or complaints into broad public notoriety, and thus harass and put to shame a whole district of the Lord's people. In the one case, he suffers wrong with meekness, and thus illustrates a noble Christian virtue—in the other,

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he inflicts a thousand new wounds upon his brethren, and generally lacerates his own.

Still there are *supposable* wrongs, and sometimes *actual* wrongs, against which it is right to appeal. But as the *general rule* has its strong constitutional *reason*, and we can see, also, a divine *wisdom*—so the *exception* must be equally *reasonable* and *wise*. But what reason is there in making a broad constitutional principle subservient to the mere whim or caprice of a dissatisfied individual, who is suffering under its application? This would be to subvert the very foundations of order and government. To justify an appeal, therefore, there must be, not only a *sufficient reason*, but a proper judge of its sufficiency. Now who so naturally fills this latter demand as one's own congregation?—his every day acquaintances, neighbors, brethren, friends? If these are all against him—and so far against him as not even to agree to give him the poor chance of another hearing, why his case is hard indeed! *Prima facie*, one would think it very strange! Should he, despite of this most signal judgment against him, succeed in getting up a volunteer court of *oyer and terminer*, and have the decision reversed—what then? What sort of fellowship would that be to which such a decision would restore him! It would be a *victory* without a *triumph*—a bloody *sacrifice*, but no *peace!* In conclusion, let us not argue from *objections*, but from *principles*. It is far more easy to *ruin* than to *build*. We can suppose hard cases under any system, but at the same time, it is easy to live under that of the Christian church, if the work be first well done in the heart. Let the appeal be there. W. K. P.

OBEDIENCE TO MAGISTRATES—QUERY.

Bro. Pendleton:—Years ago, in a county and State which shall be nameless, a murder was committed under circumstances which gave to it an air of peculiar atrocity. The murderer, who was a bold, daring, high-spirited man, and very popular, carried away by the wild tumult of his passions, when civil process was issued, resolved upon resistance.

So, gathering his friends around him, and taking position at his house, he set the law at defiance. This made it necessary for the civil officer to use force of arms to effect his dislodgment.

Accordingly, a summons was served upon all those who were subject to this duty living in the vicinity, to aid in the arrest. Among this number were many Christians. Now, the question is, not what *did* these Christians do? but, with the law of God for their rule of God for their rule of action, what *ought* they to have done? R.

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ANSWER.

In the case proposed, we can have no doubt that the Christians called upon should have obeyed the call, and assisted in the arrest.—The offender was a murderer, and as such deserved to die, by the law of God,—"Whoso sheddeth man's blood, by man shall his blood be shed:" *—and this, a law of no peculiar dispensation, but a universal decree for all time and all civil government—for all people. The crime is one against "the image of God." It is a violation of the most sacred object that the Creator has ever placed within the reach of human violence, and for it there can be no other adequate reparation. "All that a man hath will he give for his (own) life;" and thus, by his own judgment, all that he hath is an insufficient atonement for the life of another, which he has wrongfully taken. What can satisfy for *life* but *life*, since all things else are inferior in value!

This is a universal law. The mode of applying it, in judgment and in execution, has varied; but the law, and the reason of the law, are essentially universal. Under the Jewish dispensation, the process of execution was prompt and speedy. The next of kin fell upon the murderer with hot and hurried vengeance, and except for cases of accidental and unintentional homicide, there was no "refuge"—not even the form of a trial. Our laws give a trial in all cases; but whilst they *grant* it, they also *demand* it. The guilty must be brought to judgment, and if he refuse the mercy of a *trial*, he must die without it.

But our question is not about the propriety of executing the murderer. It is rather as to the propriety of Christians engaging in the violent arrest. This we think can be easily settled. In the *first* place, the thing to be done is *right*—declared to be so both by human and divine law. In the *second* place, the Christian is legally warranted and enjoined to do it, both by human and divine law—by human, in that the civil magistrate calls officially upon him to act; and by divine, in that he is commanded in the Scriptures to be subject to the higher powers, for they are ministers of God, revengers to *execute* wrath upon him that doeth evil.† A thing thus declared to be right in itself, a Christian *may do*—and a summons thus authoritatively given, a Christian *must obey*. Let it not be supposed, however, that a duty like this is any special element of Christianity.—Christianity does not *impose* it. It only does not *exempt* us from it. It is a stern necessity, from which the gentler spirit of the Christian reign inclines us to turn away, but to which, nevertheless, its steadfast purpose not to interfere with the kingdoms of this earth, leaves us still subject. Obedience, therefore, is not *resistance*, but

* Gen. 9. 6. † Rom. 13. 1–6; 1 Pet. 2. 13, 14.

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submission; for in executing the sentence the merciful (Christian) agent *suffers*, in his finer sympathies, often not less than the victim of justice. W. K. P.

MISCELLANY.

THE THREE P's—PROMPTITUDE, PERSEVERANCE, AND PAINSTAKING.—At the close of the last century, a poor, awkward, uncouth boy entered London, but he was so long, lank and ungainly, that he seemed fit only to be the drudge of a printing-office; run errands, bring water, sweep the floor, and the like. Already had poverty and the hardness of the world made him sour, unhopeful and despondent. Under less discouragements, many a youth has abandoned himself to a thriftless life, having no higher aim than to live but for the day; or, worse still, has plunged headlong into all the extravagances and indulgences connected with thriftlessness and crime. But the boy had vigorous health; this imparted to him a mental vim, a moral power, which soon showed itself to his employer. He was prompt, persevering, and painstaking; and with these three qualities, in spite of the fact that he was good at nothing, in everything tolerable only, he made his patient way, step by step, to the woolsack of England; and lately died, (worth a million of dollars,) among the most honored men of his nation and age—Lord Chief-Justice Campbell. In this case, vigorous health was a mine of wealth; a better fortune than if he had been the heir of many thousands. And certain is it, that the world would be a happier world, and the men in it would be happier, better and greater, if one tithe of the time and care and study which parents bestow on the accumulation of money to leave to their children, were devoted to the physical education and training necessary to secure a vigorous constitution. Of any two young men starting on the race of life, one poor but healthy, the other rich and effeminate, other things being equal, the chances for usefulness, honor, and a well-remembered name, are manifold in favor of the former. Every man of the least observation and reflection knows this to be an indisputable truth.—Yet, in view of the fact that vigorous health is a better and safer fortune than stocks and bonds, how many in each hundred parents who read this article will lay it down and down and resolve: "I will do more to leave to my children a vigorous constitution."

Another element in the success of Lord Chief-Justice Campbell was, that his employer seeing his dull nature, but noticing at the same that when he had anything to do he went at it promptly, and with great painstaking kept at it until the work in hand was done, although done

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painfully slow, he patted him on the shoulder, always spoke cheerfully, and with considerate consistency, threw little jobs in the way by which the heavy boy might earn a little money, and be stimulated to greater activities. How many a youth at school, how many an apprentice in the shop, how many a child in the family, has gone out in the night of a blighted life, who, with humane encouragement, might have lived usefully and died famous, let the passionate teacher and master and parent inquire, and do a little more patting on the shoulder.—*Hall's Journal of Health.*

THE CAMEL AND NEEDLE'S EYE.—I have heard much and read much on this saying of Christ which made me feel unhappy, from the fact that it contradicted Christ's plain declaration. Three times, in the gospels, Jesus says, "With men this is impossible." Now, if any man can make it possible, literally, as is sometimes attempted, either by some fancy small gate, of which the Bible knows nothing, or by making the term camel mean a cable of a ship, then this language loses all its force. I once heard a presiding elder try to explain it away. He gave us as his authority what an old sailor had told him, viz., "that cables, (to give it in his own words as near as recollected,) when old and worn out, were sometimes cut and pounded, the glue boiled out, and then spun into sewing thread, and so might pass through the eye of the needle." Then he spiritualized it, and so brought the rich man through. But he forgot that the cable would have lost its identity in the process of manufacture, aside from the absurdity of making sewing thread of old ropes. But, worst of all, it would give Christ the lie.

Now all this may be avoided by taking the pure Word for the man of our counsel. To understand it Scripturally, we need but compare it with Luke vi. 41, and Matthew vii. 3,—the mote and the beam.—The mote might be fixed in the eye, but who can get the beam in?—There is not an eye of any created being big enough.

Compare also Matt. xxiii, 24. The gnat might be strained at, but who could swallow the camel? I doubt whether Jonah's whale could do it.

These were extreme adages or sayings, common with the people then, and not intended to be literally understood. As Christ said, "With men it is impossible." Men that trust in their riches cannot enter the kingdom of heaven, for where their treasure is, there is their heart also.

Much harm is also done by going to extremes in literalizing the parables. They were spoken to people that understood the general idea, from their customs or occupations. There was no need then of going into particulars, nor is there now.—*Cor. Religious Telescope.*

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SEEK RICHES.—Reader, I should like you to be very rich. Perhaps you would like it yourself. But the riches you want are probably not the riches which I mean. I should like you to be rich in grace, rich in faith, and rich in heavenly treasure. Oh, *seek these riches.*

I am very sorry for those who have nothing but gold and silver and bank notes and land, and no grace. They are not truly rich. I feel deeply for those who have no better portion than this world can give them, and no place in that kingdom that cannot be moved. In reality they are very poor. Their treasures only last for a few years.—They die and carry nothing with them beyond the grave. They rise again in a world where money is of no use, and all who die without grace will be paupers forever. Oh, *they are very poor!*

Take advice of a minister of Christ this very day. Seek durable riches, a treasure that cannot be taken from you, a city that hath lasting foundations. Give yourself to the Lord Jesus Christ, and seek that incorruptible crown he is ready to bestow. Take his yoke upon you, and learn of him. Come away from a world which will never really satisfy you, and from sin which will bite like a serpent at last. Come to the Lord Jesus as a lowly sinner, and he will receive you, pardon you, give you his renewing Spirit, fill you with peace. This shall give you more real comfort than the world has ever done. There is a gulf in your heart which nothing but the peace of Christ can fill. Enter in and share our privileges. Come with us and sit down by our side.

Reader, if you want riches, I offer you the riches of Christ—a free, full, immediate supply of wealth. Oh, do not let the offer be made in vain. COME AND BE RICH.—*Id.*

THREE WITNESSES.—Many persons slight the Bible while living; few slight it when they come to die.

Shortly before he died, Patrick Henry, laying his hand upon the Bible, said: "There is a book worth more than all others, yet it is my sad misfortune never to have read it, until lately, with proper attention."

With voice and gesture pertinent, and all his own, John Randolph said:

"A terrible proof of our depravity is, that we can relish and remember any thing better than THE BOOK."

When the shades of death were gathering around Sir Walter Scott, he said to the watcher, "Bring the book."

"What book?" asked Lockhart, his son-in-law.

"There is but one book," said the dying man.

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OUGHT CHRISTIANS GO TO WAR?

Messrs. Editors:—The following query has been submitted for our consideration: If Christians are protected by the civil authority, as well as the sinners, is it just to require the sinners to do all the fighting to maintain civil government?

Allow me to answer this question in the language of one who has written recently on this subject:

"Is it wicked for a Christian to be a ruler? If it is, then it is wicked for a Christian to be a "minister of God;" for "the Ruler" is "God's minister." But if it is not wicked to be "God's minister," then it is not wicked to participate in the use of "the sword;" for "he bears not the sword in vain." It is not wicked to be "an avenger to execute wrath on him who does evil;" for this is the duty of God's minister. On this account Christians are required to "fear the power" or authority in the hands of this minister. But he is not to be feared on this account only, "but also for *conscience' sake.*" It is not a mere matter of expediency, but a matter of *conscience* also; yes, a matter of Christian conscience; for Christians are addressed in this law. The Epistle is addressed, not to the Romans, but "to the saints in Rome." When people become too religious to obey God, they are a little too religious.

"As to the fact that Christians refused to do military duty for three hundred years after the Christian era, what of that, suppose it to be admitted? They may have been right or they may have been wrong in so doing. If the government was administered as a "terror to evil doers and a praise to them who do well," and they refused to support it, then they abandoned God's minister, and "the ordinance of God." But if the government not only refused to protect them, but became a "terror to good works" and a praise to evil-doers, then they were not only not bound to sustain it by their arms and their money, but the laws of Christ would forbid them, though threatened with confiscation and death, to give any support to such rule. To give service or money to support such rule, would be treason against God. It would be to give support to a usurpation, the object of which would be to overthrow the government of God; for his government is established on exactly the opposite principles. It is a terror to evil-doers but a praise to them who do well. No matter whether such a government as this takes the form of a Democracy, a Republic, a limited or absolute Monarchy—whether it be a constitutional government or a government without a constitution—so long as it is administered on

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such principles as above approved, it is from God, and Christians have no right to oppose it. To resist it is to resist the ordinance of God; and "he who resists shall receive damnation." It is no matter what form of government Christians live under, so long as it protects the good and punishes the bad. They have no right to revolutionize it. But when it protects the bad and maltreats the good, it ceases to be "the ordinance of God," and all good men have the right of revolution. For "*there is no authority except from God;*" and such government not being from God, is not an "authority," and is therefore to be opposed, and, if possible, to be destroyed, that it may give place to "the ordinance of God, which may be lawfully defended by "the sword." Though good men are not permitted to defend their religion by "the sword," nor to redress their own personal wrongs, yet they are permitted to bear the sword in defense of civil government; and to refer their personal grievances to God, to whom vengeance belongs, and who will certainly repay. Rom. xii. 19." JUSTUS.

DR. WINTHROP HOPSON.

We see it announced in several papers that Bro. Hopson had retired from his labors in the Christian church in Lexington, Ky.;—but we are pleased to find, from a statement in the "Statesman," that, through the unanimous request of the Elders of the congregation, he has been induced to withdraw his tender of resignation, and to still continue his able and valuable services among them.

The editor of the "Statesman," in noticing this fact, adds the following very just testimony to the ministerial worth and fidelity of Bro. Hopson:

"It is with extreme pleasure that we publish the above announcement. If there is a really able, pious, consistent minister of Christ in our city, independent of all influences except the sacred ones which animate the good man, we hail him in Dr. Hopson—not that we mean to disparage any one, but to say what is the truth, as expressed to us by all.

"We sincerely rejoice that we shall continue to have the wise counsels and good sermons of one who is respected by all good men."

THE MILLENNIAL HARBINGER FOR 1862.

Were we to take counsel of the times, we would feel inclined to avoid the risks and hazards incident to the troublous and perilous scenes through which our country is passing, and take shelter in a safe retirement from the labors and toils and expenses of another vol-

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ume. Truly this is a time that tries men's souls. How many will be found wanting! We ask, Is there less need for Christian effort now than formerly? less demand for the energetic and zealous labors of the Lord's people? less danger of falling into the snares of the adversary? And we can find no reason to encourage us to abandon our post, or cease in our efforts to help the brotherhood to hold on to their begun confidence firm unto the end. Our only fear is that, led off by the fiery temptations which are now inviting us to a participation in the maddening strifes of the battle-field, some of the more excitable of our readers may lose their interest in the calmer duties and conflicts of the Master's kingdom, and turn from the old counsellors and advisers to other and strange voices, that teach not the lessons of the Savior, nor exercise them in that discipline which yieldeth the peaceable fruit of righteousness.

But brethren, we have confidence in you, though we thus write.—We desire to loose no cord that binds us together in the Lord. Let not the questions of a day part us in the path of eternal life! We desire your sympathies, your prayers and your co-operation. With many of you we have labored for now these many years. There is no good reason known to me why one of you should grow cold in his zeal, flag in his energy, or withdraw from his old friend and ally in the work of the Lord. We want your subscriptions, your clubs, your words of cheer and support. If the difficulties are great, greater is He who strengtheneth us to meet and overcome them. Let us not fall or faint by the way! Fiery is the trial through which we are called to pass, but the flames will not hurt the pure It consumes only the dross. Forget not the duty which sanctifies all our work, and continue faithful to the cross!

To all of our club agents—the Allens, the Greens, the Slaughters, the Van Pelts, and a host of others, we make an appeal. Brethren, will you help us to weather the storm, or shall we go down before the spirit of worldliness and war? It is a dark day for the church, but let us keep our lamps trimmed and burning, for it may not be long till the cry of the bridegroom's coming will break upon the ears of many of us! Let us watch and not grow weary! A. C.

OUR TERMS FOR 1862.

Under the present disadvantages of war and obstruction in the mails, we cannot expect to have for 1862 our usual list of subscribers. Our receipts, therefore, must be greatly reduced, without a corresponding reduction in our expenses. Under these circumstances, we have concluded to reduce the number of our pages to the old standard, and make each number contain 48 instead of 60 pages.—

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With this change, we hope to be able to furnish the Harbinger on our usual terms. These we print in detail on the cover. *We shall adhere to them strictly in every case.* To all who have been entered on our books as *regular subscribers*, we shall continue to send the Harbinger, whether they renew their subscription or not. But with these exceptions, *all who wish the Harbinger for* 1862, *must order it anew.* Agents and friends will greatly oblige us by sending in their lists at the very earliest day practicable. A. C.

"SAVIOR, BRING THE GLAD TO-MORROW."

BY WILLIAM OLAND BOURNE

Savior, come and bring salvation,
Chase away the lingering night,
Pour the beams on every nation,
Bless the world with heavenly light;
Let thy glory
Fill the earth from pole to pole,
Till the story
Wakens love in every soul.

Savior, bring the glad to-morrow—
Bring the fullness of the day—
When shall cease the tears of sorrow,
In the mildness of thy sway;
When the nations
Learn the art of war no more,
And hosannas
Wing in peace from shore to shore.

Break the gloom where souls are dying,
Lost in darkness, sin, and strife;
Speak the word to mourners sighing,
Thou the Way, the Truth, the Life;
Hallelujahs
Wide o'er all the earth be sung,
And redemption
Kindle praise on every tongue.

Savior, grant us now thy blessing!
We are children, hear our cry!
Bless us now, thy throne addressing,
Look upon us from on high;
Let thy mercy
On the children now descend;
Dear Redeemer!
Be our Guardian and our Friend.

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A father came home from his business at early evening, and took his little girl upon his knee. After a few dove-like caresses, she crept to his bosom and fell asleep. He carried her himself to her chamber, and said, "Nellie would not like to go to bed and not say her prayers." Half opening her large blue eyes, she dreamily articulated,

"Now I lay me down to sleep,
I pray the Lord—"

then adding, in a sweet murmur, "He knows the rest," she sank on her pillow, in His watchful care who "giveth his beloved sleep."

PROGRESS OF REFORM.

Missouri.—Bro. T. M. Allen, Boone co., Aug. 28, writes: Notwithstanding the tumult and strife that unfortunately prevail in our country, I am pleased to inform you that the gospel is reaching the hearts of many, and is the power of God to their salvation. Since my last to you I have held, with other preaching brethren, a twelve days' meeting at Boydsville, in Callaway co., at which there were 29 additions. Yesterday I closed a ten days' meeting at Hickory Grove, some 12 or 15 miles N. E. of Columbia, with 19 additions—Bros. Davis, Marlow and Crisman were present a part of the time.

Ohio.—Bro. M. Riddle, of Ashland, under date of August 30th, writes; In addition to my last report, please add 3 additions at Cabletown, Champaign co., 1 at Lafayette, Madison co., and 1 at Center village, Delaware co. At Hiliard Station, C. Axline and D. J. Matthews had a meeting in progress, at which I spoke two evenings and immersed 3 persons, making 7 up to the time I left. The church has about 40 members, though not yet two years since its organization, and is within ten miles of Columbus.

Bro. Riddle's queries will be attended to in due time.—A. W. C.

Bro. R. R. Sloan, Mount Vernon, Aug. 31, '61, writes: I have not yet seen reported in the Harbinger the work of our Ohio State Mission the past year, under the labors of our Brother W. A. Belding I send you the minutes of its last anniversary, held in this place in May. Its missionary year closed at that time, reporting 1150 accessions to the cause.

The work still goes on. From a few preachers in employ of the Board, we learn of 123 additions to the church since the annual meeting. This is however but a partial report.

Bro. R. Moffett, of Wooster, reports 9 additions at the Holmesville yearly meeting—7 by baptism.

OBITUARY NOTICES.

Died, suddenly, on the 4th of April, at his late residence in Warren, Trumbull co., O., Elder Cyrus Bosworth. Elder Bosworth was born in Roxbury, Plymouth co. Mass., in 1791, and emigrated to this county in 1813, being then some 22 years of age.

Like many of our enterprising young men from the New England States, he

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was engaged in the responsible vocation of teaching. Many of the older citizens will remember how successfully he discharged the duties of this noble calling here, in a school house on the banks of the Mahoning.

Had he lived to the 12th of this month, in his own language, he would have reached the limit of years decreed by the Almighty Disposer of all events—three score years and ten.

During the late war with Great Britain, he carried the express between Warren and Pittsburg, an enterprise, the successful execution of which in the then condition of the roads, requiring great perseverance and energy. On him also devolved the honor of bearing the news of Perry's victory from Cleveland to Pittsburg.

In the years 1822–3, he represented the interests of this county in the State Legislature, and in 1825–7, was elected to the Sheriffalty of Trumbull co,, which offices of trust he filled with honor to himself and satisfaction to his constituents.

In 1829, he professed his faith in Christ, and became a member of the church—officiated as Elder for several years, and made many noble sacrifices to build up the cause in this and adjacent communities.

To be instrumental in extending the triumphs of the Redeemer's kingdom, and present himself faultless before his throne, was the ruling desire of his heart. This he regarded as an object more worthy of his ambition than the emoluments of wealth, or all the honors in the gift of the people.

Sincerely and ardently attached to the cause of Christ, he sought intervals in the midst of extended and multiplied business cares, to proclaim the unsearchable riches of Christ. Many now living can testify that through his instrumentality they were turned from darkness to light; but the whole results will only be known in the revelations of the day of eternity.

Of a resolute will and heroic determination, the *spirit power* bore along the frail and shattered body, like an engine a badly-timbered vessel, through seas and storms not too rough for it, many long years after the vital energies ceased to exert their wonted power, till at last the cold wave of death suddenly whelms the frail hulk, and the immortal spirit is hurried to the bosom of its God.

WARREN, O., Sept. 13th. W. LANPHEAR.

Died, at her residence in Germantown, Ky., on the 27th July, Sister JENNIE TAYLOR, wife of Elder H. B. Taylor, in the 30th year of her age.

The deceased had been a devoted member of the Christian church since the 19th year of her age, and lived a pious and exemplary life. Her health was not good for some years; and for a long time she scarcely knew what it was to enjoy the blessings of a well day. About two weeks before her death she had, in addition to her other afflictions, a severe stroke of typhoid fever, which baffled all medical aid, and proved too much for her already frail constitution.

During the long and weary period of her affliction she was ever the same patient Christian sufferer, and was fully resigned to the will of God. She was not afraid to die, for she knew "in whom she had believed." She trusted in Christ as "the resurrection and the life," and she was fully assured by the strong power and consolation of her religion that "Whoever lived and trusted in him would never die."

She died leaning upon the strong arm of her Savior, feeling assured that his

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promise would be fulfilled, and that his "rod and staff would comfort her as she passed through the valley and shadow of death."

She leaves a fond husband and two little motherless children, as well as a large circle of friends, to mourn her loss. We sympathize deeply with our dear brother, who has by an inscrutable providence been bereft of his companion so early in life; but we sorrow not as others who have no hope. She sleeps in Jesus, and we believe that God will raise her up at the last day. How very dear to all our hearts is such a thought.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
Yet 'tis God that hath bereft us—
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life has fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

W.

Died, at the residence of his mother, in Allegheny City, Pa., on the morning of the 30th July, after a brief illness, Bro. Samuel Church, Jr., aged 28 years.

Bro. Church was a member of the Christian church—a young man of promise—and the only support of a widowed mother. Truly Sister Church's cup of affliction runneth over. In Dec. 1857, she was called upon to inter her husband—Bro. Saml. Church, Sen.—one of the excellent of the earth. In Sept., 1859, a lovely daughter was given to the tomb. Now the only light of her household has gone out—the stay of her declining years has been removed.—Shall she not have the sympathy and prayers of the people of God in her bereavement, that her faith fail not—that she may be enabled to say, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord!"

W. S. Gray.

Died, at Flowery Mound, La., Elizabeth Huntington, infant daughter of Mary Anna and Alexander Campbell, Jr. She was born on the 15th of August, 1860, and died the 27th of July, 1861. She was a lovely and promising child, but a bud not left to blossom on the earth. He who loveth little children has taken her unto himself, ere the power of the world could make her unfit for the kingdom of heaven. Thus are our treasures removed and taken up to Him, that our affections may also be lifted up to the things which are above. Let our hearts follow those who have gone before us, and, amid sorrows and disappointments, turn to the place of their rest, as the joyful home of a final and blessed re-union!

W. K. P.

Died, of a lingering consumption of more than eight months, in Rockport, Atchsion co., Mo., Sister A. C. Sutton, wife of Bro. John G. Sutton. With much patience, and resignation to the will of her Heavenly Father, she bore her protracted illness; beseeching her friends not to weep for her. She leaves a husband and two children to mourn their loss.

[Frankfort, Ky., papers please copy.]

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THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

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MISSIONS AND MISSIONARIES.

Missions and missionaries are contemporaneous with the drama of creation. They were, indeed, antecedent to man. Light—first-born of heaven—was the prime missionary of material nature. God said, "LIGHT BE, and *light was*." But God immediately organized it.—He instituted a college of light-bearers. The sun was constituted king of day, and the moon queen of night. Other missionaries were called into being, and when commissioned, became *planets*, or itinerant light-bearers, in circles and circuits of perpetually increasing diameters. This material programme was beautifully adumbrative of a spiritual universe, in which there should be suns and moons, planets and comets of every diversity and degree of light and grandeur.—We have, therefore, material light, intellectual light, moral light, spiritual light and evangelical light, which is to man the light of life everlasting.

Of this last category, or species of light, we have but one Sun, which is the antitype of all other Divinely instituted light bearers, and he is emphatically and most truthfully designated "*the Sun of Righteousness*," who arose the *fifth day* of the millennial week, with spiritual "healing in his wings."

He is emphatically "the light of the world and the life of man." He instituted a new system, of which he is, indeed, the Alpha and the Omega. He created a new world, of which he is the center and the circumference. He is in truth the light of the world that now is,

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and also of that which is to come—the true light of life everlasting, and has created a splendid system of light-bearers.

The definitions of the word *light*, occupy two entire columns in Noah Webster's English Dictionary. Physical light, or *white light*, is ascertained to be a *compound* of seven different colors, viz., red, orange, yellow, green, blue, indigo, and violet. It is unquestionably a material substance. It is in holy writ figuratively used to denote God the Father, the Lord Jesus Christ, the Holy Spirit, the twelve Apostles, Divine and human knowledge, culminating in the gospel.

Christ's life was "the light of men." John the Baptist "was a burning and a shining light." But he was not *the light*. Jesus said, "*I am the light of the world;*" and again, "While I am in the world, I am the light of the world." John 8. 12; 9. 5. "He that followeth me shall have the *light of life.*"

Paul was made "a light to the gentiles." Acts 13, 47. Jesus "brought *life and immortality to light*" 2 Tim. 1. 10. These may suffice as a specimen of the evangelical use of this most apposite and splendid metaphor. Knowledge is, indeed, metaphorically light, and ignorance metaphorically darkness.

Missionaries, evangelically contemplated, are, indeed, *light-carriers*; while the ministry of the church are mere candle-sticks, or *light-bearers.*

Both are indispensable to the spiritual growth and enlargement of the kingdom of the Lord Messiah.

There are no downy cushioned officials in the whole empire of the Lord Jesus Christ. From the commencement of his ambassadorship or public ministry to the last scenes of his life, he was always on the wing, going about doing good and healing the oppressed by Satan, whenever or wherever they met him in his path. The twelve original apostles, so far as all authentic record has reached us, were, with one exception, active, energetic and enterprising men.

But our great apostle to the gentiles, commissioned last of all, labored more abundantly than they all. He has, too, with his pen, as with his tongue, labored more than all his compeers. Witness his fourteen Epistles, covering a larger area than that occupied by any other apostle or evangelist whose works are extant.

Though dead, he yet speaks. He was, indeed, the model ambassador or missionary of Prince Emmanuel. His parish was gentile pagandom; concerning which people he draws largely on the evangelical prophet Isaiah, and also upon the sweet bard of Israel. The latter, in his seventy-second Psalm, prophetically enunciates the triumphs of Emmanuel in these words:—"He shall avenge" (or judge) "the poor of the people. He shall save the children of the needy, and

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break in pieces the oppressor. They shall fear" (or reverence) "him as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the shorn grass, as showers that pour upon the earth. In his days shall the righteous flourish, and abundance of prosperity so long as the moon endureth. He shall have dominion from sea to sea, and from the river"—[the Euphrates]—"to the land of the Philistines, even to the frontiers of Egypt."*

This is a very lucid and interesting prophecy of the culmination of Messiah's reign. It cheers and animates the real Christian, assuring him that the reign of our Lord Jesus Christ is to be extended over all the lands and through all the languages of this earth. He must reign from the East to the West, from the North to the South, before he resigns the kingdom to his Father and our Father, to his God and our God.

The missionary spirit must be cultivated, enlarged, and greatly invigorated, before we can understand, realize and enjoy its fruits.—For this purpose we preface any attempt to interpret the prophecies by instituting an inquiry into the mission of the Holy Spirit. The twelve apostles were peremptorily commanded by the Lord in person not to depart from Jerusalem until they received the Holy Spirit.—This Divine personality was emphatically the Divine missionary of both the Father and the Son. His mission was audibly enunciated by a supernatural voice—"the sound of a rushing, violent wind, which echoed through the whole house in which they were assembled. There was also a sudden display of lambent tongues, brilliant as flames of fire, perching themselves upon the uncovered heads of the consecrated twelve eye witnesses and ear witnesses of the sayings and doings of the Divinely commissioned Author, (literally *the Beginner*, and *the Consummator*,) of *the Faith*. Heb. 12. 2. It was the most sublime, awful and glorious exordium or preamble the human eye ever witnessed or the human ear ever heard. It was, indeed, in every way, and in all respects, most consentaneous to the nature and character of the embassy of the Holy Spirit, to consecrate the grandest mission ever instituted in the annals of the world.

The most potent material agent known to humanity is fire. It dissolves all conglomerates, whether argillaceous, calcareous, silicious or metallurgic. It finally consumes itself. "Where no fuel is, there and there only the fire goeth out." Prov. 26. 20. But there is a *spiritual fire*, much more intense than a material fire. "Our God," at one angle of vision, "is a consuming fire." There is, indeed, at another angle of vision, a *non consuming fire*, which all the oceans of

* So Dr. Adam Clark and other commentators regard this river, here emphatically called "*the river*," most probably the Euphrates.

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earth can never quench. We do not deal profusely in [illegible]. [illegible] in them we have to deal in propositions contrary to [illegible] [illegible], seemingly absurd, yet true in fact; and, therefore, we [illegible] ly submit to, and acquiesce in, the inspired oracles of [illegible] prophets.

It is all important to a successful missionary that he be [illegible] of good common sense. But what is common sense? [illegible] instinct, a short process of reasoning, which enables the [illegible] to discern what is right, useful, expedient or proper, and [illegible] best means to accomplish his purpose." I accede to this [illegible] of it, not on the authority of Webster, or any other [illegible], but by observation and some little experience. It is not a [illegible] common sense, though it ought to be. The Bible is the best [illegible] I have ever seen on good common sense. The proverbs of Solomon are, one and all, common sense, stereotyped by supreme [illegible]. It should be called *good* sense, for it is not so common as we generally presume or assume.

It is the first qualification of a successful missionary of the [illegible]. "No cross no crown," was the title of a little volume that I [illegible] with some profit in early life, but cannot now tell when or where I found it. But as a missionary society, we should have it in our library. It is not a manual of the service-book of the Roman Catholic church. The writings of the evangelist Luke, now extant in his gospel and in the consecrated "Acts of the Apostles," is the best manual for every missionary, domestic or foreign, on which the sun shines.

It is the best summary I have ever seen of all that "Jesus began to do and to teach." The protracted and intense study of these two volumes or treatises, is the best missionary apparatus in Christendom that I have ever seen.

An evangelical missionary, duly and fully qualified for that field of operation, is no ordinary Christian man. He must, first of all, be supremely, and I might add, wholly and exclusively devoted to that work. His whole heart and soul should be consecrated to it.

2. He must be supremely a philanthropist, in the entire import of that word.

3. He must possess a practical knowledge of human nature, and of the most rational and successful manner of approaching it, in all its various forms, moods and tenses.

4. He must be a constant and devoted student of the oracles of the Lord Jesus Christ.

5. He must walk with God; or, in other words, he must place the Lord always before him and commune with him in his heart, and

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think and speak as in his presence when he addresses his fellow men on their eternal interests in this vast and glorious universe.

6. He must realize in his heart that he must give an account of his stewardship to him that judges and rewards every man according to his works.

7. He must be emphatically a man of prayer, in frequent communion with God, placing the Lord always before him, and looking up to him with all earnestness for his presence and direction in his utterances, that he may speak as he ought to speak, with all godly sincerity, simplicity and philanthropy.

These, one and all, are essentially necessary, indeed indispensable, to his own happiness in the work, and to his usefulness and success as a missionary of the Lord Jesus Christ.

Missions and missionaries have, in the proper and full sense of the word, been indispensable in the whole economy of the universe. As already noted, who or what are the angels of God? Who were Moses and Aaron? Who were the patriarchal fathers? Who were the Jewish prophets? Who was John the Baptist? Who were the seventy disciples? Who were the twelve apostles? Who were Timothy and Titus? Who were the seven angels of the seven churches in Asia? Did they not one and all act as angels or messengers? And were they not virtually, if not formally, missionaries, in the full sense of the word?

Missionaries are now and have always been an element in the economy of heaven, in all ages and under all the dispensations of the affairs of the universe.

But most eminently, in the broad philanthropy of the gospel of the grace of God, stands the missionary institution. There is no special formula prescribed as to its inauguration or commission. That is left to Christian prudence and discretion.

Having in general terms and definitions surveyed and defined the import of the name and office of this great evangelical official, let us, in the first place, concentrate our minds upon the materials, or the *message*, of the evangelical missionary. In the second place, the *qualifications* necessary to the successful use of these materials. In the third place, the *true missionary spirit*. And in the fourth place, the essentials to his success.

Our first question, then, is, *What are the special materials of the evangelic missionary?*

This we must not generalize, but rather particularize. We must not imitate a certain distinguished orator, who divided his discourse into three heads—1st, "All things in general;" 2d, "Some things in particular;" and in the third place, "certain other things."

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In the first place we are asked, What are the *special* materials of the Christian missionary work? Every thoughtful reader of the Christian Scriptures will doubtless respond—"*The Gospel!*" But in this age of more than "*four gospels*," we are sometimes asked, what do *you* specifically call *the gospel?* The New Testament! No. The four gospels! No. Many men have "*four gospels*, according to Matthew, Mark, Luke and John." A gospel, in its materials, is, indeed, found in each of these. But not one of them is "*the gospel.*" What then! "The Acts of the Apostles!" No. Paul's Epistles? No. Peter's Epistles! No. John's Epistles? No. The Apocalypse! No.

The gospel may, indeed, be gathered or inferred from any one of them, provided only we believe them. But not one of them, nor all of them together, constitute the gospel.

"*What then is the gospel?*" the earnest inquirer will demand. We will not at this time answer this question. We shall hear Paul *declare* it, and Peter *preach* it. Paul is our gentile apostle, as Peter was, on Pentecost, the Jews' apostle. Let us, then, hear Paul declare it in less than five minutes:

"Now I remind you, brethren, of the gospel which I preached to you, which you also received, and in which you stand; by which, also, you are saved, if you hold fast what I preached to you; unless you have believed in vain. For I delivered to you first of all what I also received—that Christ died for our sins, according to the Scriptures; and that he was buried, and that he arose on the third day according to the Scriptures; and that he was seen by Cephas, then by the twelve. Afterward he was seen by above five hundred brethren at once, of whom the most part remain until now, but some are fallen asleep. Then he was seen by James; then by all the apostles. And last of all he was seen by me also, as one untimely born. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God." * * * "Why, then, say some of you that there is no resurrection of the dead! But if there be no resurrection of the dead, then is Christ not risen! and if Christ be not risen, then is our preaching vain, and your faith is also vain; you are yet in your sins!"* This is the kernel of the gospel.

No man, no philologist, can *preach doctrines;* but any one conversant with doctrines may *teach* them. We *proclaim*, we preach, we announce facts and events. And such are the materials of the gospel. It is no theory, no philosophy, no doctrine, no speculation, no abstrac-

* We quote from David Bernard's version, Philadelphia, 1842. Not because it essentially differs from the common; but because it is in better style than the common.

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tion, no logical deduction, but a series of the most animating, soul-stirring, soul-cheering, soul-exhilarating facts, events, precepts, promises, consolations, joys, beatitudes—"an exceeding and eternal weight of glory," honor and blessedness! Such is the blissful gospel, and the blissful work of proclaiming it to Jew or gentile, barbarian, Scythian, bond or free.

Such is the most felicitating work, calling, or employment of the truly educated, benevolent and devoted evangelist or missionary.

Every evangelist is, in fact and very deed, a missionary to all intents and purposes. We have in the last and in the present century factitiously and fictitiously given names and titles to the pulpit tenants, that, were it possible, might make angels blush with shame;—such as "his *reverence*," "his *spiritual lordship*," "his *cardinalship*," "his *Rectorship*," "his *holiness*," "*Lord God the Pope*."

We find in our Lord's sermon on the mount three times three benedictions, or beatitudes, pronounced by him on three times three types of humanity. We cannot do better than to report them to every missionary of Emmanuel, and to request each and every one of them to enunciate clearly and to announce audibly the nine species of happy characters. Here they are:

Happy are the poor in spirit; for their's is the kingdom of heaven.

Happy they that mourn; for they shall be consoled.

Happy the meek; for they shall inherit the land.

Happy they that hunger and thirst for righteousness; for they shall be satisfied.

Happy the merciful; for they shall obtain mercy.

Happy the pure in heart; for they shall see (or enjoy) God.

Happy the peace-makers; for they shall be called the children of God.

Happy they who are persecuted on account of righteousness; for theirs is the kingdom of heaven.

Happy are you when men revile and persecute you, and say every evil thing against you falsely, for my sake. Rejoice and exult! for great is your reward in heaven: for so they persecuted the prophets who were before you!

In antithesis to these nine beatitudes of the Christian age, there is but one *apostolic* curse. It is, indeed a fearful curse, which should make many a preacher tremble.

Paul to the Galatians, 1st, 8th, enunciates it in these words:—"Though we or an angel from heaven preach any other gospel to you than that which we have preached unto you, let him be accursed." It is duplicated in the next verse: "As we said before, I now say again, If any one preach any other gospel to you than that you have received, let him be accursed."

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The *one gospel*, we confidently affirm, is like its divine author, "the same yesterday, to-day and forever." It is not a doctrine. It is not a theory. It is not a philosophy. It is not an orthodoxy or an heterodoxy. It is simply a *declaration* of the grace, or favor, or mercy of God our Father, in and through the gracious gift and sacrifice of his only begotten and dearly beloved Son.

To meet the variegated conditions of fallen humanity, it is happily presented in various forms, and exhibited under diverse imagery.—Hence the three positive institutions—Christian baptism, the Lord's day, and the Lord's supper. Hence, too, all the parables or similitudes uttered by the Author and Founder of the gospel institutions.—During his whole public ministry, he was placing it in every conceivable attitude and position before the diversified minds of humanity, in all their innumerable shades and conditions. It is, indeed, one gospel for all time, for all nations, for all the possible conditions and varieties of human nature and human circumstances. Hence arose the necessity of adopting parables and imagery.

Our Saxon ancestors abounded in *spells*, in *magic charms* and *mystic songs*. They had their charms, consisting of occult words of mysterious power. To mysterize or mystify with them, was to conceal, to secrete or keep private. Hence they mysterized, or expressed themselves in enigmas, in dark sayings, which none but the initiated could comprehend.

The cabalists, or Jewish doctors who studied the cabala, or the mysterious science cultivated by the Jewish Rabbins, pretended to have received it from the ancient Jewish Rabbis, who pretended that it had been given to the ancient Jews by revelation, and transmitted by oral tradition; serving for the interpretation of the hidden sense of Scripture. This science consists chiefly in understanding the combination of certain letters, words and numbers; which are alleged to be mystically significant. Every letter, word, syllable and accent of the law is supposed or assumed by them to contain a mystery, and the cabalists pretend through them even to foretell future events!

Such trifling is wholly reprobate in the sight of God and man.—Every oracle of God is worthy of God to be the author of it, and of man to be the object of it; and has, in itself, a rationale, a dignity, a grandeur, an excellency, an authority, that command the most profound regard and reverence on the part of every discriminating man to whom it is addressed.

"No man ever spoke like the Lord Jesus Christ." It is reported by Matthew that at the close of his first recorded speech, usually called his "sermon on the mount," which was heard by an immense multitude, assembled from Galilee, Decapolis, Jerusalem and Judea,

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and from beyond the Jordan; we say it is said of them that they were astonished at his manner of teaching; for "he taught them as one possessing authority, and not as the scribes."

There is a moral grandeur in every man that honors the Bible in word and in deed. He may not be a *genteel* man in London or Paris, but he will be a *gentleman* everywhere. And ought not every missionary of the Christian church to be a *gentleman?* Is not a *gentleman* a fruit of the Holy Spirit! He that doubts, let him hearken to Paul, 2 Cor. 10, 1: "Now I Paul beseech you by the *meekness* and *gentleness* of Christ, who in person, indeed, am humble among you, but being absent am bold toward you; I beseech you, I say, that I may not have to be bold when I am present, with that confidence wherewith I intend to be bold against some who regard us as walking according to the flesh."

Thus having surveyed a considerable area that legitimately comes within the latitude and longitude of the diocese, or field, of an evangelical missionary, we deem it expedient to concentrate our minds for a few minutes on the more prominent and special qualifications of an evangelical missionary. A mission, a missionary, and a missionary field, are one and all correlative terms. Each one requires the other two. Therefore not one of them can exist by itself. There must also be a consentaneity, or a correspondence of each one with the other two. We may have literary, scientific, moral, political and religious missions;—missionaries and fields of labor for each and every one of them.

Ours is, indeed, an *evangelical* missionary institution. Therefore our missionaries are *evangelists.* The gospel as, delivered to us by the eye and the ear witnesses of THE WORD, is our burthen and our theme. The testimony concerning Jesus of Nazareth is still our burthen or message, as attested by John the Apostle. "For," says he, "*the testimony concerning Jesus is the Spirit of prophecy.*" Rev. 19, 10.*

The testimony given to Jesus by his Father on the mount of transfiguration, and before that, by the Holy Spirit at his baptism, is the most authoritative, unequivocal, perfect, and complete testimony ever granted to any missionary from the foundation of the world to the

* The beloved Apostle John was an ardent lover of the Lord Jesus Christ, and therefore he was a great lover of the testimony given to him. The word *marturia*, translated, common version, by *witness* and *testimony*, occurs thirty-seven times,: and of these John engrosses thirty to himself, and leaves but seven to all the other apostles.

But we have *marturion*, of the same family, translated *testimony* and *witness*, occurring in all, twenty times. Of these he employs but one, and gives nineteen to Matthew, Mark, Luke, Paul and James.

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present hour. It is all in perfect symmetry, harmony and consistency with itself, with all Divinity, and with all humanity. Like all God's works in this universe, it is in perfect and complete harmony with itself, and in nothing wanting or redundant.

Love and hatred are the only two essentially active and operative principles in the spiritual universe. They are the counterpart of attraction and repulsion in the material universe. Love attracts. Hatred repels. They are the two most active powers or principles within the whole area of human knowledge. Love culminates in heaven. Hatred culminates in hell. Love is the offspring of God; hatred is the offspring of Satan. Love is beauty; hatred is deformity. Love is happiness; hatred is misery. Love is the parent of peace; hatred is the parent of war. They stand to each other in eternal antithesis. Love is the quintessence of all good. Hatred is the quintessence of all evil.

Does any rational being hesitate which of these he shall choose, cherish, cultivate and exhibit? Then he is beyond the pale of reason, argument or demonstration. He is bereft of all that is human, angelic or Divine. He has degraded himself beneath the beasts that perish. Such a one is not to be reasoned with. His ruin is perfect and complete.

We could not reason with him. He has excommunicated himself beyond its pale and jurisdiction. Anathema and maranatha are sculptured upon his heart. Few such cases, we hope, are to be found in our country, and certainly not one amongst our readers. Still the prayer is found written in the Christian Scriptures, "If any one love not the Lord Jesus Christ, let him be *anathema maranatha*"—*cursed until and when the Lord comes!*

We turn from this fearful and tremendous oracle to a more pleasing theme.

The Christian missionary is a missionary of love, joy and peace.—He is a minister of reconciliation—not to reconcile God to man, but to reconcile man to God, and to himself. He has doubtless learned that God our Father is, in and by the Lord Jesus Christ, reconciling an alienated and rebel world to himself.

Rebel man, indisposed to and alienated from his own benignant, Divine, gracious and glorious Father and God, would never seek after him if left to himself. Man never once manifested a desire to return to his Father and his God until God his Father sought after him!—And even now, in the gospel age, after the gospel is proclaimed, we have to importune and beseech rebel man to be reconciled to his Father and his God. We have to announce and demonstrate the love of God, exhibited in the person, the mission, and the sacrifice of his on-

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ly begotten and dearly beloved Son, as a *sin offering*, to gain an acceptable audience on the part of our fellow citizens, in this land of Bibles and of scientifically educated assemblies! Is not this fearfully true?

There is in fallen and degraded human nature a deep rooted enmity to the Divine Philanthropist, who humbled himself to be born in a stable, laid in a manger, and crucified between two malefactors, upon a cross which he himself was constrained to carry on his feeble and exhausted shoulders to the summit of the Hill Calvary, and there mocked, insulted in his dying agonies.

There never was, and we presume to say that there never will be, in all the cycles of an infinite future, such a demonstration of the hatred of man to God, and of the love of God to man, as was revealed and developed on the Hill of Calvary. Such an antithesis heaven or earth never before witnessed. The earth itself trembled. The sun concealed his face, refusing to throw one ray of light upon the awful tragedy. The graves were opened. Their tenants awoke from the sleep of ages to gaze upon the universe-appalling scene. Such was the fearful price of man's redemption! And such was the ineffable love of God to man, "dead in trespasses and in sins."

But now our triumphant Lord, having vanquished death and the grave, and ascended up far above the visible heavens, is preparing mansions of ineffable glory for all that will gratefully accept his outstretched arm, and lay hold upon that crown of glory which he most graciously presents to all his sympathizing friends.

Such are the rudiments of the glorious gospel of the blessed God.

And need we ask, who, that believingly contemplates this most wonderful demonstration of the Divine philanthropy, would not most gratefully, most cordially accept, *at any price*, with full purpose of heart to honor him, this boon of life everlasting—of glory, honor, immortality—and of riches which no imagination of man can reach, and consequently no language of man or angel can express?

Indeed, our own Apostle Paul, in one of his beautiful spiritual abstractions, called it "*an overwhelming and eternal weight of glory.*" 2 Corinthians, 4. 17. This is, indeed, one of Paul's splendid solecisms. His soul seems to have been so oppressed with glory that his power of expression was at the moment paralyzed. It was truly an overwhelming weight of glory. What a charm in this word *glory!* Who is proof aginst the charms and attractions of glory? Even political glory, in our own enlightened country, has charms ineffable. And yet it is on all sides and in all parties compared to a beautiful bubble, a vesicle of water, or any fluid inflated with air. So Newton defined it. Yes, the immortal Newton, who had as much of it, and

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of earth's best quality of it, as any man that lived in his generation, or that has since lived. There is, indeed, a true glory, and there is a false glory. Jesus, the Divine Jesus, received both glory and honor of the superlative degree, when on the holy mount of transfiuration. "He received from God the Father both honor and glory when there came such a voice to him from the exalted glory—This is my beloved Son, in whom I am well pleased! HEAR YOU HIM!"

It has numerous and diversified forms. It has, too, a literal sense ac well as a figurative sense. We have the glory of the stars, the glory of the moon, and the superlative glory of our sun. And even star differs from star in relative glory.

Honor, praise, fame, renown, celebrity, are, in metaphorical currency, all-glorious, all-captivating, all alluring, all-fascinating, all-beatifying. And yet every earthly form of them is as evanescent as the golden-gilded butterfly. But incomparably beyond all these, there is "an exceeding and eternal weight of glory," positive and real, which wholly transcends and surpasses all these, in their most splendid and gorgeous magnificence. There is, too, an ascension from glory to glory interminable, which neither man nor angel can conceive, and therefore can never express. "Come, then, eternal silence," muse its transporting splendors.

All State and church missions have their peculiar interests. But the area and design of the latter ineffably transcend the area and design of the former. State missions have the material and temporal interests of worldly society committed to them. But church missions have the spiritual and eternal interests of Christian society committed to them. The commission of the former is from human authority, while that of the latter is from Divine or Christian authority. The State constitution is the creation of man; the church constitution is the creation of the Lord Jesus Christ. The constitution of the State has materialities for its theme and supervision; the constitution of the Christian church has spiritualities for its theme and supervision. Thus far they are most clearly distinguishable. The church is not the world; nor is the world the church.

Flesh and faith are positive existing realities. No nation, state or empire can exist without them. The State and the Christian church are both founded in part upon flesh and faith. But there are many forms of flesh and of faith. Paul has fully developed these varieties of flesh and of faith in his epistolary communications, and, therefore, we shall at present merely refer to them.

These thoughts, however, must more or less permeate the mind of every missionary who enters upon his work with wisdom and discretion. The Great Philanthropist is our beau ideal of an evangelic mis-

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sionary. He had one grand theme, and that was the reign or kingdom of heaven in the heart and life of fallen man. He never lost sight of this. *The reign of heaven was his standing theme.* Not the outward, but the inward reign of the Lord Messiah in the heart of man.

The love of God to man, and the love of man to man, were his soul-absorbing themes. His motto virtually was—"He that dwelleth in love dwelleth in God, and God in him." This is a superlative commendation of love which should permeate the heart of every Christian man, and more especially of every Christian evangelist.

Such are the axioms which ought to be entertained, cultivated and cherished in the heart of every evangelist, or missionary of the gospel of the grace of God.

The highest office in the universe is that of an embassador* of the Lord Jesus Christ. Such, superlatively, were Peter and Paul—the former to the Jews, the latter to the gentiles. Jesus the Christ was, indeed, the Embassador of JEHOVAH ELOHIM, and Plenipotentiary of the universe. The preamble to his commissioning the Holy Twelve, is most sublimely classical. It is in these words: "All *exousia*, all *authority*, in heaven and earth is vested in me." In pursuance thereof, "Go and [literally] *disciple* all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit."

But all that we have said on this occasion is only prefatory to the proper appreciation of Christian missions and Christian missionaries. The preamble to many a bill is, however, much longer and broader than the bill itself. And on this occasion we have thought it expedient to be exegetical and expository in advance of the great subject of Christian missions. The truly earnest Christian must of necessity take a paramount interest in the extension and enlargement of the kingdom of the Lord Messiah. This is, indeed, humanity, in the superlative degree. If any nation or country in amity with us is in a state of physical starvation, in want of the bread of this present life, does not our humanity superlatively awaken into an efficient relief and contribution in its behalf? And how much more important is the supply of the true bread of the life everlasting than of that which perishes in the using of it! When we think of the untold millions of our species, participants with us of a common humanity, who are starving for the want of the bread of the life everlasting, how can we withhold from them that which we appreciate as our superlative glory,

* *Embassador*, not *ambassador*. We have an *embassy* in our English vernacular, but not an *ambassy*; and, therefore, we should have an embassador, and not an ambassador. It is an anomaly intolerable, we care not who uses or employs it. See Webster: but more especially, see Blackstone.

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honor and happiness! The best, the greatest, and the strongest proof of our appreciation of the gospel of our salvation, is our ardent desire and effort to send it with all speed and with all liberality to those who are perishing for lack of this paramount necessity—the glorious gospel of our eternal salvation!

The strongest proof of our appreciation of the gospel of the grace of God is our liberality to send Bibles and missionaries of all languages to the millions of pagans in our own country, and in all foreign countries, to the extent of the means and opportunities which our Lord, the King eternal, has so abundantly vouchsafed to us.

Do we pray to our Heavenly Father, or to our Lord and Redeemer, to send out reapers to gather harvests of souls into his kingdom?—Do we expect another Pentecost! Do we expect another outpouring of the Holy Spirit! We know that there are some visionary *preachers*, as they are called, who are praying for another Pentecost, and who have been doing so for centuries past; but there never was, nor is there to be, a second Pentecost. Like myriads in old England and in New England, they are repeating weekly, and sometimes daily, "Thy kingdom come." A monumental proof that they never understood the meaning or design of the first petition of the Lord's prayer. His prayer was answered on the first Pentecost after his coronation. That kingdom came on that day. No intelligent Christian man could now in all earnestness say to the Lord Jesus, or to his Father, "Thy kingdom come." We may, indeed, evangelically pray for its enlargement, for its progress, at home and abroad. But to pray, as old England does "every Sabbath," once and again, in her church service, "*Thy kingdom come*," only demonstrates a shameful ignorance of the whole sermon on the mount.

They do not believe that on the first Pentecost after Christ's glorious ascension into heaven, and his coronation there, his reign or kingdom positively commenced. Not one Christian convert of that day ever afterwards prayed, "*Thy kingdom come.*" For Peter told them in that opening speech that he was then crowned head of his church. His words are—"Let all the House of Israel know assuredly that God" (the Father) "has made the crucified Jesus both Lord and Christ." His coronation immediately succeeded his ascension.—Hence a publication of that soul engrossing fact—the coronation of the son of Mary and the Son of God, in one personality, as absolute monarch of creation—as head over all things in heaven, earth and hades—was made in Jerusalem—the city of the Great King—on the self same day on which God said, LIGHT BE, AND LIGHT WAS.

Jesus rose from the dead on the same day that God delivered, on Mount Sinai, the Law. That was the sixteenth day of the month

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Abib, and the first day of the week. The Pentecost happened this year on the first day of the week. It commenced on the fiftieth day, reckoned from the first day of unleavened bread; that is, on the morrow after the paschal lamb was offered.

The law of this feast is found in Leviticus 23. 15, 16, in these words: "And you shall count to you from the morrow after the Sabbath,"—that is, *the first day of the week*—"from the day that you brought the sheaf of the wave offering, seven Sabbaths shall be complete—even to the morrow after the seventh Sabbath, shall you number fifty days."

"This fast was instituted in commemoration of the giving of the law on Mount Sinai, in Arabia; and is, therefore, called by the Jews, *Shimchath Torah*, "*the joy of the law*" and frequently, The Feast of Weeks." "At the Passover, Jesus Christ, who was typified by the paschal lamb, was sacrificed for the sin of the world, and by this sacrifice, redemption from sin and Satan is now procured and proclaimed."

On the first Jewish Pentecost God gave his law, accompanied with thunderings and lightnings. On the last Jewish Pentecost, God sent down his Holy Spirit, like a rushing, mighty wind, and tongues of fiery brilliancy sat upon each of the twelve apostles.

Thus was the gospel age, the reign of grace, inaugurated. This is the theme, the glorious theme, of every evangelic missionary. He begins and ends with Him who is *the Alpha* and *the Omega*, the Beginning and the End, the First and the Last: His person, Divine and human; His character, holy, harmless and undefiled; His office mediatorial, embracing in it the prophetic, the sacerdotal, the regal, in all their powers and charms and attractions. There is not, indeed, in all the circles of earth's officials, up to the loftiest monarch or most imperial autocrat, a more truly honorable and ennobled personage than a whole hearted and soul-devoted missionary of Prince Emmanuel.

Who, then, inspired with the spirit of love and of a sound mind, possessing the essential attainments and the opportunity of consecrating himself to the work of an evangelist, or of a Christian missionary, would not most cordially embrace it, and most cheerfully devote himself and all his powers and attainments to a work so honorable, so useful, and so beatifying to himself and to his brother man!

If God so loved the world, dead in trespasses and in sins, as to send from his own bosom his dearly beloved and only begotten son to sacrifice himself in order to ransom his enemies, and to elevate them to the rank and dignity of the sons and daughters of the Lord God Almighty, should not we, who have realized his love and enjoyed it

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in our hearts, most cheerfully glorify him and beatify them, by alluring them into his family and inducting them into the enjoyments of all the privileges and honors of the sons and daughters of the Lord Ged Almighty!

Christianity is an embassy of love. It is the consummation of philanthropy—not of human, but of Divine philanthropy. It embraces alike the frozen Icelander and the sunburned Moor. It brings the forlorn wanderer into the bosom of his Father and his God, and cherishes him as an adopted son and heir of God, and of glory everlasting in the presence chamber of the Lord of hosts. Who that is *compos mentis*, of sound, disposing mind and memory, would not honor himself with a throne at the right hand of God!

Has not the Lord of hosts said—"He that overcomes shall sit down with me on my throne, even as I have overcome and sat down with my Father on his throne? Is there now, or was there ever, an argument of such transcendent power and attraction as this! Never, never, never.

One word to the missionary—the true, the genuine, the whole-hearted missionary—and we shall sit down.

Your commission is one of transcendent honor and glory. A true, a liege missionary of the Lord of hosts, is the beau ideal of all missionaries. Heaven, immortality, eternal life, a peerage in the heaven of heavens, are pregnant with motives and arguments of transcendent eloquence and power. The sun shines not upon a more splendid object, viewed in all its bearings, influences, and results in time and eternity, than upon an accomplished and whole-hearted and soul-devoted missionary of the Lord Jesus Christ, laboring to reconcile man—fallen, ruined, and wretched man—to his Heavenly Father, through the sacrifice and mediation of his only begotten and dearly beloved Son.

When viewed in all its bearings and results, is not the Christian missionary the climax of all callings, of all honors, of all glories, of all beatitudes vouchsafed to mortal man?

Hear Daniel the prophet, chap. 12. 3—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

May the good Lord animate and inspire us, one and all, with still more Christian zeal in this richest, and best, and most felicitous of all human enterprises, so prolific of glory to God, and of present and everlasting good to man!

A. C.

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REGENERATION AND REMISSION OF SINS.

We frequently find an error in the use of the terms here used as a caption, out of which grow many misunderstandings. They are popularly used as equivalents, or nearly so. Hence the consciousness of a change within, is often accepted as an evidence of pardon. The natural result of abandoning rebellion and returning to the will of God—namely, a sweet peace and satisfaction of soul—is regarded and accepted as the *voice of God* conveying an inner revelation of forgiveness. Hence, too, when we insist on the Bible affirmation of baptism "*for remission of sins*," it is caught up as an affirmation of *baptismal regeneration*; we are regarded as teaching that in baptism God makes an immediate communication to the soul, alike of regenerating power and of spiritual joy—giving through baptism, an *inner* revelation of pardon and adoption.

It may be well, therefore, to clear these terms of ambiguity, and clearly mark the line of distinction between them.

Regeneration is *a new creation*. When this term or its equivalents is applied to physical nature—as to the resurrection of the dead, and the new heavens and earth*—it expresses a work of *omnipotence* wrought on inanimate matter, and is used in its literal sense. When applied to the spiritual nature of man, it expresses a work of *grace* wrought on a rational, responsible nature; and is used figuratively.—It is a work resulting in new views, new principles, new affections, new aims, new enjoyments, and fully consummated in a new life.†—It is wrought, not by omnipotence, but by *the word of truth*, through which the life giving, life-sustaining power of the Spirit is communicated;‡ and is consummated in baptism, through which the believing penitent enters into new relationships and a new life.§ A regenerated man, therefore, is a new creature in these particulars:

1. He has *new principles*—being now a man of faith, where before he was an unbeliever, and walked by sight, "according to the course of this world." Thus while we read, in one passage, "circumcision availeth nothing, nor uncircumcision, but *a new creature*;"‖ we have the same sentiment expressed in the same epistle, substituting *faith* for the new creature: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but *faith*."¶

2. He has new *desires* and *affections*—hating sin and loving right-

*Matt. xix. 28; 2 Pet. iii. 13; Rev. xxi. 1, 5. †John i. 13 & iii. 3, 5; 2 Cor. v. 17; 1 Pet. i. 23, Titus iii. 5. ‡1 Pet. i. 23; Jas. i. 18.
§Jno. iii. 5; Titus iii. 5; Eph. v. 26. ‖Gal. vi. 15. ¶Gal. v. 6.

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eousness—divorced in his heart from the world, and loving God.—Hence the verse last quoted has the following attribute of faith specially mentioned: "*which worketh by love.*"

3. He sustains *new relationships*—having entered into the kingdom of God, where God is his Father, Jesus his King and Savior, the Holy Spirit his Guest, the church his home, Christians his brethren, angels his servants, and the world, the flesh and the devil his enemies. He is "in Christ Jesus," a new creature. "Old things are passed away; behold all things are become new."*

Now all this change—this series of changes—is *internal*, save the change of *state* or *relationship* accomplished by the birth of water—baptism. The first distinction, then, to be made, is, That *regeneration is wrought in or upon us;* but the same cannot be affirmed of the forgiveness of sins. *Forgiveness takes place in the heart of the party sinned against.* "There is forgiveness with God." "Forgive one another, even as God for Christ's sake hath forgiven you. Now when men forgive one another, does forgiveness take place in the heart of the *offender?* Nay, in the heart of the offended party. If A sins against B, and forgiveness is ever exercised, every one must see that forgiveness is present as a matter of consciousness in the heart of B, and not in the heart of A. Therefore, while regeneration is wrought in us, *forgiveness is accomplished in heaven, at the mercy-seat.* It is the act of the Sovereign who holds the pardoning power. Is not this a very wide distinction—regeneration wrought *on earth*, forgiveness *in heaven;* regeneration wrought in the heart and in the life of *the sinner*, forgiveness in the *heart of God?!* Is it not passing strange that they should ever be confounded?

It is replied, however, that although God dispenses pardon at the mercy-seat, yet he conveys the evidence of pardon to the penitent in an immediate communication of the Holy Spirit, so that pardoning love is *felt* and *known* in the sinners's heart. On this we remark:

1. That even were this true, the communication of pardon must still, in the nature of things, be widely different from that moral and spiritual change which is called regeneration. The fact that I hate sin and love righteousness and holiness, must always remain different from the fact that God has pardoned my sins. The former might be fully realized without any knowledge of the latter. The latter does not follow even as a logical consequence of the former, but simply because of the revelation God has made of himself in the gospel. But

2. We deny that there is any such special revelation to the individual heart of forgiveness. We do not deny the *power* of God to make

* See 2 Cor. v. 17; Gal. v. 6 & vi. 15.

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such communication, if he saw fit; but we deny that he has promised to make such revelation. We affirm that he has forbidden us to expect it,

a In the general proclamation of pardon in the gospel, connecting the promise of pardon with certain conditions. "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved."* Now this is a mere nullity if there is a special revelation of the fact of pardon, apart from the gospel. Indeed, if such special revelation assures the soul of pardon on any other than gospel conditions, it contradicts the gospel, and makes it a lie—which is worse than a nullity. On the other hand, if the special revelation merely re-affirms the gospel conditions, it is useless, since these are already known and substantiated as divine; and, on this supposition, the special revelation cannot be given until the conditions are complied with, when it surely is not needed, and has no value. Moreover, there is so much danger of delusion in these internal revelations, that they must be tried by the external revelation before one knows whether to believe them or not! "I have heard what the prophets said that prophesy lies in my name, saying, *I have dreamed, I have dreamed.* How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord."† "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." ‡

b It is forbidden by express Scripture precept. "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) *The word is nigh thee*, in thy mouth and in thy heart; that is, *the word of faith which we preach*; that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." § Compare this with the passage from which it is drawn, (Deut. xxx. 11–14,) and be satisfied that we have not to wait for special revelations.

c Facts forbid it. Not Cornelius, nor Saul, nor the Ethiopian, could get a special internal revelation of pardon. The angel would not tell Cornelius. The Holy Spirit would not tell the Treasurer of Ethiopia. Jesus himself would not tell Saul. Cornelius had to send for

*Mark xvi. 15, 16. †Jer. xxiii. 25–28. ‡Isa. viii. 20. §Rom. x. 6–9.

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Peter.* The Eunuch had to learn from Philip.† Saul had to learn from Ananias.‡ From the day that Jesus ascended to heaven, *there is not an instance of the evidence of pardon communicated in any other way than by the conditions and promises of the gospel, uttered by human lips.* The evidence of pardon is in the gospel promise; and that promise being conditional, we approach it through compliance with the conditions. "He that believeth and is baptized shall be saved."§—"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins."‖ "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved."¶ "Whosoever shall call on the name of the Lord shall be saved—for the same Lord over all is rich in mercy to all that call upon him."** "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord."††

In perfect harmony with this, the Westminster Confession says: "The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it; but upon the work of the Spirit and *the word of institution*, which contains, *together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.*"

We are not forgetful of the passage so constantly quoted to prove this disputed point: "The Spirit itself beareth witness with our spirit that we are the children of God."‡‡ But this is wide of the mark. We are discussing the evidence of *pardon*—not the evidence of *sonship*.

We are prepared now to put the distinction between regeneration and forgiveness in another form. Regeneration is a matter of *consciousness*—forgiveness is a matter of *faith*. We *know* we believe; we *know* we repent; we *know* we are baptized: these are matters of *experience*, because they are wrought in or upon us. But we cannot *feel* or *know* that our sins are forgiven; we believe this—our faith resting on the promise of God. We *feel in consequence of forgiveness*—a feeling of peace and joy, proportioned to the clearness and fullness of our faith, flowing in upon the heart that embraces the promise of pardon in the gospel.

Cannot the reader now see that baptism can be for remission of sins, without involving the idea of baptismal regeneration? Baptism enables the proper subject of it to lay hold on the conditional promise of pardon, and say, *this now is mine.* It therefore simply conveys

* Acts x. 5, 6. † Acts viii. 27–40. ‡ Acts xxii. 10–16.
§ Mark xvi. 16. ‖ Acts ii. 38. ¶ Rom. x. 9.
** Rom. x. 12, 13. †† Acts xxii. 16. ‡‡ Rom. viii. 16.

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the Scriptural *assurance of pardon* to the person spiritually qualified to receive it.

There is, indeed, a point of contact between regeneration and remission of sins. The latter is the *immediate result* of the former.—The baptism which consummates regeneration in a change of state or relationship, is the very act which brings us to the gospel promise of pardon. But if any minds unaccustomed to nice discriminations, find themselves in danger of confusion at this point, let them reflect, *that all that is generally called regeneration has preceded the act of baptism.* The change of mind and of heart—the turning of the inner man to the knowledge and love of Jesus, to a trust in His sacrifice, and an acquiescence in his will—has already been accomplished in faith and repentance. Baptism but accomplishes a change of state—an entrance into new covenant relations; and in establishing covenant relations, entitles its subject to the covenant promise, "I will be merciful to your unrighteousness, and your sins and iniquities I will remember no more."*

Gospel conditions run into each other and blend so perfectly, that we dislike to enter on too nice a classification. Yet it may assist to guide some minds aright if we present an outline of the gospel arrangement, so far as conditions are concerned. We simply forewarn the metaphysical reader that we are aware how certainly these conditions run into each other, and how easily metaphysical cavils can be raised over this or any other syllabus:

I.

1. Faith, or a new mind,
2. Repentance, or a new will,
3. Baptism, or a new state,

} constitute a new creature, *internally* and *externally*, in *principle*, in *aim*, and in *position*.

II.

1. Faith *ultimates* in a *new heart*, purified from selfishness, and trusting in Christ;
2. Repentance in a new *life*, redeemed from rebellion, and accepting the Lordship of Jesus;
3. Baptism in a *good conscience*, purified from the sense of guilt.

So that the subject of these is

a Pure in his desires;
b Submissive to the will of God;
c Pardoned and accepted as a child of God, and in his new state prepared to receive the Holy Spirit, and to live the Christian life.

III.

1. Faith rests on the *truth* of God;
2. Repentance on the *goodness* of God;
3. Baptism on the *authority* of the Lord Jesus.

We *believe*, because the truth of God banishes our doubts.

* Hebrews viii. 10-12.

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We *repent*, because the unspeakable love of God conquers our stubbornness.

We are *baptized*, because the authority of the Lord Jesus has become all in all to us.

The result of all this is,

a The forgiveness of sins.
b Adoption into the family of God.
c The earnest of the Spirit.
d The hope of everlasting life.

Is it not a new creation?

This regenerated person has now, as his portion, until heaven is gained,

1. The Word of grace, to guide him.
2. The Throne of grace, to shelter him.
3. The Spirit of grace, to comfort him.

Continuing faithful to the end, he will be the subject of a physical resurrection of the dead; and a purified spirit in a glorified body will inherit the new heavens and earth, wherein righteousness shall dwell forever. I. E.

THE NIGHT OF ST. BARTHOLOMEW, 1572.

ADAPTED FROM THE GERMAN OF WILHELM KUNSTLER.

THE PLAN OF MURDER PERFECTED.—That same night the king and his mother held bloody counsel together with their nearest relatives, and others whom they could safely admit. *The conclusion that they reached was, that all the chief Huguenots of the kingdom should be put to death on an appointed night.* And in order to distinguish the Catholics from the Protestants in the tumult and darkness of the night, it was determined that every Catholic should wear a white ribbon around his arm. The night appointed for the deed of wholesale murder was St. Bartholomew's eve, August 24, 1572. Arrangements were made with such dexterity, and kept with such perfect secrecy, that no Protestant heard a word of what was going on.

The fatal night has at last come. The blood-thirsty Duke of Guise had taken the murder of Admiral Coligny in hand, and was preparing his band of troops to put that resolution, first of all, into effect. But it is all noiseless. The Catholics are getting ready for bloody work, but they make no audible sound. They are awaiting the appointed signal, which is to be the ringing of the great bell in the palace of the Louvre, just at midnight. Many an ear was listening anxiously for it. But still it did not sound—what was the matter?

Can it be possible that Catharine and her son are about to change their minds, just when they ought to be firmest? Look at the wicked woman! She is trembling from head to foot. She cannot stir for a while, but finally recovers sufficient strength to go to the king's

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chamber. But she finds him in the same condition that she is in herself! He was naturally very timid, and in the present emergency stood in great need of support. Now he stands pale as death. He goes to the bell-knob and puts forth his hand to give his servant the signal to ring the great Louvre bell, but he draws it back as quick as lightning, fearful to commence the awful bloodshed. His mother sees his hesitancy, steps boldly up to him and asks him with bitter sarcasm,—

"Is this the courage of a king?"

He grumbled back, "Well then, now let your massacre begin;" so he pulled the bell violently.

In almost a moment's time the great bell could be heard all over the city. It was now too late to save the Huguenots, and so the butchery commences. Scarcely had the Duke of Guise heard the signal before he led his three hundred picked soldiers into the mansion of the Admiral. The old man had a few attendants around him, but it would have been impossible for them to afford him the least assistance. As soon as he heard the steps and the cry of the soldiers, he said—

"This surprise does not alone indicate my death, but far worse than that. It will precede the most dastardly outrages upon my faith, and the misfortunes of so many congregations whose defense I have taken in hand at the request of many noblemen."

He then committed his spirit into the hands of the Redeemer. To those present he said:

"My friends, I have not been afraid of death. Therefore I await it with composure. I consider it a great blessing to die happy in the Lord, having the use of my intellectual faculties. You can do nothing further for me. Let me beseech you then to escape as speedily as you can. God is present with me!"

Then they all fled, with the exception of his old servant, who would not leave him.

"Murder and death!" cried the bloody fiends of the Duke of Guise. One of them—Besme was his name—rushing into Coligny's sleeping-room with drawn dagger, came up to the noble old Christian, and inquired if he was the admiral.

"They call me by that name," was his calm and dignified reply. "But you ought to have some respect for my gray hairs. Still you can do as you please; you can only shorten my life a few days."

After these words were uttered, the wretch pierced him through with his sword, while another soldier fired his pistol at him.

"Have you finished your work?" asked the Duke of Guise, who had remained upon the lower floor.

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"Yes, indeed," answered Besme, at the top of his voice.

"Are you quite sure of it?" inquired the Duke again.

No answer was made save that the Admiral Coligny's body was taken to the window and cast down into the court-yard below. The populace were so infuriated on seeing it, that they hung it up by the feet to a high gallows.

THE MASSACRE ELSEWHERE IN PARIS.

Meanwhile the spirit of bloodshed was propagating itself everywhere in the city.

The Protestants asked at first, "What is the matter?" But they soon learned the whole story. The white ribbon on the arm always showed them an enemy. Indeed, no Huguenot was sure of his life. Every Catholic employer had all his Protestant operatives put to death, Catholic servants murdered their masters in the their beds, and Landlords had all their Huguenot guests murdered in the most summary manner.

What wonder then that all the streets in that splendid city were lined with human bodies! Soon the white ribbons were dripping wet in the heart's blood of true Protestants.

Henry of Navarre was about to be dispatched, but owing to the entreaties of his wife, King Charles's own sister, his life was spared. Prince Conde's room was guarded by soldiers, and he was commanded to turn Catholic. But the remaining ones of his faith who were lodging as guests in the palace, were murdered in cold blood, in the presence of the king, and then cast from the windows to be hacked to pieces by the cruel soldiers below.

A certain distinguished Huguenot, Count de Rochefoucould, was visiting the king that very evening, and charles determined that he would at least spare his life. But he was so infatuated with fiendish madness, that he changed his mind, and gave the command to Captain de Nancy to put him to death immediately.

"Sire," replied that noble man, with firmness but respect, "I am ready to fight for you to my latest breath, but to do the work of a murderer—that is something I do not understand."

Another officer, though an inferior one, was near by and heard the conversation. So he immediately offered his services, if the king would give him charge of Captain de Nancy's company.

"You shall have it—it is yours," replied Charles, savagely.

The officer then hurried off, and was soon rapping at the Count de Rochefoucould's door. "In the name of the king get up!" At these words, the unsuspecting man arose and opened his door. A soon as he saw a masked soldier with spear in hand, he thought i was the king, who had come to play a trick on him.

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"This is a funny idea, your majesty," said the count; and he was going to say something more, but he was butchered on the spot, in his night-clothes.

The longer the massacre continued, the wilder did Charles become. He forgot all the dignity of his position and name, and gave himself up to the horrible bloodshed. "Murder on!" he shouted aloud to those below him, every time he went to the balcony of his bed-room window. Sometimes he would go so far as to descend, and take part himself in the awful havoc. Thus the night passed on. The massacre had spread even outside of the city walls, and every street was red with blood, and contained the mangled bodies of true-hearted Protestants. Did ever the sun rise on such a scene before?

The slaughter lasted seven days, and it only ended because there were no more Huguenots to become victims. During this time, Charles and his mother could be frequently seen wending their way through the city, and gazing with strange satisfaction on the butchered bodies of the Protestants. Sometimes they would go alone, and at others, in company with certain noblemen. Charles was anxious to see the corpse of the Admiral Coligny again, and so he set out for the place where it was to be found. As he approached it, some of his courtiers, who were attending him, held their handkerchiefs to their noses, and would not approach very near the pierced and broken body. But he turned around to them as he stepped closer to it, and said, smiling, "A dead enemy always smells well!"

THE MASSACRE OUTSIDE THE CITY.

Not only in Paris, but throughout France, the same persecution and murder prevailed. The king dispatched messengers to all the provinces to have every Huguenot put to death. And it is almost incredible how rapidly the news spread, and how earnestly the Catholics carried his orders into effect. The most shocking barbarities were perpetrated in nearly all the towns and hamlets. Some districts vied with others in the numbers of the slain. Even Catholic boys of twelve years of age were presented with daggers to slay their fellows with, and many a Huguenot child fell beneath their blows.

Of course, as many Protestants as could escape from France did so. Some fled to England, and a few to other countries. But when Charles learned that they were leaving his kingdom, he took urgent measures to retain them and have them put to death.

Finally the slaughter was ended, but only after it had raged with terrible violence for the long time of two months. Every province and town were then eager to send in the fullest reports of all the murders that had occurred within their bounds. The greater the number of people that had been slain, the higher would be the honor in

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which all France and the king would hold them. But the total number of Huguenots that fell victims to the celebrated massacre of St. Bartholomew's Eve, was about thirty thousand. Of these, the city of Rouen claimed to have made way with five hundred; Lyons with nine hundred; and Orleans with three thousand. Who can tell the sorrows of that autumn and winter in France? We can think about them, but not describe them. While we enjoy our Protestant faith, let us sometimes think of those who have had to die without a moment's warning, because they would not believe the superstitions of the Roman Catholic church.

When the news of the massacre spread into other parts of Europe, many nations were indignant and enraged at it. But others, which were devoted to the Pope's interests, hailed it with inexpressible gladness. As soon as Philip II., of Spain, heard it, he embraced, with open arms, the messenger who had informed him.

But in Rome there was greater joy than anywhere else.

"Glorious news!" shouted Pope Gregory XIII., who was so delighted that he hardly knew what he was saying. "Only to think that the heretics in Paris are murdered!"

He then gave orders to have the cannons of the papal castle discharged in honor of the Catholic victory. Moreover, he issued commands to have bonfires lighted in every street and market-place in the city; and when a few days had elapsed, he made arrangements for a great festival and procession, by which to express gratitude to God for granting such an unparalleled blessing. He then seized the earliest opportunity to dispatch a nuncio to Charles IX., with his congratulations at having been able, with so little trouble, to catch all the heretics in one net.

In Paris, too, a great festival took place, and in the procession were the king himself, Catharine de Medicis and all her sons. The splendor of their equipage was so dazzling, that the eye could scarcely rest on it. Then the royal order went forth, that in future St. Bartholomew's day should be a grand holiday. Among other medals that Charles caused to be struck in memory of the cruel murder of the Huguenots, was one representing himself sitting on his throne, with his feet resting on his Protestant subjects, and the inscription that it bore was—"VIRTUS IN REBELLES"—*Bravery toward the Rebels.*—*The Methodist.*

Oh, Christian! bind closely the armor of light,
Go forth in the strength of thy God to the fight,
And do what thou findest to do with thy might.

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NUMBER OF JEWS.

[We copy the following article from the "Israelite Indeed,"—an interesting and very valuable magazine, worthy of the liberal patronage of Gentile Christians.—A. C.]

The opinions respecting the number of Jews now scattered over the whole earth, vary between eight and eleven millions; and one only, the great statistician Dieterice, goes as far as to the estimation of five millions, which, however, is decidedly wrong. It is exceedingly difficult to ascertain the exact number of a people dispersed among all the nations, like small islands in the great ocean, even in Europe, where a strict census is taken every year, and is classified according to the religion of the inhabitants; while in other parts, as in Asia, Africa, and the great islands, it becomes a positive impossibility.—The difficulty of ascertaining the exact number of Jews in Europe is two fold. In some countries where they are still oppressed they often try to conceal their true number, fearing the envy and hatred of their enemies. In other countries, where they stand equal to other religionists, many deny their origin, being ashamed of a name which has been and shall again be a glory to its bearer. But nowhere else is this sham so frequently practiced as in Belgium, as will be seen in the sequel.

In preparing for our readers the necessary statistics of our kinsmen according to the flesh, we consulted the most reliable sources, in addition to our own knowledge in the case, gathered during our travels in the countries where most of them live.

The Jewish population in the Russian empire is acknowledged to exceed 2,000,000. Next to that is Austria, with 1,200,000. These figures are rather too low than too high; because in the Polish provinces of both empires are many cities of considerable size—as, for instance, Brody, Wilna, and Tarnapol—where the population is almost exclusively Jewish; Hungary, Moravia, and Bohemia, in the Austrian empire, are thickly populated with Jews. Prussia, including the duchy of Posen, contains 323,000; all other German States, small and great, 200,000; France, 87,000; Holland, 75,000; Belgium 1,300—according to the census of 1859, yet it is a well-known fact that Belgium has more than 13,000 Jewish inhabitants, but they do not like to be known as such. England has 45,000. Italy, exclusive of that part of it which was formerly included in the Austrian empire, 32,000; half of this number live in Rome. The Turkish empire in Europe, 400,000; the Ionian Islands, 6,000; Denmark, exclusive of the German provinces and the Swedish kingdoms, 9,000; and Swit-

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zerland 4,000. We may safely assume that there are large numbers of Jews who secretly live as such in countries where they are either entirely excluded, or at least, under very severe restrictions.—There are, for instance, in the Austrian empire, the provinces of Tyrol, Salzburg, Upper Austria, Karnthen, Krane and Styer, where, till recently perhaps, the Jews were forbidden to settle permanently; and yet we know of several places in those provinces where they had considerable congregations, and even synagogues, as the people had no objections to the Jews living among them, and "*the golden thumb*" shut the eyes of the government officers, who are so miserably paid that the Jews were considered as their principal patrons. The same may be said of several other countries and cities in Europe. For instance, in Saxonia Proper, or the Kingdom, no Jews were admitted, except a very limited number into the capital, Dresden. In Spain and Portugal, none will doubt that there are still thousands of Jews who publicly go to church and make annual or semi-annual confession, but who are secretly the most devoted Jews. So, at least, we were told by the learned Dr. ——, who himself lived many years in Spain in the same way. These considerations lead us to add to the above specified numbers 37,000 scattered abroad, incognito, which makes a total of *five millions* in Europe. In America, that is, in the United States of America, we can, without exaggeration, put down the round number of 200,000; as New York, Philadelphia, Baltimore and Cincinnati alone have nearly 80,000. In the Canadas, Central and South America, and the British West Indies, 50,000 more are estimated.

Having disposed of those parts of our globe where figures may be put down with a degree of probability, if not certainty, we come now to the "Old World, the cradle of the Jewish nation, where we lack the benefit of a census; a very wholsome institute in furthering civilization. All that can be said of the numbers of any class of people in Asia, Africa, and the dependent islands, is but guess-work, based upon information of travelers. As concerning the Jews on those continents, we confidently opine that their number must be, if not larger than in Europe and America, at least equal to it. Our reason for this supposition is briefly this: The rapid increase of the people after the return from Babylon, and the limited room in their own land, rendered the emigration of great numbers of them necessary, which increased gradually during the oppression of the Macedonians, and still more under the iron hand of Rome and their own internal and disturbed condition. It is natural to suppose that most of those emigrants settled down in the two continents of Asia and Africa, the inhabitants of which were relatives in languages and customs, and which were

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easier to reach than the continent of Europe, where they had to cross the mighty ocean, or the country of their bitterest enemies. We think, therefore, that we shall not be accused of exaggeration when we say, that in Asia and Africa, together with the great islands which are included in those continents, there are, if not more, at least an equal number of Jews as in Europe and America, which leads us to the final conclusion that the total number of Jews now living upon the earth is at least TEN MILLIONS.

Should any one object that the Jews have suffered persecution for more than a thousand years, during which hundreds of thousands have been brought to an early death, in addition to the tribute of nature; and that, furthermore, at the conquest of Jerusalem by Titus, and afterwards in the days of the false Messiah, Bar-Cochba, a million of Jews perished by the sword and famine, how could they, under such circumstances, have increased to the number of ten millions? To this we reply: first, mortality among the Jews is less than among any other nation. The law bids them to abstain from many articles of food which, among other people, are often the source of diseases; besides this, they are sober and temperate, which every man will admit are means for prolongation of life. Secondly, there is no nation under heaven that is more blessed with children than the Jews. The next generation, therefore, after the most cruel persecution and loss of lives, must have filled all vacancies completely, and after a few years of peace, when left unmolested, they produced an increase in their ranks.

In conclusion we would remark, that all we have said here about the number of Jews relates only to those descended from Judah and Benjamin, and some remnants from the ten tribes who were left in Palestine, when Salmaneser carried them away into Sahlah Habor, &c. The positions and numbers of the Israelites, as the descendants of the ten tribes are called, in contradistinction to those of Judah, are known only to God; He will bring them forward when the appointed time of the re-gathering and their re-uniting with the house of Judah shall have arrived. Whether the Indians in America or the Affghans in Asia are of Israelitish origin; whether the Israelites still exist as independent tribes in the highlands of Asia, or, as Jewish traditions say, beyond the dark mountains, alters nothing in the purposes of God. Judah and Israel shall become one nation again; and one king, Jesus Messiah, shall reign over them.—L.

Good John Newton said: "If I wish to prevent my half-bushel from being filled with chaff, I take care first of all to fill it with wheat."

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From the Bible Advocate, Carrollton' Ill.

THE FRATERNITY OF CHRISTIANS.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above."

Strong and powerful as may be the ties of the world—of country, friends, kindred and family—the tie which binds the Christian to his brother in Christ, is one that, in every view we can take of it, is infinitely stronger and superior. That tie is LOVE, the very name of God himself, and stronger than any other principle or feeling that can animate the bosom of man; for it is dearer than life and stronger than death! It was LOVE that caused God to send into the world his only-begotten Son, to die for sin. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus does not say how much he loved this wicked world, but only that he *so loved* the world! As God is love, and he is infinite, so is his love infinite too. It is a boundless ocean, as fathomless and illimitable as his goodness. And as Jesus himself was "God manifest in the flesh," "God with us," the incarnate God, "the Mighty God, the Father of the everlasting age," so is his love as boundless and illimitable as that of his Almighty Father. Hence he says, "Greater love hath no man than this, that a man lay down his life for his friend." He does not say how great, only that no man can have greater love! But great as may be such a love as this, that of the Lord surpassed it, for he not only laid down his life for his friends, but for his *enemies!* and while hanging on the cross, and suffering every insult and indignity that could be heaped on him, after having been reviled, buffeted, spit upon, scourged, and while enduring the greatest agonies that humanity can suffer, we see him raising his eyes to heaven, and in the imploring accents of mercy, saying, "Father forgive them, for they know not what they do." Was there ever such love as this exhibited on earth? Does it not demand all the sympathies and affections of our hearts? In view of this love, should we not be ready to exclaim—

"Love so amazing, so divine,
Demands my life, my soul, my all!"

As God is our example, in love as well as in holiness—as Jesus is our example, and has given us a living illustration of this love in his life, which was all love and kindness; in his works, which were labors of love; and in his death, which was prompted by his love for

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man—should we not *love one another?* We are told the character of this love, that it must be "with pure hearts fervently." We are told to "love not in word, but in deed and in truth"—that is, we are to exhibit it not merely by our words, but in reality, and by our *deeds.* Paul commended the Thessalonians for their exhibition in their lives and characters of the three great principles of Faith, Hope and Love: their "work of Faith, their patience of Hope, and their labor of Love."

The great moral command of the decalogue, "Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy mind, and all thy strength; and thy neighbor as thyself"—was not intended merely for the Jews, but for all mankind, and for all future times and ages. The Jewish nation, as the elect, the chosen and peculiar people of God, were typical of the Christian church; and the injunction upon the Jew to love his neighbor, his Jewish brother, as himself, applies in all its force to the Christian in loving his fellow Christian. If, under that civil and secular economy of religion—but as *divine* in its origin and obligations as the Christian system itself—the Jewish subject of God's government was thus to love his Jewish brother, of how much greater force should be the obligation upon the Christian to love his Christian brother! It is a love, too, that must not only exist in *feeling*, but must exhibit itself in appropriate *actions* and conduct. There must be "the *work* of love," and we are told that "love worketh no ill to his neighbor." Where it really exists, it works good; and if it exists not in a man claiming to be a Christian, and manifests not itself in a life, actions, conduct and character corresponding with his high and holy profession as such, then he has only the name—"a name to live while he is dead"—an empty profession—"They profess that they know God; but in works they deny him, being abominable and disobedient, and to every good work reprobate:" and again, "Having the form of godliness, but denying the power thereof: *from such turn away.*" Alas, we fear that there are now too many such professing Christians, claiming to be of the primitive order!

We find these two commands of the law, which we have quoted, duplicated by the Savior. On one occasion, when the Pharisees, having heard that he had silenced the Sadducees, wished to entangle him in his conversation, and to get hold of something on which they could hang an accusation against him, selected a lawyer. The lawyer, "tempting him," asked him which was the greatest commandment of the law? Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it—Thou

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shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." All were suspended on these two, which, acted out, would cover all obedience to God. Am I told that these commandments belonged to the Jewish law, and as we are not under that, they are not binding on us as Christians? Then I reply that they are recognized by the Apostle Paul as binding on Christians, and as it were, interwoven by him into the moral code of the Christian religion. After enumerating the moral commands of the decalogue, "Thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false-witness; thou shalt not covet," he says that "if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself;" and that "Love worketh no ill to his neighbor; therefore LOVE is the *fulfilling* of the law." (Rom. xiii. 8–10.) Again, in Gal. v. 14, he adverts to this command in the same manner, and in James ii. 8, after saying of the rich, "Do not they blaspheme that worthy name (Christian) by which ye are called?"—that writer terms it "the *royal* law," in reference to its supremacy, its divine origin, and its heavenly and holy influence on the character of the Christian.

The fraternity of Christians, then, is one far surpassing all earthly ties of whatever character—as much superior to them as the hopes, the prospects, the bliss and glories of heaven surpass those of earth! Truly does the poet say that the fellowship of Christian minds "is like to that above." It is this fraternity that binds the hearts of those of different nations, countries and languages together by the cement of love—not the love of earth, the cords of which snap asunder at every breath of ill-feeling and adversity, but that love which is the very name of God himself, and which has caused him to do so much for fallen, rebellious, apostate man; and which brought Jesus into the world, and caused him to die for man! It is this love, this "wondrous love," this "love stronger than death," that unites Christians together in a holy brotherhood, and binds them to God and his throne. Nothing, then, should ever be suffered to mar it, or weaken its cords. Notice the character Paul gives of it: "Love suffers long and is kind; Love envies not; Love glories not in itself, is not puffed up, does not behave itself unseemly, seeks not its own, is not easily provoked, thinks no evil; rejoices not in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails." Such is its character; and Christians should exemplify all these traits and characteristics of it in their daily lives, conduct and character, on all occasions and under all circumstances. It is greater than either Faith or Hope, for it both believes and hopes; and when faith shall be swallowed up in sight, and

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hope be lost in fruition, it shall still remain, and last throughout the endless ages of eternity!

Letting down the golden chain from on high,
God by it draws us upward to the sky!
Reaching from earth within the sacred vail,
It penetrates where storms cannot assail—
Where Jesus, our Fore-runner, has already gone,
And where He sits upon his glorious throne!

LINDLEY, Mo. J. R. H.

A CHRISTIAN EVANGELIST.

Who is he, and *what* is he? are two questions of transcendent importance to saint and to sinner. Indeed, in our popular currency, we have but *four* formal evangelists in the Christian Scriptures, and two of these became apostles—Matthew and John. Luke and Mark were simply evangelists. The original twelve apostles were, Simon Peter, and his brother Andrew; James and John, also natural brethren, being sons of Zebedee; Philip and Bartholomew; Thomas and Matthew the publican; James, son of Alpheus, and Lebbeus, surnamed Thaddeus; Simon the Canaanite, and Judas Iscariot, the traitor. We have but two persons formally named evangelists, in the whole Christian Scriptures. These are Philip, Acts, 21, 8, and Timothy, 2 Tim. 4, 5.

Still evangelists are an indispensable necessity in the kingdom of our Lord Jesus Christ, who, "when he ascended up on high, gave gifts," or officers, to his communities, (for good officers are rich gifts, whether in church or State.) He gave some apostles, some prophets, some evangelists, some pastors, and some teachers. He gave these "for the perfecting of the saints, for the work of the ministry, for the edifying" (or building up) "of the body of Christ;—that we be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the hand of man, by their craftiness, in the wiles of deception; but speaking the truth in love, may grow up in all things into him who is the head—even Christ: from whom the whole body, fitly joined together, and compacted by all the joints of supply, by the operation (or energy) of every part according to its measure, making increase of the body to the edifying of itself in love."

The work of an evangelist is a great and a grand work. His whole time, power and energy are to be consecrated to the great work of preaching Christ, and of teaching converts to grow in faith, in hope, in love, and in all the graces of piety and humanity; and though last, not least, "the setting in order the things that may be wanting" to the health, the growth, and consequent influence and prosperity of a

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church. He is and ought to be a workman, and such a workman as needs not to be ashamed of his workmanship. Paul, in his letters to Timothy and Titus, we think, fully and perspicuously presents and develops the "work of an evangelist."

His work is preaching the gospel, initiating the converts, setting things in order when necessary, ordaining in new churches an eldership, and when necessary or expedient, exhorting to the growth, prosperity and usefulness of a community.

The details of the work of an evangelist found in the letters of Paul the Apostle to Timothy and Titus, are minute and comprehensive. They are in our own times, in many localities, as necessary and apropos as they were in the times of Timothy and Titus. They are highly authoritative, minute, explicit and intelligible; and we have seen and known many communities which need them just as much now as when they were first written.

They ought to be as much used and as attentively read and studied as when first written. They constitute the best guide to the Elders of a church, and are as apposite to the members of many of our contemporary churches, preachers, and teachers, as when first written.

Human nature, Christian society, the world and the great adversary of God and man, are, in all their essential elements, characteristics and surroundings, much more similar to the character and conditions of society, in the church or out of it, in our own day and generation, than most of us imagine or admit.

The attentive and discriminative reader of these letters and of the world that now is, cannot but appreciate the necessity, the utility, the value and the importance of these three apostolic letters, and of their appositeness to the present generation, inside and outside of the visible kingdom of our common Lord and Redeemer.

The work, not of the evangelist only, but of the elders and deacons of the Christian church, is perspicuously and definitely set forth and commended to our special attention and most devout regard.

There are, indeed, the work of the evangelist, the work of the elder, the work of the deacon, and the work of the deaconess, necessary to the perfection, and the full development of the Christian church institution. The work of an evangelist, since the age of apostles and prophets has passed away, is generally prefatory to the erection of a Christian church.

Paul's epistles to Timothy and Titus clearly indicate this work.—From these inspired documents we learn the work of an evangelist more fully and more perspicuously than from any other portion of the Christian Scriptures. The other writings of Paul, and those of Luke the beloved physician, occasionally allude to this institution, and con-

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sequently expand our views of it as well as confirm our faith in it.

Neither Timothy nor Titus were inspired men, as were the twelve apostles. The special teachings and exhortations addressed to them *relative to their office*, are ever since and ever will be as apposite and as necessary to the competent discharge of these duties as they were at the commencement of the Christian church.

And what originally was the work of an evangelist? Methinks I hear some interested reader earnestly propounding this question. It is, indeed, a matter of sacred record. We, however, know the names of only two who were so called in the first century. These were Philip and Timothy. In addition to these, we have evangelists in the plural form, Eph. 4. 11. Besides these, we have the verb *evangelize* fifty-eight times in the New Testament.

Evangelists, in the apostolic age, preached the gospel, baptized the converts, and organized churches. The duly qualified gospel missionaries of the present day are, and ought to be, one and all, called *evangelists*. A *missionary*, in our popular currency, is practically, to all intents and purposes, an evangelist, and ought to be so called.

We can never improve the inspired terminology. *Bible names for Bible themes*, has been one of our cherished mottoes for some forty years. The adoption of it, both in theory and in practice, would emancipate myriads of our cotemporaries from the ecclesiastic despotism and thralldom inaugurated by our Roman Saint Peters.

A. C.

PROPHECY.—NO. 12.

THE PROPHECIES OF DAVID.

Prophecy is a large field. It is also a very rich field. The study of it greatly enlarges and invigorates the human mind. Of all histories, the history of man, in the past, in the present and in the future, is the most interesting to man. And of these three, the future of man is superlatively so. "Man never *is* but always *to be* blest." He lives for the future, and is always, in some form or other, making provision for it. He plows that he may sow. He sows that he may reap. He reaps that he may eat; he eats that he may live; and he lives that he may enjoy. But to enjoy himself, he must retrospect the past, he must properly employ the present, and wisely prepare and provide for the future. The last he cannot do unless he have some programme of that future, indicative of what it *must be*. What it *may be* will not suffice. What it *must be* he may doubt. It may be one of three; for there are but three conditions of the future within the area of all hu-

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man reason or imagination. These are *good*, *evil*, and *mixed*. Imagination cannot create a fourth. Hope never looks at the past or the present. And it views with pleasure only one side of the future. I need not say that side is the bright and the beatific side.

Prophecy contemplates future good and future evil, their conflicts and their triumphs. Hence the study of it is superlatively interesting to all who receive it as coming from the omniscient, omnipotent and omnipresent Jehovah.

Fulfilled prophecy is the grammar and dictionary of the unfulfilled. This is our dictionary and grammar of interpretation. We hasten leisurely in this study. We prefer to sit in the study rather than to stand in the pulpit in our analysis and synthesis of the prophetic drama. We make the fulfilled prophecy the key of the interpretation of the yet unfulfilled, as far as we comprehend either.

We are now in special communion with Abraham and David.—"Abraham," the Lord Jesus said, "rejoiced to see my day; and he did," by the eye of faith, "see it," and was gladdened in his heart. Our motto, as already quoted, is, "*The testimony of* (or concerning) *Jesus, is the spirit of the prophecy.*" The King, his kingdom, his friends and his enemies, are the burthen or message of the prophecy. The whole programme of the future of the King and his everlasting kingdom on earth or in heaven, are directly and indirectly the message or burthen of the prophecy. "He is the *scope* and *design* of the whole Scripture." "To him gave all the prophets witness." Adam Clark truly says, "Take Jesus, his grace, spirit and religion out of the Bible, and it has neither scope, design, object nor end."

We take the odes of his father David as a prophetic synopsis of his history. We will only cite three of these at present:

"Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, *saying*,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh; the Lord shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my king upon my holy hill of Zion.

I will declare the decree: the Lord hath said unto me, Thou art my son, this day have I begotten thee.

Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.

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Be wise now therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling.

Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little: Blessed are all they that put their trust in him."—*2nd Psalm.*

"Ye that fear the Lord praise him; all ye the seed of Jacob glorify him, and fear him all ye the seed of Israel.

For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him, but when he cried unto him he heard.

My praise *shall be* of thee in the great congregation; I will pay my vows before them that fear him.

The meek shall eat and be satisfied; they shall praise the Lord that seek him; your heart shall live forever.

All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee.

For the kingdom is the Lord's; and he is the governor among the nations.

All they that be fat upon earth shall eat and worship; all they that go down to the dust shall bow before him, and none can keep alive his own soul.

A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his right unto a people that shall be born, that he hath done *this.*"—*Psalm* 22. 23–31

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

The Lord hath sworn and will not repent, Thou *art* a priest forever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath.

He shall judge among the heathen; he shall fill *the places* with the dead bodies: he shall wound the heads over many countries.

He shall drink of the brook in the way; therefore shall he lift up the head."—110*th Psalm.*

To these we add, on the same theme, an extract from the *Montreal Witness*, which we find in the *Israelite Indeed* of Sept., 1860:

HAS MESSIAH COME?

Messrs. Ollendorff, Pres. and Trustees of the English, German and

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Polish Synagogue.—Gentlemen:—I thank you for the mark of your attention in the card of invitation to the consecration of the new synagogue of Israelites in Montreal, and although I did not receive it in time to answer, as you request, by the 15th, I lose no time in thanking you for your courtesy, and also request you to receive, in the same spirit of sincere affection with which I have ever loved your nation, the reasons why I cannot accept the same without denying the faith I profess.

It is a glorious heading to your circular, "How beautiful are thy tents, O Jacob! and thy tabernacles, O Israel!" and when uttered by the unwilling lips of that apostate prophet, Balaam, it was, indeed, most true; but alas! it is now, as saith Jeremiah, "How doth the city sit solitary that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!" "Behold," saith Amos, "the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord, for lo! I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." "For," adds Hosea, 3, 4, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return and seek the Lord their God, and David their King, and shall fear the Lord and his goodness in *the latter days*." Then, adds Amos: "In *that day* I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of ld," &c. In Daniel 9, 13, I find that prophet thus accounting for all the affliction which was then visiting your nation: "As it is written in the law of Moses, all this evil is come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities and *understand the truth*."

And Moses says, Deut. 18, "The Lord said unto me, They have well spoken that which they have spoken; I will raise them up a prophet from among their brethren like unto thee, and will put my words into his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." This all your teachers admit to be spoken of Immanuel, the God man, the Mediator. And the incidents of the life, character, sufferings, and death of this great prophet are so plain—that only a determination, as the martyr Stephen says, always to resist the Holy

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Spirit, can only account for your not at once seeing in the Jesus you crucified, the fulfiller of the following passages:—

He was to to come of the house of David.—2 Sam. 7, 11.

He was to be born in Bethlehem.—Micah 5, 2.

He was to be born of a virgin.—Isaiah 7, 14.

He was to be a Prophet.—Deut. 18, 15.

He was to teach in parables.—Psalm 88, 2.

He was to be despised and rejected of men.—Isaiah 53, 3.

He was to possess no beauty to attract.—Isaiah 53, 3.

The nation was to sell Him for thirty pieces of silver.—Zech. 11, 12.

The money was to be used in purchasing the Potter's field.—Zech. 11, 13.

He was to be betrayed by one of his followers.—Psalm 41, 9.

He was to be numbered with the transgressors.—Isaiah 53, 12.

He was to bear the curse.—Deut. 7, 21. 22.

He was to have his garments parted amongst them.—Psalm 22, 18.

And his vesture cast lots for.—Psalm 22, 18.

He was to be pierced with a spear.—Zech. 12, 10.

He was to be buried by the rich.—Isaiah 53.

He was to die 434 years after the building of the second Temple, 49 years from the 6th of Artaxerxes.—Daniel 9, 26.

Now all this was literally fulfilled by Jesus Christ, whose prophecies upon your city and nation have been fulfilled to the letter, and a judicial blindness in part is to remain on your nation, as a body, until the times of the Gentiles be fulfilled. Then shall your nation understand the true meaning of the great types—your father Abraham offering up his only-begotten Son!—Your brethren selling Joseph, and He, Lord of the whole earth, being reconciled to them again,—your rejection of Moses, saying, "Who made thee a Ruler and a Judge over us?" Then shall you see how David answers to the Man you hunted "like a partridge upon the mountains." 1 Samuel 26, 20.—Then shall you see the Solomonic reign, when the Lord shall be king over all the earth, and his name One. Zech. 14, 9. Then shall all your triumphant Psalms be fulfilled, beginning at the second, where all the heathen are given to him, with the utmost parts of the earth as a possession.

May the Holy Spirit open your eyes to see that, as Malachi says, "your words have been stout against me, says the Lord," &c., and "your neck unbending as an iron sinew." And "may you return to the Lord and he will have mercy upon you, and to our God, and he will abundantly pardon." You will not wonder, therefore, that I hold it sin to suffer a morbid curiosity to attract the followers of Jesus to witness the consecration of a building where Jesus is still denied.

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But if, as in the days of your fathers, you will consecrate your altar by proving on that day who is the Lord—bring forth your rabbins, and before you all let them answer in the words of Jesus to the Pharisees, "What think ye of Christ? Whose Son is He?" Or let them question, and I, if another arise not, will answer from your own prophets all their questions; and if Jesus be God, then follow Him! On these terms I will come there or elsewhere.

I am, sirs, a humble servant of Jesus Christ, and yours to serve in the Gospel, W. C. Baynes.

Montreal, 17*th May*, 1860.

These are enough for one study. Let our interested readers ponder on these for one moon. And they may indeed ask leave to sit again. These are the dew that descends on the mountains of Zion: for there Jehovah commands a blessing and vouchsafeth life, even for evermore. A. C.

BAPTIZED INTO CHRIST.

Bro. Campbell:—In "A commentary on the Epistle to the Romans, by Charles Hodge, Professor of Biblical Literature in the Theological Seminary at Princeton, for the use of Sunday Schools and Bible classes," we have an interesting exposition of the phrase "baptized into Christ," Rom. 6. 3. It accords so happily with the views you have so often given and with such force of argument defended, that I thought it would be acceptable to the readers of the Harbinger. When we recollect the source from which it comes—a Professor of Biblical Literature in the Theological Seminary of Princeton—itself the fountain head of orthodoxy, the alma mater of Rice, Breckinridge, and a host of others who have opposed us in every step of our progress, it is the more refreshing:

"In the phrase *to be baptized into any one*, the word *into* has its usual force, as indicating the object, design or result for which any thing is done. To be baptized into Jesus Christ, or unto Moses or Paul, therefore, means to be baptized in order to be united to Christ, or Moses, or Paul, as their followers, the recipients of their doctrines, and expectants of the blessings which they have to bestow: see Matt. 28: 19, 1 Cor. 10: 2, 1 Cor. 1: 13. In like manner, in the expression *baptized into his death*, the preposition expresses the design and the result. The meaning, therefore, is, 'We were baptized in order that we should die with him;' i. e., that we should be united to him in his death, and partakers of its benefits. Thus, 'baptism unto repentance,' Matt. 3. 11, is baptism in order to repentance; 'baptism unto remission of sins,' Mark 1. 4, that remission of sins may be ob

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tained; 'baptized into one body,' 1 Cor. 12, 13, i. e., that we might become one body, &c. The idea of the whole verse, therefore, is, 'that as many as have been baptized into Jesus Christ, have become intimately united with him, so that they are united with him in his death, conformed to its object, and participate in the blessings for which he died.' Much to the same effect, the apostle says, Gal. 3. 27, 'As many as have been baptized into Christ have put on Christ,' i. e., have become intimately united to him. Paul uses the expression *baptized into Christ*, not for the mere external or formal profession of the religion of the gospel, but for the cordial reception of it, of which submission to the rite of baptism was the public and appropriate expression. The meaning, therefore, is, that those who have sincerely embraced Jesus Christ, have done it so as to be united to him, conformed to his image and the design for which he died.—Christ died in order that he might destroy the works of the devil, 1 John 3. 8, to save his people from their sins, and to purify to himself a peculiar people, zealous of good works. Tit. 2, 14."

We regard this as a free will offering in favor of the doctrine we have so long pleaded, and coming as it does from such a quarter, the less suspicious and the more grateful. If this exposition had been found in the older commentaries, I would not have been so much surprise dat it. Or from any other source whatever. But as it hails from Princeton Theological Seminary, it is deserving of special favor.

I am sure you have never expressed yourself with more clearness or force on the design of baptism, than Prof. Hodge, in this exposition. I commend his forcible use of the preposition *into*, to those who have thrown some dust in the eyes of their brethren on this subject. The reader will not fail to observe that the Professor refers to Matt. 28. 19, as coming under this rule. In the common version it is baptized *in* the name, &c. He, by this reference to it, justifies the formula "baptized *into* the name," &c. Any attempt, now, after all that has been said and written on this subject, to bring us back *into in*, will be labor lost, and more than lost. It will expose the party to the charge of ignorance on the questions he handles, or an attempt to play into the hands of others, for interested purposes. No question is better settled, or more generally adopted among us, than the above; and the whole economy of redemption, so far as we become interested in it's provisions, must be changed before we can set aside the transitional meaning and design of *into* in the formula of Christian baptism. We can appeal to the learned world in justification of our views and practice on this subject, and are glad to embrace among its illustrious names, Charles Hodge of Princeton, in the note as above cited.

JAMES CHALLEN.

DAVENPORT, IOWA.

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CHRISTIANITY AND THEOLOGY.

Christianity is an abstract noun, not once found in Holy Writ.—Neither is the word *theology*. We include the original tongues as well as the King James version of these. Philosophy, falsely so called, has greatly perplexed and confounded the public mind. Our orthodoxies and our heterodoxies never saved nor condemned a human being. They are, one and all, philosophies, falsely so called.—They perplex and confound the masses throughout all christendom.

It is equally absurd and distracting to ask any one if he *believes* Christianity or theology. No man ever did *believe* metaphysics of any kind, whether religious or irreligious. We assent to, or dissent from, speculative views and theories. We can never *believe* them, any more than we can believe an algebraic process, or a mathematical theorem.

The inauguration of theories—called orthodoxies or heterodoxies—as subjects or objects of faith, has done more to bewilder the understanding and to alienate the affections of men professing a respect for the gospel and its teachings and institutions, than any other cause inscribed on the pages of ecclesiastic or civil history. Men are not to be saved for orthodoxy or damned for heterodoxy. Faith is a fact, and builds or rests on facts.

Opinions or speculations, theories or philosophies, doctrines, orthodoxies or heterodoxies, belong not to the Bible, to faith, to hope or to love. They are the pastimes of speculative virtuosos, without reason, faith, hope or love. They are a species of conundrums, to amuse, perplex and confound the virtuosos so skilled in fantasies and pleasing vagaries.

Jesus was profaned into Jesuit, and Jesuit culminated in Jesuitism, and Christ into christening and Christianity. The language of Ashdod has been greatly mixed up with the language of Canaan.

We do not abjure the term Christianity, as a scientific word. We are now obliged to use it as a theoretic expression of an abstract idea. But "the Christian faith" is much more apposite, and is a positive fact, based on testimony of superlative authority. When I say it is in the aggregate a positive fact, I mean to say that it is a *positive reality in its whole constituency*—a series of facts and documents as palpable, as real, as appreciable, as credible, as any facts, or series of facts, ever submitted by God or man to the appreciation and realization of the human mind or understanding, in its most vivid, healthful, and vigorous action and concentration.

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There is, indeed, no series of facts in human history, ancient or modern, so veritable, so well substantiated and authenticated, as the life, death, burial, resurrection, ascension, coronation, and investiture of the Lord Jesus Christ with all authority in and over the entire universe of God—angels, authorities, principalities and powers being subjected to him, and commanded to love, honor and obey him as the absolute autocrat of the entire area of the whole universe, sententiously called *the whole creation*. To him, then and therefore, be ascribed all honor and glory, all dominion and power, now, henceforth, and for ever and ever. A. C.

THE SCIENCE OF LONG LIFE.

Life, of any sort in the very highest or lowest form, is a standing miracle. From the lowest polyp, hardly to be distinguished from a plant, or the vegetable hardly to be separated from a stone, the same miracle is there, acting in higher or lower degrees. The higher we ascend, the greater grows the wonder, the more intense and complicated the marvel. Human life is itself a congeries of miracles. From the bulb of the hair, the brightness of the eye, and the redness of the lip, to the indurated skin upon the sole of the foot, the body of man is indeed "fearfully and wonderfully made." Not only this, but his origin and his growth, to the maturity of the man, is but an extension of the miraculous chain. The pulsation of the heart, the extension of the finger, is each wonderful; what, then, are the reception of outward nature upon the eye, the growth of thought in the brain, the eloquent language of the tongue? Full of wonders are the Almighty's works. The Caffre or the Earthman, the Caucasian or the Mongolian, the criminal or the philanthropist, the ignorant or the philosopher, the peasant or the peer, equally exhibit the miracles we speak of. We are far and away above rank or precedence in this matter; ours is an affair of ganglions and nerves, muscle and bone, flesh and blood; in fact, of Life! Life, being miraculous, is therefore precious.

There is, humanly speaking, nothing so shockingly wicked as taking life. Murder comprehends all kinds of sin; and this, whether it be short murder or long murder, quick murder or slow murder, the murder which is done with an oath, an angry word and a sudden blow, or the murder which is done by overwork in factories, in close courts, by bad air, by foul feeding, and a thousand of those necessities which, forced upon the human race by society, thin its ranks and shorten to every individual member the length of its days. If the sunshine be a glorious thing, and light and air, blue skies and fair winds, glorious

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agents in producing health and life in that wonderful material which lies about us, he who, directly or indirectly, deprives anything of these, is guilty of crime. He may do it ignorantly, he may do it without thought, he may totally overlook or utterly deny his moral responsibility, but nevertheless he is guilty, for he should have known better.

More knowledge would enable us to extend the sum of human life, because such knowledge as we have has enabled us to do so already to a great extent. Human life is not necessarily short; its extension depends, under the will of God, very much upon man himself. By physical analogy, we shall find that man grows for twenty years, and his natural term of life should never be less than one hundred.—Great prudence in living, immense strength of constitution, and other circumstances, should secure for men even a longer period of existence. But then we go to bed late and rise late; we strain our faculties, misspend our youth, distress our minds, crib, cabin and confine the body in the narrowest limits, and then expect the body to endure all this, and when it suddenly grows old or succumbs, we put down the fault at the wide door of nature. The secret of long life appears to consist in temperance, sobriety, chastity—three virtues strongly inculcated by the Christian religion. Calmness and evenness of temper; faith and its concomitants, cheerfulness and hope, are great conducers to a long life, and also to a happy one. The old adage of a short life and a merry one, is false. Accidents excepted, the shortest lives on the average are those of the overworked factory people. Neither drunkards nor gluttons, nor the idle, dissolute, and lazy, can hope legitimately for length of days. Cornaro, who was wild in his youth, lived to a great age by reforming his excess, and eating so little, that at last an egg per day sufficed him.

The rich man, says Temple, who wishes to live happily, must live like a poor one. Considering that in our society, since the invention of cooking, each of us eats annually fourteen hundred and sixty meals—not counting luncheons—in the course of the year, it behooves us to eat little. Many of us, too many, dig our graves with our teeth, according to the old saying. But did we prize life as we ought, did we use our time as we should, there is little doubt but that, as we have shown, we should be able not only to render human life more worthy of its all-wise Creator, but also to extend the sum of our existence very materially. And who will deny but that life, in any state or class, is a blessing which we may all legitimately desire to prolong.—*Boston Cultivator.*

Wishes in this world are generally vain, and in the next we shall make none.—*Cowper.*

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MISFORTUNES OF IGNORANCE.

If any one doubts the importance of an acquaintance with the fundamental principles of physiology as a means to complete living, let him look around and see how many men and women he can find in middle or later life who are thoroughly well. Occasionally only do we meet with an example of vigorous health continued to old age; hourly do we meet with examples of acute disorder, chronic ailments, general debility, premature decrepitude. Scarcely is there one to whom you put the question, who in the course of his life has not brought upon *himself* illness which a *little* knowledge would have saved him from. Here is a case of heart disease consequent on a rheumatic fever that followed reckless exposure. There is a case of eyes spoiled for life by over-study. Yesterday the account was of one whose long-enduring lameness was brought on by continuing, in spite of the pain, to use a knee after it had been slightly injured. And to-day we are told of another who has had to lie by for years, because he did not know that the palpitation he suffered resulted from an over-taxed brain. Now we hear of an irremediable injury that followed some silly feat of strength; and again, of a constitution that has never recovered from the effects of excessive work needlesly undertaken; while on all sides we see the perpetual minor ailments which accompany feebleness. Not to dwell on the actual pain, the weariness, the gloom, the waste of time and money thus entailed, only consider how greatly ill health hinders the discharge of *all* duties—makes business often *impossible*, and always more difficult; produces an irritability fatal to the right management of children; puts the functions of citizenship out of the question: and makes amusement a *bore*. Is it not clear that the physical sins—partly our forefathers' and partly our own—which produce this ill health, deduct more from complete living than anything else, and to a great extent make life a failure and a burden instead of a benefaction and a pleasure?

To all which add the fact that life, besides being thus immensely deteriorated, is also cut short. It is not true, as we commonly suppose, that a disorder or disease from which we have recovered leaves us as before. No disturbance of the normal course of the functions can pass away and leave things exactly as they were. In all cases a permanent damage is done—not immediately appreciable, it may be, but still there; and along with other such items, which nature, in her strict account-keeping, never drops, will tell against us to the inevitable shortening of our days. Through the accumulation of small injuries it is that constitutions are commonly undermined, and break

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down long before their time. And if we call to mind how far the average duration of life falls below the *possible* duration, we see how immense is the loss. When to the numerous partial deductions which bad health entails, we add this great final deduction, it results that ordinarily more than *one half* of life is THROWN AWAY.—*Westminster Review.*

THE CHARACTER OF LUTHER.

Luther's soul was full of music and gladness, as he gazed upon the beauties of nature. He believed that the earth was the Lord's and the fullness thereof; and did not think that he honored God's heaven by despising God's earth. He could see God in the light of the morning, in the beauty of noon and the stillness of night. One day, walking on the Leipsic road, he observed a beautiful field of wheat, when he exclaimed, "O God of goodness! This fruitful year is Thy gift. With thee all is miracle. Thy voice brings out of the earth, and even out of the arid sand, those plants and beautiful ears of wheat which gladden the sight. O my Father! give all Thy children their daily bread."

We continually meet with reflections of this sort in reading Luther. Luther was great in undress. We do not lose him in little things.—See him going to the fishmongers to buy oysters for his favorite cat, being afraid lest the servants should take a dislike to it, from having continually to supply its wants; look at him, with smiling face, talking to it, and patting the head of his old dog, which he has had for sixteen years; go into his study, and see him laugh, body and soul, as he examines the caricatures of the Pope which hang upon his study walls; follow him from his study, into the skittle alley at the bottom of his garden, with Melancthon; see him tuck up his doctor's gown, and say to his friend, "Melancthon, you can beat me at Greek, but I can beat you at skittles; see him sit down to supper with Philip, Dr. Jonas, and a few choice friends, how he sets the table in a roar with his broad humor and good-tempered mirth; listen to the sweet music coming from his German flute, with which he said he oftentimes drove away the devil; see him sit down to his desk to write tales for his little Johnny; and then cracking a joke with *Lord Kate*, as he playfully called his wife; and above all, see him sitting by the sick-bed of his girl Madeleine, weeping and sighing, and groaning at her death; and as we see all this, we clasp him to our heart; He is as great here as when burning the Pope's bull, or standing before the diet, at Worms. He was open as the sky, merry as the sunshine, bold and fearless as the storm.

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THE PARDON OF SIN.

Bro. A. Campbell—*Dear Sir*:—Man has needed pardon from God ever since he transgressed the law of God. He needs pardon of sin because he is a guilty and condemned sinner. As soon as Adam fell, he was afraid of God, and hid himself among the trees of the garden. To hide his shame and nakedness from God, he sewed fig-leaves together. God called him, and said, Adam, where are you? Poor man, he begins to apologize, and to excuse himself, and to lay the blame on others! I never had so vivid and striking a representation of this whole scene from reading its history, as I had some years ago from seeing it portrayed on a piece of canvas as large as the side of a dwelling house, by some Master Artist under the reign of one of the Charleses of France, some three or five hundred years ago. All the dealers in this awful drama—Adam, Eve, and the Serpent—were drawn to the life. There was the garden, the trees, and the Serpent pouring a stream of the deadly poison of sin into Mother Eve's ear, while she held the apple guilelessly and playfully, and put it into the hand of Father Adam. Before the fall, Father Adam's countenance was erect, free, open, benignant and smiling; but as soon as his heart was poisoned by sin, his countenance fell, his head was downcast, he was haggard and crestfallen; and looked to be at least one hundred years older *after* than before the fall. Never did I witness a change so sudden, so great, so manifest and so ruinous, by means so simple, so grand, so awful. Eve was as lovely as an angel of light, and if woman, though fallen, is the most transcendentally amiable object that man ever beheld, what must have been her loveliness before her ruin! I remember the remark of an Irishman who came in during the exhibition: he said, "And *faith*, I do not blame Adam for being *deaved* by so beautiful a *crature* as *Eve!*"

The language of one of the oldest writers in the world was, How shall man be just with God? How shall he be clean that is born of a woman? It is a remarkable *fact*, that the great adversary of God and man employed woman to ruin man, and God employed woman to save man. Adam was not deceived; he sinned through inexperience, and from affection for Eve. God said the Autos, he, some illustrious and distinguished descendant of the woman, without the concurrence of man, not born in the ordinary way of generation, but in an extraordinary and miraculous manner, combining miracles and prophecy both in his birth, shall bruise the serpent's head, shall destroy the works of the devil. "Behold a virgin shall conceive and bear a son, and shall call his name Emmanuel," God with us, God united to our na-

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ture, God with man, God in man, God with us by his protection, by the influence of the Spirit, in the ordinances of the gospel, by the preaching of the gospel, and in private prayer, to comfort, enlighten, protect and defend us in the time of temptation, in the hour of death, and the day of judgment. And God with us and in us, and we with and in him, to all eternity. Man could not go up to God, but God came down to him. God's embodying himself in the nature of man, is the most wonderful and extraordinary miracle in the Bible, and the foundation of all the other miracles—Matt. 1. 23—that first-born son of his, Emmanuel, God with us.

The prophecies of the Bible have for their object the redemption of man. All that God has done for man is predicated upon the fact that man is an ignorant, helpless and guilty sinner. I shall first begin with the pardon of man under the patriarchal age. Man was pardoned under that dispensation by believing all the revelations God gave him, and by obeying all that God commanded him to do. Abel believed that the seed of the woman should bruise the serpent's head, and by offering a better sacrifice than Cain, obtained pardon. Christ was the Lamb slain from the foundation of the world. Enoch, by his singular and unexampled piety, was translated, and was an earnest to the men of that and succeeding generations that a Sabbatism remained to the weary followers of God. By faith, Noah, being warned of God, obeyed God, saved himself and family, and was pardoned in so doing. Abraham was the model and pattern of pardon. He believed that his posterity should be as innumerable as the sand, offered Isaac, and was justified or pardoned by deeds. (James 2. 22, 24.)—This was the plan and method of justification until the law was given. Man believed all that was revealed to him, and he did all that God commanded him, and he was pardoned according to that dispensation. When God spoke to man he moved forward cheerfully and did what God told him, without hesitation, without waiting to prepare himself, or for God to prepare him, to do it. The only instance I now remember when man ever hesitated to do what God commanded him, was in Moses' case. He said he was slow of speech, but his excuse was not accepted; he had to take his eloquent brother Aaron with him. Men then no more waited for God to prepare them to do his will, than a man's child or servant would now stand in his presence and wait for his father to prepare him to do any reasonable order. Such a dogma had never been heard of then. The language of the good men of the Bible was, Speak, Lord, for thy servant hears, or will obey thee.

The plan of pardon after the promulgation of the law, was, the Jews believed Moses, and obeyed the law. The law was their school-

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master, to lead them to Christ. It was a finger-board, to direct them to Jesus Christ for salvation. This was the pardon of the Jews.

The Jews brought their offerings to the door of the Tabernacle in the wilderness, and to the door of the Temple in the land of Judea. Their offerings went no further than the purification of the flesh. It was not possible that beasts could take away sins. The universality and sameness of sacrifices prove that man needs pardon. These offerings are expiatory, impetratory, imprecatory, eucharistical and human. The Jews, in latter and more corrupt times of their history, say that they expected to obtain pardon by the extraordinary piety and merit of Abraham, Isaac and Jacob, their illustrious ancestors. Their presumption was amazing in the days of John the Immerser. They said that Father Abraham sat at the gates of hell, and would not suffer any Israelite to go down to hell. A second ground of pardon with modern and corrupt Jews was, the knowledge of God through his law, and their diligent study of that law. Thirdly, by the works of their law, the observation of the Sabbath, tithes, sacrifices, circumcision. Hence they said there was no salvation out of the Jewish—that unless the nations were circumcised they could not *be saved*. It is natural to men to be saved by their own deeds. It is natural to men to earn or merit so much, and then to be paid so much for their works. Fourthly, the Jews expected to be saved by repentance, by prayers, by alms, by sufferings. They said that the good works of some were not equal to their sins, some were equal, and in others the good works preponderated over the evil works. They lost salvation by their infidelity and disobedience to the gospel.—We stand by faith and obedience. So we see that they could not enter in because of disobedience. Let us fear lest we fall after the same example of disobedience. Yours truly, JACOB CREATH.

GOD EVERYWHERE.—"If God is everywhere present, show him to me!" said a Roman emperor to a Jew.

"He is too glorious to be seen by mortals," was the reply. The emperor sneered and insisted.

"Let me, then," said the Jew, "first try you upon one of his embassadors."

It was noon, and walking out with the emperor, the Jew, pointing to the sun, said, "Look at him!"

There is a sublime philosophy in the incident.

Speak not injurious words, neither in jest nor earnest; scoff at none, although they give occasion.

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COMMUNION WITH THE "SECTS."

DETROIT, MICH., Oct. 16, 1861.

DEAR BRO. PENDLETON:—I forward you the following interesting letters for publication in the Harbinger, provided there is no objection. The subject upon which they treat is a very important one, and seems at this time to need special attention. The interesting and able articles of 1837 upon the same topic, have never been seen by multitudes of our brethren.

In view of recent manifestations on the part of those who would repel all intercommunion with the "sects," one of the former editors of the Harbinger, in his letter below, justly observes, "When I read labored essays calculated to build up Exclusivism and Pharisaism amongst us, I often wish I had time to expose their sophisms. But I am too much occupied with my labors in the University."

Bro. Pendleton, may I not express a wish that you will favor your readers with an article upon the propriety and correctness of cultivating friendly and confidential relations with all who love our Lord Jesus Christ in sincerity and truth?

We are commanded to "prove all things, and to hold fast that which is good." Pardon me if I inquire in the light of this precept, if you ever knew any evil consequences to flow from allowing Pedobaptists to worship with us when in attendance at our meetings?

Bro. R. Richardson, before referred to, says in his tract, so long and justly acknowledged as a fair exhibit of our principles, that there is an almost universal agreement between the evangelical denominations upon the great truths of Christianity, and that we are separated, alienated and belligerent on account of certain opinions held and propagated by their respective founders.

Again, he informs us that the parent church in this Reformation was originally composed of Pedobaptists; that it was a considerable time before any one questioned the validity of his infant baptism, and a still longer time before the subject of immersion occupied their attention. Now how different would be our estimate of that band of Disciples, associated together for a noble purpose, had they, upon the aforesaid discoveries of truth, immediately instituted a proscriptive course towards all who had not been equally fortunate or successful with themselves. Would we not say that their mission (the promotion of Christian union) would have been at an end? that their influense would have been in the scale of repulsion rather than in that of attraction? But I will not anticipate the letters.

Fraternally yours, R HAWLEY.

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LETTER FROM I. ERRETT.

MUIR, MICH., August 20, 1861.

DEAR BRO. HAWLEY:—Yours of the 15th is to hand, and deserves a much more complete reply than I at present can give it. It is a hurrying time, and I can only take a few minutes to answer your inquiries. As to the admission of unimmersed persons to the Lord's table, our view is,

1. That in primitive times there is no doubt that all who came to the Lord's table, as well as all who participated in prayer, singing, &c., were immersed believers: and we are trying to bring back that state of things.

2. But the corruptions of Popery, out of which the church has not yet half recovered, have made the people of God an erring, scattered and divided people.

3. We are pleading for further reformation; our plea proceeds on the integrity of previous pleas—it is a plea for the re-union of the scattered people of God. It does not recognize *sects*, on human bases, as divine—but it recognizes a people of God among these sects, and seeks to call them out.

4. We are compelled, therefore, to recognize as Christians many who have been in error on baptism, but who in the *spirit* of obedience are Christians indeed. (See Rom. 2. 28, 29.) I confess, for my own part, did I understand the position of the brethren to deny this, I would recoil from my position among them with utter disgust. It will never do to unchristianize those on whose shoulders we are standing, and because of whose previous labors we are enabled to see some truths more clearly than they. Yet, while fully according to them the piety and Christian standing which they deserve, it is clear that they are in great error on the question of baptism—and we must be careful not to compromise the truth. Our practice, therefore, is, *neither to invite nor reject* particular classes of persons, but to spread the table in the name of the Lord, for the Lord's people, and allow all to come who will, each on his own responsibility. It is very common for Methodists, Presbyterians, &c, to sit down with us. We do not fail to teach them on all these questions, and very often we immerse them.

As to our practice generally, my impression is, that fully *two-thirds* of our churches in the United States occupy this position; those churches which originally were Baptist, are rather more unyielding.

For myself, while fully devoted to our plea, I have no wish to limit and fetter my sympathies and affections to our own people.

Truly your Bro.,

ISAAC ERRETT.

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LETTER FROM DR. R. RICHARDSON.

HARRODSBURG, Ky., Sept. 29, 1851

DEAR BRO. HAWLEY:—Yours of 19th inst. is received. I regret to hear that any discussion should have arisen among the brethren in Detroit in regard to the question of open or close communion. Upon the position which we take there is really no ground for discussion whatever. The discussions in the time of Robt. Hall and since, have been upon the question of the recognition of unimmersed persons as Christians, and "open communion" is urged upon the ground that the members of the different churches *are* Christians, and therefore *entitled* to intercommunion, and to be *invited* accordingly. This question is here supposed to be discussed and determined by immersed believers *in favor of* all others. Our position is quite different; we neither discuss nor determine this question. We simply leave it to each individual to determine for himself. It is really, as the brethren you refer to say, an "untaught question." It could not rise anterior to the apostasy. It is one, therefore, which we cannot *Scripturally* either discuss or decide.

These brethren, however, act very inconsistently, when, after declaring it an "untaught question," they then proceed to discuss it, or what is still worse, to *determine* it without discussion, *against* all but immersed believers. If they would reflect a moment, they might see that on their own premises, if it is an untaught question, they can have no right to decide it against those concerned. And further, that in so deciding, they presume to decide two questions, 1st, that *no* unimmersed persons are Christians; 2d, that all immersed persons are Christians—neither of which propositions can be proved. The Scripture says, "Let a man examine himself, and so let him eat."—Our course is precisely in the spirit of this injunction, and we very properly forbear to decide the question *either way*, and consequently neither invite nor prohibit. The Scotch Baptists are especially rigid in regard to this matter, and I do not wonder that their inflexibility has affected the churches in England and in Canada. They are, however, generally pious and faithful brethren, and great forbearance is to be exercised in such cases. A mild and gentle course generally succeeds in weakening the spirit of dogmatism and spiritual pride, if it can be associated with an earnest and intelligent exhibition of the truth. I have no idea that on such a question any church should be contentious, much less allow itself to be divided.

I think with you that some articles in reference to the spirit in which all such matters are to be disposed of, would be useful; and when I read labored essays intended to build up exclusivism and Pharisaism amongst us, I often wish I had time to expose their soph-

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istries. But I am too much occupied with my labors in the University here, and in the church, to write much at present. With Christian regards, yours truly, R. RICHARDSON.

REMARKS.

We take pleasure in laying the foregoing correspondence before our readers. Whilst we cannot say the subject is one likely to develop any very serious controversy among our brethren, yet for the sake of unanimity, we are gratified to have the clear and explicit declarations of such commanding and experienced minds as those of our correspondents above. We have ever most cordially approved the general, I may say almost universal, custom of our churches, in disclaiming all authority to exclude from the Lord's supper any who, by their walk and conversation, and in their own hearts, approve themselves as the Lord's people. We have never known any evil to result from the practice, but on the contrary, much good. Such is the influence of passion and prejudice upon the actions and opinions of men, that it is next to impossible to influence any one for good whilst we treat him with distance and distrust. To plead for union, and at the same time exclude the really pious from the communion of the body and blood of the Savior, is, in the very nature of things, to destroy the practical power of our plea.

It is important to keep clearly and always before the mind the great principle of our movement in Reformation. We must remember that we are laboring, not to introduce a totally new church, but to restore the things which are wanting in one already existing; not to overthrow what is good, but to teach the way of the Lord more perfectly. Error as to ordinances may exist where there is genuine faith. Error is always injurious, but not necessarily fatal. In some points we do all offend—and in humility let us forbear. To restore the erring in the spirit of meekness, is the part of a true Christian charity. The transition from systems of error to the prescribed order of revelation, must be gradual. The introduction of the new economy by our Savior was a work of long preparation, and by methods of great forbearance and prudence. The prayer and alms of Cornelius were acceptable to God, and he was honored by special and very convincing evidences of the Savior's confidence and respect, in order to lead him to a fuller knowledge and reception of the new revelations concerning his kingdom. He was treated as a member, while yet ignorant of its regulations.—He was a disciple in heart, through faith and the spirit of obedience, while yet without the outward forms of recognition.

If Peter had been left to his Jewish prejudices and exclusivism, he would doubtless have refused to admit Cornelius to baptism. It was

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the overwhelming evidence of his reception by God, that compelled the apostle to say, *Who shall forbid that he shall be baptized?* So ought it to be with us. Can we deny that God has recognized and is still recognizing the truly pious and full of faith and good works in the many divisions of professed Christians, as really and truly *his people!* Will any one take the absurd position that the noble list of illustrious men who have been the light and ornament of religion in the ages that are past, and whose piety and learning are still the admiration and glory of the Lord's people—that all these, because of an error, not on the significancy or divine authority of baptism, but what we must be allowed to call its *mode*,—that all these, because of such an error, must be pushed from our ranks as reprobate—torn from our Christian affections, as heretics—thrust from the communion of the body and blood of the Savior, whom for a long life they so truly loved and devotedly served, and counted no more worthy of our Christian fellowship than so many heathens and publicans! The conclusion is too monstrous for any but the hide-bound zealot of a cold and lifeless formalism. I should feel that I had injured the Christianity which I profess and which I love, could I recall that even for a moment I had allowed my head so to interpret its pleading mercy, or my heart so to restrict its wide-embracing charity. W. K. P.

DEFECTIVE PRAYERS.

I. Those which embody no *desire*. They are formal and lifeless.—The soul will not be easily pacified when it has a great desire which cries out for something God alone can give.

II. Such are not earnest. Prayer is real work for life, while yet disclaiming all personal power to secure it or merit it.

III. Such as are without faith. There are three grounds for faith in approach to God. 1. His Covenant; 2. His Promises; 3. His Attributes. Surely upon one or the other the confidence of the petitioner may rest unshaken.

IV. Such as are made in wrath. The heart which secures favor from God must love manhood. It must put away all wrath and malice and evil speaking. It must forgive and bless as it would be forgiven and blessed.

V. Such as are connected with a disposition to live in sin. "If I regard iniquity in my heart, the Lord will not hear me."

VI. An unwillingness to do the will of God. Many a man dares not ask for the coming in of the Holy Spirit, lest it reprove him for some long-neglected duty. If we pray for light we must accept its revelations; for strength, the duties it imposes.

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THE MILLENNIAL HARBINGER FOR 1862.

Were we to take counsel of the times, we would feel inclined to avoid the risks and hazards incident to the troublous and perilous scenes through which our country is passing, and take shelter in a safe retirement from the labors and toils and expenses of another volume. Truly this is a time that tries men's souls. How many will be found wanting! We ask, Is there less need for Christian effort now than formerly? less demand for the energetic and zealous labors of the Lord's people? less danger of falling into the snares of the adversary? And we can find no reason to encourage us to abandon our post, or cease in our efforts to help the brotherhood to hold on to their begun confidence firm unto the end. Our only fear is that, led off by the fiery temptations which are now inviting us to a participation in the maddening strifes of the battle-field, some of the more excitable of our readers may lose their interest in the calmer duties and conflicts of the Master's kingdom, and turn from the old counsellors and advisers to other and strange voices, that teach not the lessons of the Savior, nor exercise them in that discipline which yieldeth the peaceable fruit of righteousness.

But brethren, we have confidence in you, though we thus write.—We desire to loose no cord that binds us together in the Lord. Let not the questions of a day part us in the path of eternal life! We desire your sympathies, your prayers and your co-operation. With many of you we have labored for now these many years. There is no good reason known to me why one of you should grow cold in his zeal, flag in his energy, or withdraw from his old friend and ally in the work of the Lord. We want your subscriptions, your clubs, your words of cheer and support. If the difficulties are great, greater is He who strengtheneth us to meet and overcome them. Let us not fall or faint by the way! Fiery is the trial through which we are called to pass, but the flames will not hurt the pure. It consumes only the dross. Forget not the duty which sanctifies all our work, and continue faithful to the cross!

To all of our club agents—the Allens, the Greens, the Slaughters, the Van Pelts, and a host of others, we make an appeal. Brethren, will you help us to weather the storm, or shall we go down before the spirit of worldliness and war? It is a dark day for the church, but let us keep our lamps trimmed and burning, for it may not be long till the cry of the bridegroom's coming will break upon the ears of many of us! Let us watch and not grow weary! A. C.

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A GRAND POEM.

The *Atlantic Monthly* has published many fine lyrics, but we do not remember any nobler burst of song, since the great national crisis began, than the solemn chant which we find in the September number. It is worthy to be remembered with the stormy days through which the Republic is now passing.—Once read, it cannot be forgotten.

"UNDER THE CLOUD AND THROUGH THE SEA."

So moved they, when false Pharaoh's legions pressed,
Chariot and horsemen following furiously—
Sons of old Israel, at their God's behest,
Under the cloud and through the swelling sea.

So passed they, fearless, where the parted wave,
With cloven crest uprearing from the sand—
A solemn aisle before—behind, a grave—
Rolled to the beckoning of Jehovah's hand.

So led He them, in desert marches grand,
By toils sublime, with test of long delay,
On, to the borders of that Promised Land,
Wherein their heritage of glory lay.

And Jordan raged along his rocky bed,
And Amorite spears flashed keen and fearfully;
Still the same pathway must their footsteps tread—
Under the cloud and through the threatening sea.

God works not otherwise. No mighty birth
But comes by throes of mortal agony:
No man child among nations of the earth
But findeth baptism in a stormy sea.

Sons of the Saints who faced their Jordan flood
In fierce Atlantic's unretreating wave—
Who by the Red Sea of their glorious blood
Reached to the Freedom that your blood shall save!

O Countrymen! God's day is not yet done!
He leaveth not His people utterly!
Count it a covenant, that He leads us on
Beneath the Cloud and through the crimson Sea!

Some murmur when their sky is clear,
And all seems bright to view,
If but one speck of dark appear
In their great heaven of blue:
While some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

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PROGRESS OF REFORM.

KENTUCKY.—Bro. R. M. Kercheval, Anderson co., Ky. Oct., 14, '61, writes: Another year of our co-operation labors has passed. The Anderson Co-operation met at Grapevine on the 8th inst., for the purpose of sending laborers into the vineyard; and tho' many causes have transpired since our last annual meeting to bring sorrow and grief, we yet have cause for much rejoicing. We thank God and take courage. Our last co-operation year, ending the 7th Oct., was fraught with interest to the lovers of the cause of Christ. During the year, through the instrumentality of Bros. Marrett, Corn and Hume, about 250 have been added to the church. We have secured the labors of Bro. Marrett and Bro. Corn for the ensuing year, to evangelize in this part of the vineyard, and we hope that much will be done in building up the all-important cause, for which we are co-laborers. The congregations composing this co-operation, are as follows: Antioch, Glenscreek, Hillsborough and Willisburg, in Washington co.; Berea, Ebenezer and Mt. Vernon, in Mercer co.; Camdenville and Van Buren, in Anderson co.; Fairmount, in Nelson co.; Mt. Eden, in Spencer co.; and Union, in Boyle co. A few of the congregations which co-operated with us last year, have withdrawn from us this year; why they have thus acted, is best known to themselves.

We ask the prayers of all good brethren throughout the length and breadth of our land in our behalf. Oh! may the God and Father of our Lord Jesus Christ prosper every laudable effort for the advancement of his cause in our land, is our prayer.

Bro. J. A. Meng, writing from Flemingsburg, Oct. 7, reports 3 additions at Sharpsburg, and adds, "Bro. Tandy, of Carrollton, has just closed a meeting at Union, in Nicholas county, with 132 additions."

INDIANA.—Bro. J. R. Surface, writing from Bluff Creek, Sept. 6, says: "I have witnessed at the points where I have been laboring, within the last six weeks, some 98 accessions to the church of Christ."

ILLINOIS.—Bro. G. W. Minier reports 10 additions at Hittle's Grove, Tazewell co.,—7 by immersion, and 3 by commendation.

MISSOURI.—Bro. T. M. Allen, Boone co., Sept. 23, writes: On the 3d Lord's day I spoke twice at Red-top, and had 3 additions. Yesterday I immersed a gentleman in Columbia. Bro. W. T. Rutherford, of Randolph co., in a letter dated "Huntsville, Sept. 16, '61," reports 35 additions at the new church, called Higbee church, 18 at Antioch, near Milton, and 16 at Salem, 8 miles north of Antioch, at meetings held by various brethren—making 69 additions in Randolph co. within three weeks. Notwithstanding the deplorable and wretched condition of our country, our brethren are generally faithfully proclaiming the word, and thank the Lord, to good effect.

Under date of Oct. 17, Bro. Allen writes again from Boone co., as follows This afternoon I returned from Huntsville, Randolph co., where I closed on yesterday a meeting of twelve days, at which there were 21 additions, including 3 Cumberland Presbyterians and 1 Methodist. The congregation was greatly revived and encouraged, and a very friendly spirit pervades the community. We had meeting twice each day, besides meeting several times at the water for baptism; one young gentleman confessed at the water, and was straitway—with 3 others—immersed. Altho' troops were passing and repassing almost every day, to and from the army, still the people became very much interested, and the congregations were large and solemn. Bro. E. J. Lampton, a young brother of much promise, who has only been preaching a short time, was with me a part of the time, and spoke to good effect. He is devoting all his time to the proclamation of the word, and promises to be useful. I hope the brethren will sustain him in his work of faith and labor of love. I made my home during the meeting with our good Bro. Rutherford, where you, Sister Campbell and myself, sojourned so pleasantly while at Huntsville, when we were making the tour of Mo., two years ago.

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OBITUARY NOTICES.

Died, in Boone co., Mo., on the 11th Sept., Sister Mary Jane, wife of Bro. Bradford Robinson, and only daughter of Bro. Otho Barnes, in the 36th year of her age. Sister Robinson was a native of Montgomery co., Ky., where she lived until ten years ago, since which time she has been a resident of Boone co., Mo. Dearly and deservedly was she beloved by all her acquaintances, for her personal, intellectual and Christian worth, and deeply is she mourned for by her beloved companion, her aged and sorrow-stricken parents, and her other relations and numerous friends. But heaven forbid that they should sorrow as those destitute of the one great and blessed hope—for in heaven they have one more Friend. This is truly a sad, sad bereavement; for her parents have lost an only and affectionate daughter—her husband a fond and devoted wife—her two brothers an amiable and kind sister—society an agreeable and valued ornament—and the church of Christ a devoted and faithful member. Sister Robinson professed religion early in life, at a meeting held in Montgomery co., Ky., about twenty-one years ago, by the beloved J. T. Johnson, and was immersed by the venerable Eld. Jno. Smith, and became a member of the congregation at Spencer, in Montgomery co. Ten years ago she came with her parents and other friends to Mo., and united with the church at Friendship, in this co., and continued faithful to her death. Happy the dead who die in the Lord.

Sept. 16, 1861. T. M. A.

Died, at New Lisbon, Ohio, Sept. 15th, 1861, Keziah K., daughter of Benj. Pritchard, and wife of James Paul, in the 41st year of her age. The deceased was a great sufferer; her final illness was a very protracted one, but she bore it with Christian courage and resignation to the divine will, and departed this life in the triumphant hope of a resurrection among the just, and a blissful immortality in the heavens.

She espoused the cause of Christ in early youth, having been baptized by Bro. Walter Scott, during his labors in this locality, above a quarter of a century ago. Being reared in a Christian family, and surrounded by Christian influences, she became established in the truth, and till the close of her life she "maintained good works," and adorned the doctrine of God our Savior.

Having been for many years in delicate health, she was unable to be as active in efforts to advance the cause of the Redeemer as she desired to be; yet she manifested the "passive virtues"—patience, resignation, submission—in a remarkable degree, and ever cherished a deep and an abiding interest in every thing that pertained to the welfare of the church—in the Sunday School, the Bible class, the prayer meeting—in all of which she labored, when her health would permit. "Blessed are the dead who die in the Lord: they rest from their labors, and their works do follow them." J. K.

Died, at New Lisbon, O., Sept. 24th, 1861, in the 24th year of his age, Frank, youngest son of Benj. Pritchard.

Only nine days have elapsed since a wife and daughter was buried, and now death has again invaded the same family circle, and taken a son and brother to the grave—the place appointed for all the living. Consumption, that fell destroyer of so many thousands of our race annually, at an early age had marked him for its victim.

The cough, the hectic flush, the difficult respiration, all pointed to the disease that was preying upon a vital organ within. His decline in health, until within a short time before his death, was slow, but sure and certain. He was conscious of his approaching end; but to him death had no terrors, for he had made his peace with God, and humbly relied on the atoning merits of the Lord Jesus Christ. Therefore we may say,

"How blest the righteous when he dies!
When sinks a weary soul to rest!"

He leaves a Christian father, a wife and two small children, and a large circle of friends to mourn his loss; but it is theirs to enjoy the consolations which the gospel of Christ alone can give to all who truly follow their Redeemer.

New Lisbon, O. Oct., 1861. J. K.

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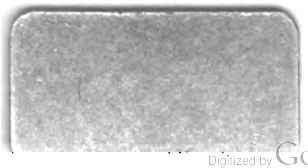
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